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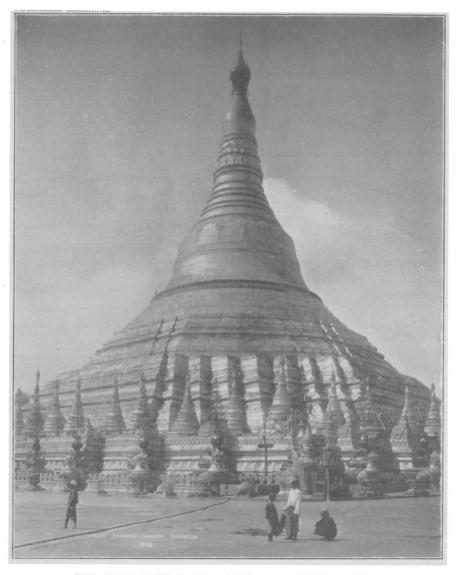
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FUEL FOR MISSIONARY FIRES



- 1. It will be news to many that Mohammedanism is one of the largest factors in the American home missionary problem. This is due to the fact that there are 276,000 Moslems in the Philippine Islands. (See page 25.)
- 2. "Impermanence; trouble; vanity; this is the sum total of human existence." Such was the verdict of a devout Buddhist in Burma as he fingered his prayer beads. Surely these people do need the Gospel of life in Christ. (See page 12.)
- 3. When Mexico gained her independence ninety years ago, only one-half of 1 per cent. of the people could read and write; to-day only 40 per cent. can do so and a large number of these have been trained at Protestant mission schools. (See page 41.)
- 4. The spiritual condition under which the Gospel is now being preached by evangelical workers among the Belgians are said to have been unequaled since the 16th century. Many are turning to Christ. (See page 36.)
- 5. There are 5,000,000 more Mohammedan than Christian subjects of King George of England. The little country of Holland has 35,000,000 Moslem subjects in its East Indian colonies. These people offer an opportunity to preach Christ. (See page 25.)
- 6. It is a compliment that the Buddhists of Burma are imitating Christian methods by establishing Sunday-schools, distributing tracts, preaching sermons, forming Y. M. B. A.'s, and in other ways trying to counteract the missionary influence. (See page 17.)
- 7. Dr. Wellington Koo, the new Chinese Ambassador to the United States, is a graduate of a mission institution, and a profest Christian. page 62.)
- 8. Five years' missionary effort in Rio Negro, Brazil, begun with every discouragement, has borne fruit in a communion service in which 15 took part. (See page 65.)
- 9. Missionaries in Turkey report spiritual exaltation and unquenchable faith among the Armenian sufferers. (See page 67.)
- 10. A Hindu steamship company has been organized to protect Hindus from breaking caste while traveling, caste rules of food being strictly observed on board. (See page 69.)
- 11. A native chief in South Africa, King Khama, and his people, have erected a fine church building and turned over the keys to the London Missionary Society. (See page 74.)
- 12. One pastor, Dr. D. M. Stearns, of Philadelphia, has in 26 years received over \$775,000 for missionary work. This he attributes to giving the right emphasis to the power of God and the will of God. (See page 46.)



THE GREAT SHWE DAGON PAGODA IN RANGOON, BURMA

Everywhere in Burma the traveler is greeted by pagodas, around which center the religious life of the Burmese Buddhists. There is a pagoda at every temple, and often more than one at a monasterv. Each pagoda is built of brick in a solid cone, and in many cases is raised over a small relic-chamber. There is no interior. Worship is performed on the platform outside. The famous Shwe Dagon is covered with pure gold leaf. Its peculiar sanctity is due to the fact that it is supposed to enshrine several hairs of Gautama Buddha.

THE

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OF THE WORLD



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LEADING EVENTS OF 1915

IF we could but see the world and its history from God's viewpoint many of our judgments and prorevolutionized. grams would he. Would not seemingly trivial events be magnified, and others which are given great prominence, sink into insignificance? It seems clear, however, that, never in the history of modern missions has there been a year more filled with difficulties and problems than the year that has just closed. It has seemed as the the Powers of Darkness were more unitedly and manifestly than ever arraigned against the power of God, and that innumerable forces were set in array to oppose the winning of the world to Jesus Christ, the Prince of Peace, the Savior from sin, and the Lord of Life.

There are, on the other hand, evidences of coming victory, and bless-

ing has come in evil days. As we enter on a new year it is well to note the forces that are hindering the Gospel and those that help, the causes for anxiety and the reasons for thanksgiving, above all, the call to prayer: that every Christian may ask God to search his heart and remove the things that hinder, and that all followers of our Lord may unite under His leadership in a program that will make His will dominant.

The leading events of the past year in various lands have already been chronicled in the Review. We list some of them here, without comment, in order that the progress of missions and the present situation may be seen at a glance.

Europe

THE WAR.—German progress arrested in France on the West and

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.

Russia on the East. The Austro-German armies sweep through Serbia. Italy joins the Allies in the war on Austria. Bulgaria joins the Austro-German forces in war on Serbia and Russia.

Great religious work carried on with large spiritual results among British, French, German. Italian, and Russian soldiers. Bibles distributed, prisoners and hospitals visited, services held in recruiting camps. Large gifts made to sufferers in Belgium, Serbia, Armenia, and Persia.

British Isles. — Restrictions in traffic in strong drink. Spiritual quickening among Christians. Missionary recruits sent out in spite of war. Christian work sustained at home and abroad. Kikuyu Conference controversy decided.

France.—Absinthe prohibited. Religious awakening throughout the nation. A transformed people. Protestant missions crippled by loss of men and cutting off of supplies.

GERMANY.—Deep religious interest in churches. Foreign missions almost destroyed by cutting off of funds, closing of training schools at home, war in East and West Africa colonies; capture of German possessions in the Pacific and in Southwest Africa; missionaries interned in India.

BELGIUM.—Destruction of churches; martial rule under Germany; poverty of people; hindrance of Protestant work; death and deportation of many workers.

Russia.—Prohibition of traffic in strong drink. Exile of Pastor Fetler of Petrograd. Special distribution of a million Testaments.

THE BALKANS.—Missionary work temporarily prevented in Albania and

Macedonia; greatly hindered in Austria, Serbia, and Bulgaria.

Asia

TURKEY.—With Turkey's entrance into the war, communication with missionaries has been made difficult. British missionaries expelled from all Turkey, including Syria, Palestine, and Turkish Arabia. schools and hospitals confiscated. Armenians killed, plundered, and de-Whole villages destroyed ported. and depopulated. Many American missionaries obliged to leave; others remain to keep open schools and hospitals and render needed help. mission work of nearly a century uprooted temporarily. Government has abrogated the "capitulations," and has decreed that Turkish must be taught in mission schools and non-Christians may not be compelled to attend religious exercises and instruction.

PERSIA.—Northwest Persia devastated by Kurds, Turks, and other Moslems. Nestorians murdered and pillaged, and villages destroyed. Quiet restored by Russian troops, which advance to Teheran, the capital. British forces advance to Baghdad, but retire southward in face of superior forces.

ARABIA.—Medical mission at Jiddah closed. Persian Gulf missions continued as usual. Aden attacked by the Turkish troops.

INDIA.—German missionaries interned. Their work largely carried on by British missionaries. A Laymen's Missionary Movement started. G. Sherwood Eddy conferences and evangelistic meetings. Union movements in South India.

SIAM.—Robert E. Speer's deputation visit to mission stations.

CHINA.—Confucian worship recognized by the State. Preparation for the return to a monarchical government under Yuan-Shih-Kai. Follow-up work of the Eddy campaign. Continuation of the anti-opium movement. Jubilee of the China Inland Mission. Rockefeller Foundation gift to medical missions.

JAPAN-KOREA. — Continuation of the three years' evangelistic campaign. Newspaper evangelistic advertising. Emperor received Bible. from Japanese Christians in U. S. A. Christian leaders decorated at the Coronation.

Africa.—British-German conflicts in German and British possessions. Internment and deportation of missionaries. Great hindrance to work in Kamerun country, German Southwest Africa, and British Central Africa. "Men and Religion" movement started in South Africa.

LATIN AMERICA.—Preparation for the Panama Congress on Christian Work in Latin America. Visit of Frank L. Brown in the interests of the World's Sunday-School Association. Contest for religious liberty in Peru. Carranza is recognized as President of Mexico. United States establishes a temporary protectorate over Haiti.

North America.—Laymen's Missionary Movement campaign. Maintenance of home and foreign missions without retrenchment. Inter-church activities commission organized. John R. Mott becomes general secretary of the Y. M. C. A. Progress of Church Union Movement in Canada. The American Christian Literature Society for Moslems, with Dr. S. M. Zwemer as correspondent in the field, was organized in New York in January.

THE OUTLOOK.—While the great world war is a well-nigh universal catastrophe and is temporarily hindering Christian missions, it has developed in many places a spirit of self-sacrifice the need for which was in danger of being disregarded and forgotten. Missionary leaders agree in the confident hope and expectation that at the close of the war there will be a revival of spiritual interests and a wide opening of many doors now closed to the Gospel of Christ.

EVANGELISTIC CAMPAIGN IN KOREA

IN October a very successful union evangelistic campaign was conducted in Seoul, the capital. By special arrangement the "Tract Distribution Fund" provided for special literature, which was distributed very widely, in over one million copies, to Japanese and Koreans.

The attendance at the evangelistic services was very large. Meetings continued all day, with crowd succeeding crowd in meetings lasting from a half to three-quarters of an hour. Religious motion-pictures were shown three times a day, in the afternoons school children being given complimentary tickets.

Those who sat down and listened to the preaching numbered considerably over one hundred thousand, of whom nearly twelve thousand remained and enrolled as inquirers. These results, under God, says Dr. H. G. Underwood, are almost entirely due to the zeal with which the native Korean Christians worked. When the streets were crowded with personal workers inviting people in, and when these

workers were distributed through the hall, the meetings and the inquiryroom were full.

The Governor-General of Korea granted the use of the most prominent corner on the main street for the services during the Exposition, which celebrated the fifth anniversary of the annexation of Korea. This concession was a revelation to the officials and others who came to Seoul, and will, no doubt, change

homes as preaching places. This is only the beginning.

THE DARK AGES IN VENEZUELA

S OME of the South American republics are, unfortunately, republics only in name. They have the political and religious characteristics of the dark ages. In Venezuela, for instance, liberty of conscience is still denied, despotism is characteristic of the government; education is limited,



THE UNION EVANGELISTIC HALL, SEOUL, KOREA, 1915

attitude toward Christians. They have had the impression that Christianity was "taboo," and not liked by the government, but when they saw the favor granted by the Governor to the Christian preaching of the Gospel they gained a new view of its importance. The missionaries in Korea look for increasing sympathy on the part of the Japanese government. Another result of the work is that many non-Christians have called on missionaries and other Christians, and have offered their

and security of life and property is based not on law and justice but on the will of those in power.

An American artist, Mr. Abbott Graves, who recently returned from Venezuela, contributes to the Boston Post an account of oppression that reads like records of Moslem tyranny or the days of the Inquisition. Mr. Graves says: "San Carlos Prison lies at the end of a little cucumber-shaped island, near Puerto Cabelle. It has tiers of cells cut below the level of the water; no outsider is

ever allowed within its doors. Here lie incarcerated many men innocent of any other crime than that of being suspected of hostility to the ruling dictator.

"There are in Venezuela's prisons five thousand political prisoners, many of whom are tortured to death. Prisoners are robbed by gaolers and many become insane. One of the most gruesome practises in Venezuelan prisons is the "persege," the chaining of a new prisoner to a diseased wretch who is near death. Occasionally the man dies while the newcomer is being initiated into his new existence. Men are hung by their toes, by thumbs or fingers until they die. Gomez is absolute. His word is law, constitution or no constitution, court or no court. There is no trial, no jury, only sentence.

"Venezuela is a land of contrasts. The scenery is beautiful, color is rampant, the air is balmy. It is beautiful to look at, and yet is terrible beneath the surface.. But Venezuela is in the dark ages, for, under the title of 'Chief of the Army,' Gomez is absolute dictator, with the power over the life and property of his subjects. If the courts constituted by Gomez fail to endorse his policies, their judges are removed, and new ones are appointed. Lawyers can not win any case against the government. Are the government and people of the United States so shackled that they can do nothing for suffering humanity in Venezuela?"

RELIGIOUS LIBERTY IN PERU

THE northern republics of South America are the most backward. The fight for religious liberty in Peru has been long and bitter. The strength of the opposition may be inferred from the report of the riotous scenes which attended the passing by the Peruvian Congress last October of the constitutional amendment granting religious liberty. The measure was passed by an overwhelming majority and later was carried over the head of the President, who, on account of the opposition of the Roman Catholic clergy and the women, had refused to sign the act.

Father Diaz, a Deputy, seized the document from the Speaker's hands, and tore it up, amid wild cheering on the part of the women who filled half the Congressional Chamber.

The Congress refused to pass a measure, presented by Roman Catholic representatives, to make civil marriage in Peru more difficult. The bill was prepared a year ago by the president of the Chamber of Deputies, but met with violent opposition. This victory over the forces that desire to maintain the old marriage laws will encourage Congressmen who favor religious freedom. It is difficult for men to agree as to where liberty ends and license begins.

MISSIONARY OPPORTUNITY IN SYRIA

THE present distress in Syria has opened many new avenues by which the missionaries have been able to approach the people. One of these has been through the treasurer of the Syrian Mission, who opened the way by which the plea of many in Syria could reach their relatives in America. The large numbers of Syrians who came to the Presbyterian Board to request the privilege of sending money home necessitated the opening of a special office. Up to

the first of December over \$625,000 had been actually transmitted to individuals in the Syria Mission territory. One Syrian mother wrote to her son that she had received "every cent" of the \$25 which he had sent her. She describes a large group of people, mostly women, in the city of Zahleh, who had been notified to come to the mission to receive money from their friends in America. Some of them had been taught that the American missionaries were direct apostles of the devil, and very few of them were really friendly to the missionaries. But when they reached the missionhouse they began to kiss the very stones of the wall, and the missionaries had a great difficulty in keeping the crowd from almost worshiping them. The son in America concludes: "Can you imagine the prestige that the American mission will have after this wholesale butchery is over?"

THE SITUATION IN PERSIA

THE presence of warring elements in Persia still involves great hardship to the Christian population, and the unrest hinders missionary work. Two points are of special im-The Russians have moved portance. their troops toward Teheran and have possibly already occupied the city, thus compelling the Shah's government to take an open stand of "benevolent neutrality" in respect to the entente Allies. The legations of Germany, Austria, and Turkey in Teheran have consequently been closed, and the American Minister has taken charge of their archives. This advance by Russia is said to be due to the fact that Germany and Turkey had

nearly persuaded Persia to take part in the war against the Allies. In view of the havoc which the Kurdish and other tribes would work in the event of open warfare, every friend of Persia may well be thankful that she has decided to keep in the paths of peace.

The British expeditions which had penetrated to the suburbs of Baghdad has been compelled to retreat southward to await reinforcements. The final fate of this expedition will have a marked effect all through Persia and Arabia. Many sacred Mahommedan shrines are in this part of Persia, and the possession of them by the British would cause the Persians to hesitate to make any unfriendly move. Most of the missionaries continue at their posts as ministers of mercy.

GERMAN MISSIONS AFTER THE WAR

THE London Daily Chronicle reports that a lively discussion is taking place in the German religious and political press concerning the attitude which the German churches are to assume toward missionary work after the war. Two views are One is that it will be advocated. wise for German churches to confine their missionary energies to the regions that will be under German control, since in certain countries they will be disliked, and the influence of Germany's enemies is so great in heathen areas that German missionaries will be beset with innumerable difficulties. The advocates of this view are not agreed as to whether Moslems should also be the objects of their missionary activities. Some would leave the Mohammedans undisturbed in their religion on the

ground that the Turks have shown themselves to be such true friends of Germany that it would be questionable taste to attempt a Christian propaganda among them, and others detect in Islam features of such splendid ethical value that they might, with advantage, be accepted by other religious systems.

A different view is taken by Dr. Axenfeld. He is opposed to the yielding up of a single mission field. Germany's influence and prestige, he says, will come out of this war immensely augmented. Her fame will so resound that the heathen races will flock to her missionaries to be instructed in a religion which has rendered Germany the first nation upon earth!

The Moslem World quotes length from German missionary papers to show the divided opinion. Professor Friedrich Delitzsch is reported as saying to a representative Berlin audience that "Islam so far from being a barren and retrogressive faith is wide open to religious progress." Professor Wilhelm Herin the Christliche (March 18, 1915), says: "We must be convinced that they (the Turks) understand us and we them. Christians we can reverence their religious convictions and our future lies along the same road as theirs." Professor Troeltsch, in the same magazine, declares: "Islam can no longer be regarded as a missionary objective, but must be left to its own inner development."

Professor Pfarrer Wurz, on the other hand, contends that "our own share in the Gospel of Christ may well be at stake if, in the political alliance with the Mohammedan

world, we lightly esteem the incomparable treasure with which we have been endowed by God." Dr. Lepsius, Dr. Richter, and Dr. Warneck, of course, agree with this view.

BETTER NEWS FROM MEXICO

N spite of the unsettled condition of the country and the prevalence of typhus fever in many districts, missionaries are returning to their One of these writes: "The idea seems to have been prevalent that all the evangelical work in Mexico was entirely demoralized because of the revolutionary conditions. The churches we visited from the border of Mexico City do not reveal the fact. for the Mexican pastors worked faithfully and with much success during all these months."

Dr. J. W. Butler, the Methodist veteran, reports from Mexico City: "Conditions are very much improved. On Mission Sunday, recently, our church gave an offering of \$1,000 (pesos)—the largest missionary collection ever received from a Mexican congregation. That same day thirty-six young people volunteered for Christian service."

Another missionary, who rejoices at "recognition," says that the only hope of permanent help lies in giving the Mexicans a Christian education and a practical training in the arts and industries. Many orphans might be trained in evangelical industrial orphanages so as to make good citizens. It is interesting to note that General Plutarco Elias Calles, commander of Carranzista forces in Sonora, recently issued a decree imposing death on any one caught selling intoxicating liquor.

The difficulties of travel and the

epidemic of typhus may make it wise to postpone the congress on Christian work that was to follow the meetings at Panama.

EVANGELISTIC WORK IN IRELAND

A CHANGE has come over the attitude of the Roman Catholics in some parts of Ireland toward Protestant missionaries. After six years of successful work among the sick poor of Dublin, Dr. J. J. Long began in 1898 a medical mission in Limerick, under the auspices of the Irish Church Mission. His work was denounced in all the Roman Catholic churches in the city, and a visit to the dispensary was made a sin from which no one except the Bishop could give absolution. A priest with whip in hand sometimes kept guard before the dispensary to keep Catholics from entering, and Dr. Long was often greeted with abuse and stones. He has been unable to hire a public conveyance to take him to the bedside of a sick or dying patient. latter years, however, a great change in the attitude of the people is re-The number of attendances ported. at his dispensary has now reached between 7,000 or 8,000 yearly. Ninety per cent. of these are Roman Catholics. There has been no violent attack on the mission since October. 1012, when the front of the building was wrecked by a mob. The evangelistic part of the mission is also having great success in selling Scripture portions and New Testaments.

BRIGHTER DAYS FOR THE INDIANS

A GREAT change in conditions among the Indians in Arizona has come with the advent of prohibition. Fort Yuma, where is located

the Fort Yuma School, is in California, just across the Colorado River, and the superintendent reports that Yuma has "experienced a change which seldom appears except in fiction." All of the saloons have been replaced with clean business enterprises. The town has been renovated, and bootleggers, the greatest curse in Indian progress, have been relentlessly prosecuted. Since January 1, 1915, not one Yuma Indian has been known to take an intoxicating drink, whereas previously ten or more drunken Indians used to be arrested in a single day on the reservation.

What hindrances might be removed from the Indian's advance in civilization if only the sale and manufacture of intoxicants were prohibited throughout the whole country.

Another improvement in the management of American Indians is found in New York State, where the Committee on Indian Relations of the Constitutional Convention has recommended the abolition of tribal courts, with the provision that all legal controversies between the Indians shall be heard in the State courts. Under this measure the Indian, except as otherwise provided, will for the first time in his history have absolute equality with his white brother before the law. If the jurisdiction of the State courts is to be extended over the Indians, and if "ordinary justice" is to be shown them, this proposition will have the approval not only of the workers among the Indians, and their friends everywhere, but also of the better class among the Indians themselves.



COMING EVENTS



January

2d to 9th—World's Week of Prayer.

4th—Fiftieth Anniversary of Sailing of James Chalmers for the South Seas. 11th, 12th—Provincial Synod Protestant Episcopal Church, Albany, N. Y. 11th to 13th—Annual Meeting of Home Missions Council, New York City. 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. 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. 31st—The 230th anniversary of birth of Hans Egede, Danish Missionary.

February

1st-The 115th anniversary of death of Titus Coan of Hawaii. 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. 8th—The 85th anniversary of Birth of George Dana Boardman of Burma. 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. 13th to 16th—Laymen's Missionary Movement Convention, Portland, Ore. 13th to 16th—Laymen's Missionary Movement Convention, Davenport, Iowa. 14th—The 80th anniversary of the Birth of James Stewart of South Africa. 15th to 17th-Laymen's Missionary Movement Convention, Richmond, Va. 16th to 18th, 20th—Laymen's Missionary Movement Conv., Sacramento, Cal. 16th to 18th, 20th-Laymen's Missionary Movement Conv., Kansas City Mo, 18th-The 135th anniversary of the Birth of Henry Martin of India. 20th to 23d-Laymen's Missionary Movement Convention, Lexington, Ky.



TWO KACHIN WOMEN OF BURMA

These people belong to the fiercest tribe of Burma. They are spirit-worshipers, not Buddhists, and in large numbers are yielding to the claims of Christ

The Charms of Burma

GLIMPSES OF THE BEAUTIES OF THE LAND, THE FAILURE OF BUDDHISM, AND THE CHEERING WORK OF CHRISTIAN MISSIONS

BY HELEN BARRETT MONTGOMERY Author of "The King's Highway," etc., etc.



NE of the greatest charms of Burma is its mingling of modern bustle and Oriental calm. Its young cities, Mandalay and Ran-

goon, are full of these incongruous contrasts: impressions of golden pagodas, yellow-robed ascetics, flower-garlanded shrines, silk-skirted men, mingle with the remembrance of broad, paved streets, street-cars, business blocks, newspapers, club-houses, parks, department stores, and railway stations.

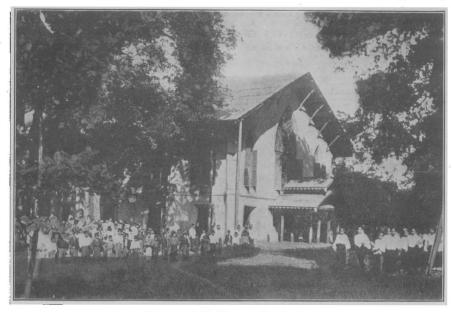
The mingling of races makes Burma a "melting-pot" in miniature. Rangoon has its Chinese quarters, its Tamil and Telugu streets, its motley throng of Europeans from many lands added to its native Burmese, Karen, Talian, Shan, and other races. In fact, more than half of the population of Rangoon are foreign-born. The coming of these diverse races to trade and to live is producing profound changes in Burmese life.

The Burman is the aristocrat of the land. It is his country, his language, his Buddhist faith that gives Burma its characteristics and its charm. Out of the twelve million inhabitants of Burma, ten million are Burmese. The Burmese is one of the proudest, most indolent, and self-satisfied races on earth. The rude jostle of these other peoples who are elbowing their way into his country, competing with him in business, ac-

quiring his land, even questioning the supremacy of his religion, is giving a harsh jolt to many ideas that have held placid sway in the Burmese mind. The awakening is painful, but part of the stern kindness of Providence to a people grown inert through isolation.

There is surely nothing isolated about Burma to-day. The Chinese are pouring in from the north. is estimated that if the immigration continues there will be a million Chinese who will be living in Burma within the next fifteen years. Chinese traders, merchants, and farmers intermarry with the Burmese, and form a strong and stable element in the population. The Bengali, Tamil, and Telugu immigrants are more alien, less readily absorbed, and introduce complicated problems, social and religious. In Rangoon there are already almost as many Indian Hindus as Burmese Buddhists. These poor Indian coolies bring with them their idolatry, their caste marks, their Hindu festivals; and Buddhism finds itself once more face to face at close quarters with the Hinduism from which it sprang. Which faith will more strongly influence the other only the future can disclose.

At present the outstanding feature of Burma is Buddhism. A hundred thousand mendicant monks, clad in the sacred yellow robe, go up and down the country. The begging-bowl is presented regularly at the house-



CHRISTIAN EDUCATION IN BURMA
- A Baptist Mission chapel and some of the school children in Rangoon

holder's door, and it is not considered a lucky thing to refuse the priest of the best that the house affords. I shall never forget the first time I saw a woman worship a priest. It was in the crowded railway station at Rangoon. Except for the gay silk costumes, one might have thought herself in a railway station in Europe or America. Then, like a stone dropt in a pool, splashed this bit of the ancient East. On the baggage-laden platform, surrounded by sweating porters and all the shouting, jostling throng, I saw a woman suddenly prostrate herself on her face at the feet of a fat, yellow-clad priest. Again and again, in absorbed devotion, the worshiper continued. books say that worshiping the priest is an act of higher religious value than worshiping the pagoda or even going on a pilgrimage; but to actually see this act of spiritual humiliation brought home the fact of Bud-dhism.

From a missionary who has lived many years in Burma and knows both language and people in a remarkably intimate way, the following facts were gained about the details of every-day customs of worship on the part of Buddhists.

"The devout Buddhist," she said, "approaches the shrine with bare feet, carrying his sandals in his hand. There is never a worshiper at a Buddhist shrine who goes there empty-handed. A flower, some fruit, a candle, a bunch of green leaves are among the least things that can be offered, and often the offerings are of great value.

"The worshiper approaches reverently, and kneels. Then he presents the offering, puts it beside him, and prostrates himself three times (or any multiple of three), and then,

taking the offering between the hands, raised in worship, prays. He first asks for the privilege to approach in worship and for freedom from the sins of the body, sins of the tongue, sins of the heart, excessive anger, and all sins.

"Then, because of the benefit derived from the offering made and the prostrations rendered in worship, he asks freedom from the four hells, the three plagues, the eight undesirable places and existences, and the five kinds of enemies. When he is thus free, he seeks the fourfold path leading to Nirvana and final annihilation. Again he prostrates himself at least three times, and may then leave the shrine. He may continue there if he wishes, repeating Bud-

dhist law and terms of adoration of Buddha. Often the prayer is prefaced by terms of adoration and such expressions as, 'I take refuge in Buddha. I take refuge in the law. I take refuge in the priesthood.' This is repeated at least three times.

"All of these forms of worship are memorized and repeated from memory. All are in the Pali language, and the more ignorant of the worshipers do not know the meaning of the words which they repeat; but the teaching of Buddhism is that all repetition of the law and terms of adoration is sure to bring merit, that all testimony to Buddhist law is an act of merit."

As we climbed the stairs leading to the terraced platform of the Shive



BUDDHIST EDUCATION IN BURMA A Buddhist Priest-Teacher and his Pupils

Dagon, the famous pagoda whose golden summit dominates the city, we could see the worshipers making ready for their act of devotion. From the little shops that lined the stairway they bought garlands of flowers, tinsel ornaments, fruit, candles. On their leisurely journey up they stopt to take tea with friends in the little eating-houses. Going to the temple was evidently a social opportunity as

When the same missionary—whose work might be hindered if her name were given—was asked about the idea of the future held by the ordinary Buddhist believer, the following experience was narrated:

"It was just before sunset," she said, "when from the rest-house, where we were staying for a few days, I went into the village and sat beside an old man who was seated



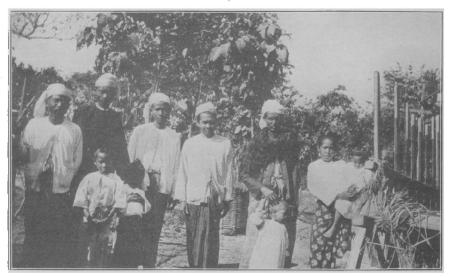
A CHRISTIAN KAREN JUNGLE CHAPEL IN BURMA

The greatest results in Burma have been among the Karens, whole villages of whom have become

Christians

well as a religious duty. Once we emerged on the great pagoda platform we could see the worshipers prostrated before the pagoda, very much as they are shown in the picture in the "King's Highway." A little gong was frequently rung to attract the attention of the Buddha, whose images sit in contemplative calm in the many-recessed, brilliantly decorated shrines which crowd the platform.

on a bamboo platform in front of his house and in the shade of a wide-spreading banyan tree. He was fingering his prayer-beads, saying, as he turned each bead, 'Impermanence; trouble; vanity; this is the sum total of human existence.' I talked to him about what he was saying, and told him that the Christian looked forward to a life where the opposite of all this was true. The conversation turned to seeking merit. There



NATIVE CHRISTIAN EVANGELISTS IN BURMA

were evidences of his meritorious deeds in the village; the gilded umbrella of the pagoda which he had built caught the rays of the setting sun; the roof of the monastery built by him showed among the trees. He told me, moreover, of the offerings made, the feeding of the priests, and the keeping of the holy days, etc. How much merit he was to receive; who kept account of the meritorious deeds, or who would give to him this merit he did not know, but said:

"'As result follows cause, so good deeds which are cause must bring about merit, and merit will in turn bring to me good, what good I know not.'

"He was elderly and his hair silvery white. I called attention to his white hair—using the Burmese expression that denotes we are nearing the close of life—I said: 'You have the white flag that signals the boatman who shall row you across the river.'

"'Yes,' he replied, 'some day soon

he will come and, the I would not, and fear to go, I must go when he calls for me.'

"'Where will you go? What is there waiting for you on the other side? What assurance does all your merit give to you?' I asked.

"A shade of sadness passed over his face. He shook his head and signed. 'My daughter, I'll tell you plainly, between me and that other shore there hangs a heavy mist which my vision can not penetrate, and no ray of sunlight has ever pierced that gloom.'

"This is all that Buddhism can do for a soul that seeks to follow its precepts and does meritorious deeds. They pass out into the mist and darkness alone, and know not where they are going."

The natural sunniness of the Burmese temperament is shown by the fact that this most pessimistic of religions has not been able to destroy the note of merriment and practical good cheer that one feels in Burma.

There is no such look of sadness and mystery on the faces of the crowd that one sees in India, but rather a certain sleekness and satisfaction with the good things of life.

We were imprest, as all travelers are, by the contrast in the position of women in Burma with that of Indian women. Women go and come freely in the street, as they do with They are not married so young. They engage in business, have property rights, and seem altogether the favored women among Orientals. They have achieved a picturesque and comfortable costume, too, so similar to that of men that at first glance there is little difference. Both sexes wear the straight, narrow · skirts of gay-colored silk to be sure, but the man's skirt, brought snugly around the hips, has its fulness so tucked in at the waist as to cascade in a lordly ripple down the front. It is an amusing sight to see a youngster of six trying to wear his tinv skirt so that it projects in front at the very angle affected by his dandified young uncle. The woman's skirt, equally narrow and equally bright, is tucked firmly about the waist with the fulness folded over so as to lie in a flat plait at the left side.

Below these gay skirts twinkle bare feet, the skin about the color of warm old ivory. Above them the body is covered by a short jacket of white cotton. The woman adds a thin floating scarf and a posy in her hair. A crowd of Burmese men and women is quite the brightest and most engaging color-feast of the Orient.

In the beautiful girls' boardingschool in Rangoon, called Kemendine,

attended an annual gymnastic drill given by the pupils. Not only was the technical skill remarkable. but the esthetic effects made one wish that American colleges could introduce Burmese gymnastic suits. One drill, with hoops of green garlanded with roses, was done by demure maidens whose skirts were of pale blue and their scarfs of rosy tissue floating over their white jackets. The bare feet kept time to the most intricate and prolonged evolutions, and the bright faces crowned by black hair, flower-decked, were themselves flower-like in their young beauty.

It is not a pleasant thing to disturb the bright picture of the condition of women in Burma gained by the casual traveler or by the resident who refuses to look beneath the esthetic to the moral aspects of the question. There is a book written by Evelyn S. Karney, published by Robert Scott, London, which comes nearest to anything written in English to giving a true picture of the disabilities which the Buddhist system imposes upon women. It is called "The Dust of Desire." The scene of the story is laid in the time of Gautama, and the conversations are all based on Buddhist law, with references given to the source in each instance.

A careful reading of this book will establish a conviction, which is shared by all missionaries intimately acquainted with Burmese life, that Buddhism inflicts upon woman an essential inferiority. By sex she is inferior to a male dog, superior to him only because she is human. She is never supposed to walk abreast of her husband, father, or son

A recent writer had a beautiful theory to account for this practise. It was not at all because of her inferiority, he discovered, but only that the chivalrous male might be free to clear the path of enemies that he walked before the woman. This explanation is so obviously

the pagodas, pilgrimages, penances, and prayers, is that in some future incarnation she may be re-born a man, and as a man be a candidate to spiritual experiences impossible to her as a woman.

A Buddhist woman may become, and often does become, a nun, but



THE FIRST CHRISTIAN BAPTISM AT HAKA, BURMA

"made in America," or England, or some other country with a background of ideals derived from Christianity, that its promulgation to a Burman would be a source of amusement or perplexity, or both. He never has questioned his superiority or right of precedence.

The highest hope held out by Buddhism to the woman who has been the mother of many sons and has added to this merit the worshiping and feeding of the priests, gifts to

even so her inferiority is not escaped. Tho old, wealthy, and full of meritorious deeds, she must do reverence to a wearer of the yellow robe even tho he be younger than her youngest son, and have just completed his novitiate.

In no way are Christian missions more deeply modifying Burmese thought than by the schools for girls which they have established. A new generation of Burmese women is being raised up who are bound to demand and to receive a new consideration. The educational advantages offered by these schools are so superior that increasing numbers of



A MISSIONARY AND A CHRISTIAN KAREN GIRL

Buddhist parents are placing their children in the schools and paying their tuition in full, altho they know that the schools are out and out Christian, and require regular and daily study of the Bible.

Seated in the trolley-car one day, a missionary overheard the following conversation between two Burmese gentlemen, who shared the all-too-common belief that no one obviously a foreigner could possibly understand what they were saying. The men were evidently men of wealth and position.

"Yes, they are very clever. They seem to know how to win the hearts of the children in their schools, and, say what you will, they are good teachers," remarked the first.

"Yes, good teachers, and then they surely love the pupils. It is surprizing what they will do for them when they are sick: sit up all night with them; or, if they are poor and need help, they get it," replied the second gentleman.

"If it wasn't for their religion and the fact that they will teach it, there could be no better place than these Christian schools for our children. They are better looked after than in our homes."

"Oh! They do all these things for merit—tho they say they don't. They say they are not hunting for merit; but if they are not they will get it any way."

"Their teaching takes a hold on the hearts of the pupils in their schools. My niece was always a good girl, but she made up her mind that she would enter this Jesus Christ religion, and you couldn't do anything with her. Money, promises of a journey, nice clothes, jewels, hadn't a particle of influence. She wouldn't listen to any one. Her parents turned her out of the house, but that even didn't prevent her. It was cause for wonder."

"I suppose she has just gone to destruction."

"No; that's the strange part of it. She is a very good young woman. She is now allowed to go home. She is always preaching this law, and trying to persuade others to enter this religion—and she keeps the law too."

"Well, no one is to blame but ourselves. We go and deliver our children into their hands."

"Yes; but what are we to do? We haven't money for schools, and, if we had, we couldn't teach as they do, and in these times if a boy doesn't know English he can not get a good position. Then, too, we don't know how to make it interesting as

they do. The children want to go to their schools."

"If they only wouldn't listen to the religious teaching!"

"Well, it sounds well. They say they worship a living God. They teach love, mercy, patience, and righteousness, and they practise it, too. Of course, the children tell all this when they come home, and repeat things from their law. It sounds well," said the older man, thoughtfully.

"Buddhism teaches the same things," replied his friend, "but the teachers don't take pains to make it plain. Most of the people don't know anything about it, and so it isn't practised, and then the children say, 'If our law does teach it, we don't practise it.' You can't do anything with them. These missionary teachers bewitch them."

"They are nice to you when you go to see them, and mean to tell them you don't like what they are teaching your children about their God. They receive you so nicely, and are so pleasant, you can't say what you intended to. O, they are clever and kind."

"Oh, yes. I must leave here. Glad to have met you. May no evil spirit in any way bring you ill!" said one, as he rose to leave the car.

"Good! May you be free from ninety-nine diseases and arrive at your desired destination," replied his friend.

This is only one of many similar conversations that may be heard when Buddhists discuss the Christian schools. They realize that a great force is at work undermining and transforming the basic ideals of their civilization. In many cases this

knowledge stimulates to fresh activities and more positive propaganda of Buddhist doctrine. In fact, Christianity has had the same effect in Burma as elsewhere of giving an immense stimulation and fructifying to ideals perhaps long held languidly and half-heartedly. Buddhist Sunday-schools, tracts, sermons, young men's associations are part of the byproduct of Christian missions. imitation is the sincerest form of flattery, then Buddhism is, indeed, most flattering in its treatment of Christianity. On the Buddhist festival corresponding to our Christmas, for example, they have taken over bodily for the children's use a familiar Christian hymn, making only a few changes in proper names.

"Glory, laud, and honor
To our Lord and King,
This through countless ages,
Men and devas sing."

In several countries we were shown these Buddhist revamped translations of Christian hymns. It is a sad commentary on the spiritual sterility of modern Buddhism that it seems to have no fresh springs of hymnody springing up from its own experience, but has to take over bodily methods and expression from Christian sources.

There are evidences everywhere that the century of the impact of Christianity upon Buddhism has not been fruitless, altho very little fruit yet appears. The triumphs of Christianity have been won among the serf races in Burma, the Karens Shans, Chins, Kachins, Muhsos, and others. In these, notably among the Karens, real transformations have been wrought. The object lesson of

the emergence of the Karens from abject and servile conditions little above barbarism in the period since the middle of the last century has not been lost upon the Burmans. The crust of national conceit has been broken. To-day they are ready to listen as never before. Yet the century's experience of the Baptists shows how difficult is the problem of winning this Buddhist nation Christ. Baptist work began among the Burmans. To them Judson gave his great Burmese Bible, one of the great versions. Many of the pioneer missionaries gave their life to this Yet to-day there are less than four thousand Burmese members of Baptist churches as against seventy thousand Karens.

While discouragingly slow, the gain has been real. Some of the brightest trophies of the Cross have been shown in the lives of Burmese Christians. Yet the fact remains that after a century of earnest, intelligent, consecrated endeavor to bring the Burmese to Christ, not four hundredths of one per cent. of the Burmese are won to Him. It is this fact which makes Burma one of the outstanding challenges to the Christian Church. Not all the gains, surprizing tho they be, among the subject peoples should be allowed to obscure this fact. Suppose that Buddhism had been faithfully preached, and inculcated in a great system of schools in America for one hundred years, and that at the end of that period there were at the present time thirty-six thousand Buddhists in the United States among ninety million white Americans. The fact that at the end of a little more than half that period Buddhism could

number seven hundred thousand members and perhaps two million adherents among the nine million colored people would not be considered as in any way an offset of the comparative failure among the white people.

This parallel should not be closely There is no such racial difference between Karen and Burman as between white and African. fact, strangers are often unable to distinguish the Burman from the Karen. Yet the Karens were serfs. despised and bitterly opprest by the Burmans, and, roughly speaking, the proportion of Karens to Burmese is about that between the colored people and the whites in America. While the social and economic progress of the Karens has been little less than marvelous, while they are rapidly becoming Burmanized in speech and dress, yet the Burmans are the ruling race, and do not easily adopt a religion that in their eyes belongs to a subject people.

These facts constitute an unescapable summons to the church to study, give, sacrifice, and pray for the harvest among the Burmans of a century of faithful seed-sowing. The Burmans can be reached. They have been. They can adopt the Christian conceptions of life and God. Thousands have done so. They can witness a good confession. Only a volume of intercessory prayer, mighty in faith, full of vision, and importunate in spirit, can enable the forces of Christ to take this strongly entrenched position. Burma is a key state, so far as the conversion of Buddhists is concerned. A task so difficult and so important should rouse the whole energy of the Church.

The Panama Congress and the Protestant Episcopal Church

BY REV. HOWARD CHANDLER ROBBINS Rector of the Church of the Incarnation, New York

The Case



N May 12, 1915, the Board of Missions of the Protestant Episcopal Church adopted the following resolution: "Resolved, 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 World Missionary Conference in 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 closing provision was inserted in order that no unfriendly discriminations might be made in issuing invitations to the Conference. In compliance with the spirit and phraseology of the resolution, the fourth official bulletin issued in anticipation of the Congress reads: "All communions or organizations which accept Jesus Christ as Divine Savior and Lord, and the Holy Scriptures of the Old and New Testament as the Revealed Word of God, and whose purpose is to make the will of Christ prevail in

Latin America, are cordially invited to participate in the Panama Congress, and will be heartily welcomed." It will be seen, therefore, that such newspaper headings as "Catholics debarred from Panama Congress" belong to the stilly hours of night when fancy plays strange tricks upon tired editors. No Roman Catholics have been debarred from the Panama Congress, and none have applied for permission to attend. Copies of the official bulletin containing the above statement have been sent to all such organizations as are engaged Christian work in Latin America.

The above resolution of the Protestant Episcopal Board of Missions to send delegates was carried by a very large majority. As soon, however, as the decision was made known, a vigorous attack was made upon it by those who felt that in making the decision the Board of Missions had exceeded its powers, or who feared that the representation of the Episcopal Church at Panama would be regarded by the Church of Rome as an unfriendly act, and in consequence would handicap the very important work of the Commission on Faith and Order. This view. ably and insistently presented by The Living Church, was opposed by The Southern Churchman, The Chronicle, and The Churchman. Discussion was carried on in the church periodicals through the summer of 1915, and culminated in a determined effort by the opposition to have the resolution rescinded at the autumn meeting of the Board. On October 26th the motion to rescind was defeated after long debate by the decisive vote of 26 to 13. The vote was fortunately not along strict party lines, several High Churchmen being found among the most earnest and eloquent advocates of the original resolution, and some whose affiliations were supposedly with the other side voting to rescind.

Respect for the views of the minority was shown by the provision that the delegates go for conference only, and with no purpose, authority, or power of committing the Board of Missions to cooperation. This provision effectually disposed of charge that in sending delegates to Panama the Board was exceeding its powers by committing the Church to participation in legislative or other unforeseen action by the Congress. The interests of the minority were further safeguarded by the selection as delegates of seven members of the House of Bishops, five of them having jurisdiction in Latin America, in whose hands the interests of the communion they represent will presumably be safe.

The Cause

Turning from the history of the resolution to the grounds upon which it is based, we find these in the very nature of the ecclesiastical organization. Churches, like men and women, live in society; like nations they have foreign relations, and unless they are willing to build a Chinese wall of high exclusion and sit down behind it for the enjoyment of an attenuated and sectarian life, they must

have dealings with one Among the churches of Christendom it is the peculiar privilege of the Anglican Communion to occupy a central position. In virtue of its retention of the historic episcopate it stands nearer to the historic churches of Rome and of the East than can any non-episcopal communion. Its liturgy is substantially the same as theirs. Leaving the papacy out of consideration, its ministry of bishops, priests, and deacons is identical with theirs. In its emphasis upon the sacramental system, it again resembles them. On the other hand, in virtue of its participation in the Protestant Reformation the Anglican Church stands in a closer relation to the non-episcopal communions than can the churches of Rome and of the East. In the sixteenth century it put away many harmful accretions which during the Middle Ages had gathered like barnacles about the Christian faith. translated its liturgy into a tongue understanded of the people. discovered the Bible, and placed it in the hands of the people as the Great Charter of their liberties. the sympathies of the great majority of its people, especially among the laity, are undoubtedly determined by the Reformation. Their natural interests and affiliations are more largely with those who share their Protestant faith and freedom than with those whose ancient orders more closely resemble theirs. To refuse to meet with their spiritual next of kin for friendly conference concerning the things of Christ, would seem to most of them an unthinkable affront put upon those whom they count as brethren beloved, and value very highly for their work's sake.

It is evident, therefore, that if the Board of Missions had rescinded the resolution to send delegates to the Panama Congress, it would have gravely misrepresented and grievously surprized the great conservative majority of the Communion in whose name it acted. But it did not vote to rescind. Its ultimate decision was exprest in a compromise eminently characteristic of Anglicanism. By the decision to send delegates to Panama, it represented those whose sympathies are with their Protestant neighbors, and who would be glad not only to confer with them, but to cooperate unreservedly within the limits permitted by the laws of the Church. By sending the delegates to confer, but bestowing upon them no power of cooperation, the Board in its decision safeguarded the interests of the minority whose interests are non-Protestant, and the sympathies of some of whom, in any serious cleavage, would be found to be upon the side of Rome. Neither side, perhaps, is fully satisfied by the decision, but neither can find in it just cause The Episcopal Church for offense. can continue to be that ecclesiastical paradox, a church both Catholic and Protestant, or, as Phillips Brooks affectionately termed it, "the roomiest church in Christendom."

The Consequences

What will be the remoter consequences of this action of the Board of Missions, when the dust raised by the present controversy has subsided, and the heat engendered by it has been allayed, is a fair field for prophecy, and each man has freedom therein, according to his sympathies. We must, however, think of these far

consequences in at least two aspects: first, as they affect church unity; and, in the second place, as they affect the future of Christianity in that great region in which politically, commercially, and socially we have already so profound and now so rapidly increasing an interest: Latin America, the vast tracts of the Western Hemisphere south of the Rio Grande.

As regards church unity, it will seem, I think, to most of our people that a forward step of significance has been taken. Participation in the Edinburgh Conference was a blessing to our Communion; no other profited by it more largely. It widened our interests, it deepened our sympathies. Participation in the Panama Congress can scarcely fail to be an even greater blessing, for in these momentous days, while a conflict which shakes the world and decides the fate of nations is still raging, it is peculiarly fitting that Christians should take counsel together, and gain the strength which comes from realization of a corporate responsibility and of a common end. world is weary of sectarianism. Men are sobered, shocked, moved too profoundly to have over much regard for non-essentials. They are asking questions which probe to the depths of revealed religion; they are concerned with God, with justice, with freedom, with human fellowship, with that eternity into whose solemn and silent spaces millions of the young and brave are being hurried by the savage passion of their fellow men. It is no time for denominationalism, for the tithing of sectarian mint, anise, and cummin. Men are looking to the Church of Christ for spiritual leadership, and in the things for

which they look, with which alone they are greatly concerned, Christendom is already one. Conference of Christians will bring home to all of them the eternal meaning of the things which unite them, the comparative insignificance of the things which divide.

The second aspect under which we must consider the probable consequences of the Panama Congress, and of the decision of our Board of Missions to send delegates to it, has to do with the effect of the Conference upon missionary work in Latin America.

Of the need there of missionary work. I wish to speak with great restraint. Those who are familiar with religious conditions in the region south of us will not need to be reminded of them. Those who are unfamiliar can easily amend their lack of knowledge by properly directed study and inquiry. Returning travelers speak with a singular unanimity of opinion. More careful students of religious conditions in Latin America paint the same picture, and the picture is not bright. Whose the blame for existing conditions, what the obstacles were which rendered earlier missionary efforts only partially successful, does not now concern us. The truth is that the cry of a great region, rich in promise, rich in opportunity, rich already in every material resource, is the cry of spiritual starvation. When we hear it estimated that 98 per cent. of the professors and students in the colleges and universities of Latin America are agnostic, we know that even if the estimate is greatly exaggerated, we are confronted by a situation which no one who has the vital interests of this great region at heart can view without concern.

Can the churches which believe that they have something to give, and are equipped to give it, make a point of ecclesiastical etiquette. and hold aloof because a sister church was before them in this field of moral endeavor? That great missionary church has herself set us a better example. She has sent her bishops into dioceses presided over by the bishops of Christian England: she has sent her missionaries to Protestant America. New York is in some respects a better city because the Church of Rome did not stand upon a point of order, but followed us where we went first. In our seaports and inland cities she has ministered to the immigrant from Ireland and from southern Europe more abundantly than others have been able. Her manifold activities have been an incentive Protestant churches. to spurring them to more persistent efforts, to greater faithfulness.

On the other hand, the Church of Rome has profited immeasurably by the presence and strength of Protestant neighbors, and in countries where they are numerically prevalent she is purer, stronger, truer to her heritage of service than elsewhere in the world. Compare the Church of Rome in the United States with the same church in Brazil or in Mexico, and the very comparison is a challenge and an invitation. The Episcopal Church has already accepted it. We have our bishops in Mexico, in Brazil, in Cuba, in Porto Rico and the Philippines; the Church of England has bishops in British Honduras, in the Argentine Republic, and elsewhere in the south. Should these be withdrawn? Should Latin America be consigned to the ministrations of a single church, and that not native to it? Such would have been the logical sequel of an adverse vote upon the momentous issue which the Board of Missions faced upon October 26th. If, for fear of an affront to Rome, we may not even confer with Protestant churches engaged in missionary work in Latin America, our very presence there is a continual affront.

North and South America

The interest of North America in Central and in South America is something which it would be difficult to exaggerate. Thoughtful men are imprest by it as one of the most significant developments of the present By the recent conference of the American republics with reference to conditions in Mexico a precedent of great authority was established, and what is called Pan-Americanism became politically, at least to some degree, an established and an epochmaking fact. Financially, Wall Street has superseded Lombard Street, the dollar exchange has supplanted the pound sterling, and for years to come. Latin America will look northward instead of eastward for the capital with which to develop her prodigious resources. Commercially, the development of trade has been greatly accelerated, and will no doubt continue to grow by leaps and bounds. north and south of the Western Hemisphere stand face to face today, and look with hope and expectation into each other's eyes. We give to and take from one another all else that men hold precious: shall we withhold the thing most precious?

If we can help Latin America to its spiritual inheritance, we shall be more than money-lenders to our neighbors, we shall be givers of life.

Those are the things upon which the representatives of many Christian churches who are to meet in Panama in February will take counsel together. If the Congress is faithful to its promises, its deliberations can not be looked upon by any church as unfriendly or antagonistic. The official bulletins have already undertaken that it shall be its purpose to recognize all the elements of truth and goodness in any form of religious faith.

"And John answered and said, Master, we saw one casting out devils in Thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us." (Luke 9:49, 50.) spoke from the point of view of the ecclesiastical organization. answered from the larger and more comprehensive point of view Christian fellowship. We believe that the Board of Missions has reflected His spirit in its decision. In the words of a memorial presented to the Board of Missions at its meeting, and signed by the rectors of all but a few of the larger churches in New York, "We believe that the decision of the Board of Missions to send representatives to the Panama Congress is wise, far-sighted, and fraternal, that it is justifiable upon every ground of right and expediency, and that the effect of it can not fail to be greatly beneficial, not only to the cause of missions, but to the unity of spirit of the Church of Christ."

The Future of the Moslems*

BY THE REV. SAMUEL M. ZWEMER, D.D., CAIRO, EGYPT
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HE horizon of the world at large, and of the Mohammedan world from Morocco to Persia in particular, is lurid with the red of

blood and battle and persecution and martyrdom, and the red fires of devastation and desolation. Is that the beginning of the end, or the end of the beginning in God's plan for the Mohammedan world? Is it to be followed by the night of our civilization? Has Christianity in its conduct toward the Mohammedan world in Turkey and Tripoli and Egypt and Morocco become bankrupt of all the virtues which Jesus Christ taught us; or may we take faith and believe that even this is only the red of the coming dawn?

My deepest conviction is that whatever may be true of Europe or of Asia in relation to the Moslem world,

"The morning light is breaking,
The darkness disappears.
The sons of earth are waking
To penitential tears

"Each breeze that sweeps the ocean,
Brings tidings from afar
Of nations in commotion,
Prepared for Zion's war."

After the war of the kings is over, the war of the King will begin—not a war of destruction and devastation, a war between brothers, but a war of righteousness, and holiness, and forgiveness, and love.

The unity of the Mohammedan world has not disappeared in spite of this war. Pan-Islamism is dead, but Islam is not yet dead. The things that bind us together bind Mohammedan hearts together to-day. There are no spectators in all Europe or all the neutral lands who regard this war with a deeper and keener interest than the Mohammedans of China and of Morocco, of Singapore and of Java. The unity of the Mohammedan world goes very deep. They are bound together by a common faith, a common hope, by common ideals, and in these days by a common peril. Mohammedanism has seen its best It has long since passed its meridian, and the Mohammedans know it; but the unity of despair is a unity of power.

This very unity of the Moslem world presents us with an importunity and an opportunity, a call to service which never before rang in the ears of the Church of Jesus Christ. Henry Martyn never faced a crisis like this, nor did Raymund Lull, nor did the early apostles in Turkey, in Persia, and in northern India. We face an entirely new situation. Therefore, I present three facts, the consideration of which must not leave us lukewarm, but should lead to such self-sacrificing obedience as is the demand of the hour.

First: Islam is a world-wide problem. It concerns every one. It concerns all who believe in the father-

^{*} An address delivered under the auspices of the American Christian Literature Society for Moslems, October 1, 1915, in the Fifth Avenue Presbyterian Church, New York.

hood of God and the brotherhood of man. It concerns us because we believe in the social virtues of a Christian home, and most of all because we call Christ Lord and Master and because He called us brethren.

Every British subject has a deep concern in Mohammedanism; every German has a deep concern in Mohammedanism; every inhabitant of France or Italy or little Holland has a deep concern in Mohammedanism; because for Europe Islam has become a national problem and responsibility. There are five million more Mohammedans under the British Union Tack than there are Christian subjects. Well may King George, who has ninetyfive million Moslems in his dominions, write "Defender of the Faith" when the majority of those who confess their belief in one God also say. "Muhammadu - Rasulu - 'allah," "and Mohammed is God's apostle." Little Holland has thirty-five million Moslem subjects; France has twenty million; Russia, twenty million; Italy, a million and a half in Tripoli; Germany, a million and a half in Africa. Even those Europeans who do not believe in Christ or in the blessings of Christianity would find it difficult to prove that the national governments are not responsible for the economic development, the social wellbeing, the intellectual uplift and enlightenment of the millions of Mohammedans who have never had a chance. In Egypt, for example, only three out of a thousand Mohammedan women can read and write. not Great Britain responsible to God for the education of Egypt's womanhood?

This question concerns Americans also most deeply. One of the big-

gest factors in the American home missionary problem is Mohammedan-Where is there a single compact unit of unevangelized people half as big as the Moslem population of the Philippine Islands in Mindanao and the Sulu group-276,000 in one small area? Is there that number of unevangelized American negroes, or Indians, or mountaineers, or immigrants in any one of our cities, massed together as these Moslems are massed in the Philippine Islands? Ex-President Taft said recently in Carnegie Hall that there was no chance whatever to teach these American Mohammedans the principles of democracy until they had learned the principles of Christianity.

This problem concerns us because we are Christians. All denominations are deeply interested in Mohammedanism. The one great problem in Africa is Mohammedanism. The Episcopal Church has its Moslem problem in far-off China; Bishop Brent is even now translating the Gospel of Jesus Christ into the language of the American Mohammedans in the Philippine Islands.

The Baptists of America are coming in touch with the Mohammedan problems in Burma, where, in the last ten years, the Moslem population has increased 33 per cent. Baptists of Australia and of England have contributed splendid elements in the solution of the problem of Mohammedan evangelization. I know of no workers who have done more for the Mohammedans of India than Dr. George Rouse and John Takle and William Goldsack. In East Bengal the Baptists may boast of an entire community of Mohammedans won to Jesus Christ, six thousand

strong. On the Kongo, in Africa, and in other fields the Baptists also meet this problem of an aggressive Mohammedan propagandism. Would to God this denomination appointed special workers to meet the crisis.

The Methodist Episcopal Church has long grappled with the issue in Northern India, with splendid results among the villagers and even in village movements. In North Africa, also, under the leadership of Bishop Hartzell and Dr. Frease, a strong mission is being established to lead out into the Sudan and to bear upon Mohammedanism along the whole Barbary coast.

The Congregational Church has for nearly eighty years been face to face with the Moslem problem in the Turkish Empire, and the work of faith, and labor of love, and patience of hope, and now suffering and martyrdom in that great field are lying latent for the touch of God's Spirit. The dynamite under the great masses of Mohammedanism in Turkey is only waiting the touch and fire of God. After the war I believe that we will see in Turkey a wonderful Then the power of prayer and of all the tears and suffering shall be shown.

The Presbyterian Church can write on its banner the names of Dr. Van Dyck and Henry H. Jessup, of Dr. Wherry and a score of other leaders in this work. There are men like Dr. Van Dyck, who gave the entire Word of God to the Arabic-speaking world; colleges like that at Beirut and at Lahore and Allahabad, that are doing splendid work in stemming the tide of Mohammedanism. In Persia the heroes and heroines of the Presbyterian Church have stood fast

and are lifting His royal banner that it may never, never suffer loss.

The Reformed Church, the Benjamin among the tribes of Israel, has received of God a great commission to hold Arabia, the cradle of Islam, in trust until it shall become the possession of Jesus Christ; until, as David prophesied, Christ shall reign from the Red Sea to the Persian Gulf, and from the Euphrates to the ends of the earth.

But the question concerns us not merely as Americans, or British, or Germans, or even as Christians. concerns us on the simple basis of our common humanity. If there were no Bible, if there were no Christ, if there were no great commission to drive us on to complete the task, your missionaries, men or women-and especially the womencould make out a strong case for missions to the Mohammedan world on the basis of the social problem, the condition of Mohammedan childhood. the condition of Mohammedan womanhood, the unutterable degradation of Mohammedan manhood. is a social problem big enough and baffling enough and urgent enough "to stir a fever in the blood of age and make infants' sinews strong as steel." There is no place under the American flag where polygamy and slavery dare lift their heads in open daylight save in the Philippine Islands. The Mohammedans of China are on a lower scale socially than the Confucianists who have never known the living God. Women under the religion of Buddha enjoy a life far superior to those Moslem sisters who are the followers of Mohammed. Khadija, in the days of ignorance, when Mohammed himself did not ac-

Hurgronje of Leyden, a Dutch neu-

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knowledge the true God, but worshiped all the idols of the Kaaba, Khadija had a happier life than Mohammed's harem of twelve women had when he proclaimed himself the prophet of the Everlasting God. On the social basis alone this problem should grip us until wrong is made right, and womanhood is delivered, and childhood has its opportunity. You may not believe in the evangelization of the Mohammedan world in this generation, but if you look into the faces of little Mohammedan children, of boys and girls not yet fourteen years of age, you can not help but long and pray and hope for the evangelization at least of the next generation.

Second: The present war presents a new world situation which should rivet our attention and which challenges our utmost efforts to save the Mohammedan world. What is the new situation? Pan-Islamism is dead. Armenia is bleeding, Arabia is being rescued, and a new map of the Moslem world will be needed when this war is over.

Pan-Islamism is dead. Ten years ago, the German traveler, Karl Peters, utterly unconscious that he was a prophet and not a so-called diplomat, wrote in the Fortnightly Review concerning the hostility between France and Germany and England: "If German policy is bold enough, she will be able, at any rate through Pan-Islamism, to fashion the dynamite which will blow up British rule and French rule from Morocco to Calcutta." There were no footnotes or explanations to that strange declaration, but here is the appendix in the chapter of a book, "The Holy War Made in Germany," by Prof.

"We can only attribute all this" [the program of the German military party and the Young Turkish party, the program of a world-wide conflagration in which Christianity should go down, if need be, in order that politics might triumph]-"We can only attribute all this to the lamentable upsetting of the balance even in the intellectual atmosphere of what we used to call the civilized world: for in normal times we know that the Germans are far too sensible and logical to digest the enormous nonsense that a thing which in general would be considered as a shame for mankind and a catastrophe for Turkey can become good and commendable as soon as Germany places herself beside or behind the Crescent. We do not know what will be the issue of this war, of this terrible conflict; but this I think I may now foretell with certainty: that within a not very long period a number of German scholars will testify that also in Germany indignation has been aroused by the despicable game that is being played with the Caliphate and the Holy War."

Professor Hurgronie, when wrote this book, had not yet heard of the wonderful loyalty of Moslems in India, of the loyalty even in Tripoli, the most recently conquered province of Italy, and of the still more wonderful loyalty of the Mohammedans to France in Algeria and Tunis and Morocco. Pan-Islamism is dead. People considered their economic interests, their social interests, their commercial interests, as well as their religious fanaticism; and the dynamite, except in Persia and in Turkey, did not explode.

Surely all of us may thank God that there was a King of kings and Lord of lords who was in this also. Never again will statesmen or politicians or demagogs frighten us by the cry of Pan-Islamism, of two hundred million Mohammedans throwing themselves upon Christendom and proclaiming a Holy War. This means that our fellow missionaries in India and in Egypt and in Southern Persia and in the whole coast of the Barbary States can preach the Gospel just as freely, or even more freely, than they prociaimed the Gospel before the war; that our hospitals are just as crowded as they were before the proclamation of the Jihad; that, in spite of all that was done in Egypt, the American Girls' School is crowded with Mohammedan pupils, and Assiut College has as many Mohammedans as it ever had. Pan-Islamism is dead.

What shall we say of the Dardanelles? We can not disassociate the Armenian massacres from the Dardanelles. We can not disassociate the Eastern problem from the Eastern churches. For 1,300 years Armenia and the Oriental churches have been crusht by Turkish Mohammedanism. There is no equality in that region for Christian and Moslem. Neither under Abd-ul-Hamid nor under the Young Turk have the Armenians had life and liberty or freedom of conscience. There come to my mind the words written by an English poet, John Oxenham, who wrote on England's lost opportunity in 1902;

"Devil's work!

Devil's work, my masters.

Britain, your hands are red!

You may close your heart, but you can not shirk

This terrible fact: We-kept-the-Turk.

His day was past, and we knew his work, But he played our game, so we kept the Turk.

For our own sake's sake we kept the Turk.

Britain, your hands are red!"

Then the verses of that poem speak of the Macedonia massacres and how England stood by and did not lift one finger to rescue the churches of the East; and he closes the poem with these words:

"Break your bands, Britain!

Stand up once again for the right! We have stained our hands in the times that are past.

Before God, we must wash them white.

"For the nations are in the proving; Each day is Judgment Day; And the peoples He finds wanting Shall pass in the dark, dark way."

That is the voice of a poet prophet in England!

How can we meet the present crisis in Armenia? Have you heard the verdict? Dr. James L. Barton, secthe American Board. retary of Armenia. from confirms reports Every word is corroborated by official testimony at Washington. Witnesses all agree that from Smyrna to the west, and from Persia to the Black Sea and Arabia, butchery is being carried on by the Turkish government far surpassing in ferocity and exceeding in destruction anything done by Abd-ul-Hamid during his long career of massacre and extermination.

Does this mean that you and I should sit idly by when that Church of Armenia, which has proved to possess the spirit of martyrdom, is being exterminated? Is that the way we remember the Lord's Prayer, "Thy Kingdom come, and Thy will be done on earth as it is in heaven?" John Hay gave to that petition a noble interpretation in a poem which appeared in the *Independent* some years ago:

"Not in dumb resignation
We lift our hands on high;
Not like the nerveless fatalist,
Content to trust and die.
Our faith soars like the eagle,
And springs to meet the sun,
And cries exulting unto Thee,
O God, Thy will be done.

"When tyrant feet are trampling
Upon the common weal,
Thou dost not bid us cringe and writhe
Beneath the iron heel.
In God's name we assert our rights,
By sword, by tongue, by pen;
And e'en the headsman's ax may flash

"Thy will, it bids the weak be strong,
It bids the strong be just,
No hand to beg, no lip to fawn,
No brow to kiss the dust.
Wherever man oppresses man
Beneath Thy liberal sun,
O God, be there, Thine arm made bare,
Thy righteous will be done."

God's message unto men.

It is *not* the will of God that our fellow Christians should be exterminated without protest. The present crisis is the crisis for the extermination of an entire Eastern church.

Third: In this crisis, we face the future of the Turkish Empire, the future of Arabia. In striving to do the

will of God it is so easy to lose the spirit of God. It is easy to show hatred instead of love, to show vengeance instead of forgiveness. But that is not the way the Master went. Can we still love Turkey? Can we still love the Ottoman Turks? Listen to the testimony of Raymund Luil.

"I see many knights going out to the Holy Land, but that is not the way the Holy Land will ever be conquered. It is by tears and blood and suffering, even as Christ and His apostles went out."

Or listen to the words of old Erasmus, in the days of Luther the Reformer. "They are the up-to-date testimony of Erasmus on the war at the Dardanelles," but were written in the year 1530 in a preface to one of his books.

"The best way and most effectual to overcome and win the Turks would be this: If they shall perceive that thing which Christ taught us and exprest in His life to shine in us. For truly it is not meet nor convenient to declare ourselves Christians by this truth or token, that we kill many of them, but rather if we save many of them; nor if we send thousands of them to hell, but if we make thousands of them faithful to Jesus Christ. In my mind it were best before we try with them in battle even, to attempt them with epistles and some little books of love."

Could there come to us a higher testimony, a clearer testimony of our Christian duty in intercession for the persecutors of the Armenian Turks, than this word from Erasmus? Yes, there might. "And Jesus said, But I say unto you, Love your enemies, do good to them that hate you, and

pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven."

"And when he was yet a long way off, his father saw him and had compassion on him and ran out to meet him and fell on his neck and kept kissing him." (R. V.)

This is the only spirit that is the Holy Spirit of missions.

The crisis is upon us. The doors are wide open, and after the war, not only will Arabia be freed, but the whole Turkish Empire will be an open door for opportunity for the proclamation of the living Gospel to those who have never seen or felt its power.

Literature for Moslems

Fourth: How shall we accomplish the task? Even as the problem concerns us all, and as the conditions were never so favorable, and never so urgent, and never so threatening; so I want to point out a method that is, above all methods, efficient and abiding and possible for the cooperation of every one here present. I refer to the production and distribution of Christian literature. I refer to those little books of love which Erasmus would substitute for the weapons of the Middle Ages, and which we might well substitute for our modern highly explosive shells and bayonet charges.

In the first place, this method is of all methods the best to win Mohammedans. There are three ways of witnessing for Christ in the Moslem world. You may live among them the life of Jesus, as your medical men are living it. When the Mohammedan sees the medical mission-

ary he interprets those words of Emerson in a new sense, "What you are speaks so loud that I can not hear what you say." We can preach what we will to the Mohammedans in our hospitals, because what we are is speaking so loud that they will hear anything that we say.

A second way of preaching Christ is by the spoken word. But, alas! public preaching is not always tactful or wise in Mohammedan streets or Mohammedan homes. It is possible, increasingly possible, and yet the public preaching of the Gospel depends entirely upon the presence of the living agent, and no living agent can penetrate to Mecca or Afghanistan; and the best of your living agents die after thirty years or more of enduring the burden and the heat.

But here is another method which is all-pervasive, possible everywhere, more economical, and which gives the fulfilment of John Wesley's old wish:

"O for a thousand tongues to sing My great Redeemer's praise."

Al Kindi lived a life at the court of Haroun al-Raschid as a Christian and then he died, but his Apology for Christianity is selling on the streets of Cairo and Beirut and Bagdad and Constantinople to-day. John Bunyan lived a Christian life and preached a great sermon, but the biggest sermon he ever preached was the one he preached in Bedford gaol, in two hundred languages, from China to Peru and from Patagonia to Alaska, in his little book, "The Pilgrim's Progress." Cornelius Van Dyck, of the Presbyterian Church, was a medical missionary, a scholar,

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a preacher, a teacher; but the greatest thing that Cornelius Van Dyck ever did was to put his message on the printed page. His Bible version and his "Ben Hur" translation and his books on philosophy and history and Christian ethics, these are today the handbooks of every pastor in the Nile Valley and of every educated Mohammedan and Christian in the whole of Syria. Being dead he speaks more than he ever did while he was living.

This method is one that enriches and inspires the leadership of the Church of Jesus Christ—because we have a Church of Christ among the Mohammedans. How shall we arouse the Coptic Church and the Armenian Church and all the other Oriental churches from their slumber of centuries save by the power of the printed page, that reaches the new leadership of the Oriental churches, that puts in the pastors' libraries the power to grapple with Mohammedanism at its very centers?

This method also insures us the power to reach the enormously increasing numbers of those who are learning to read. I am astonished that there are missionary societies that have never put a thought into this subject. Dr. Ritson, of the British and Foreign Bible Society, says: "Our missionary societies are spending tens of thousands of pounds every year on education in the mission field. They are turning out multitudes of new readers with a hunger for literature which must be satisfied, but they are providing them with no more than fragments of pure and healthy food, while the enemy is lavishly supplying them with reading that is impure, materialistic, godless."

Never was I so rebuked at the impotence of the Mission Press as when, three or four months ago, I visited a book shop in Cairo, and, looking around the counters, I saw three or four orders for books in a woman's handwriting. I spoke to the shop-master:

"What is this?"

"Oh," he said, "these are women in the provinces—Mohammedan women of high station."

What were they ordering? One of the orders read: "Kindly send me every work published under the name of Zola, and every book of that character that you can get for us in Paris." Educated Mohammedan women feeding themselves on the husks that the swine of Paris do not eat! We stand face to face with the problem of providing free literature for womanhood and childhood. When we have created a million readers at enormous expense, what are we going to give them which will feed their souls and feed their minds?

In the fourth place, we need this agency as a storehouse and as a power house in this Mohammedan The Moslem religion stands or falls by its Book. The Mohammedan religion believes in argument. The Mohammedan loves to give a reason for the faith that is in him; he delights in controversy; and if your Christian pastor or missionary hangs his head in shame and has no reason and no argument, and no logic, and no proof, the Mohammedan goes away in his pride and says, "I have conquered." Even the Moslem will quote a proverb which in English has its equivalent, "The pen is mightier than the sword." The Cairo press and the Constantinople press and the

Calcutta press and the Lucknow press are pouring out their arguments against the Christian faith, are finding their weapons in the destructive criticism of Germany and America and England, and using the latest form of infidelity and materialism in their attempt to overturn the foundations of the Gospel of Jesus Christ, our Lord.

The American Christian Literature Society for Moslems is engaged in this work of giving the printed messages of Christ to the Moslem world. Shall we not see the dimensions of this problem and seize the opportunity with the weapons God has given to win a victory for the King of kings and Lord of lords? The doors are all nailed open. The need is known to our hearts. Hungry ones are crying for bread. Naked souls are waiting for the garment of Christ's righteousness. Imprisoned, they are waiting for deliverance. What shall we do for them?

I believe the Oriental churches lost their spiritual power, and then God sent Mohammedanism as a scourge upon them. Mohammedanism has attempted to crush the life of these churches. Mohammedanism has made them toil in the prisonhouse, has bored out their spiritual evesight, so that priests and bishops and archbishops, as you see them and meet them in Bagdad and Van and Constantinople and Cairo, are blind leaders of the blind-Samson in the temple of Dagon. But the hour has struck, and I can hear the old Armenian Church praying the prayer of Samson, and saying, "O Jehovah God, help me this once, and avenge me on the Philistines for the

loss of my two eyes!" and then, feeling in the dark for the pillars on which the House of Islam rests, and with mighty faith, trusting in the God of Israel, saying, "Let me die with the Philistines." So may the death of Armenia, if need be, prove the life of the Mohammedan world.

"The Son of God goes forth to war,
A kingly crown to gain.
His blood-red banner streams afar—
Who follows in his train?"

Are any of us ready to say, "Here am I. Send me?" Surely there are some who will say, "Lord, here am I; send me into this battle front." Can you not see the soldiers of Christ calling for reinforcements from every Mohammedan mission-field? Will you wear the white feather in the war of the King?

There are many who ought to consider their bank accounts as munition factories for the production of the highly explosive shells of a living Gospel—Christian literature that shall win back for us trench after trench of this thirteen-century entrenched foe, until the kingdom of Mohammed shall become the kingdom of our Lord, and of His Christ. All of us, rich and poor, and high and low, and little children, might well kneel once more, as we spread out the map of Turkey, and Syria, of Morocco and Algeria and Tunis and Tripoli and Egypt and the great Sudan, and neglected Arabia, and closed-up Afghanistan, and bleeding Armenia, and strangled Persia, and great waiting India, kneel and pray, "Thy kingdom come, Thy will be done in these benighted lands, O Lord."



THE CITY OF TREMONDE, ENTIRELY DESTROYED BY THE GERMAN BOMBARDMENT

Protestant Churches in Belgium

THE RELIGIOUS CONDITIONS UNDER MILITARY RULE

BY REV. HENRI K. ANET, B.D., LL.D. Delegate of the Franco-Belgian Committee of Evangelization



N the time of the Reformation, the Protestant churches of the Netherlands called themselves: Les Eglises sous la Croix, "the

churches under the Cross." They included not only those of modern Belgium, but also those of Valenciennes, Arras, Tourcoing (near Lille), and others in northern France, geographically, racially, and politically always in close relation with Belgium. These two regions are now again united under the German rule, and may be called more appropriately Les Eglises sous le Glaive ("the churches under the sword").

There are in Belgium about 40,000 Protestants, most of whom belong to two Presbyterian bodies. The Belgium Missionary Church, which I

represent, has 44 congregations and stations evangelizing 218 towns and villages, ministered to by 50 pastors and evangelists, aided by 158 voluntary lay-preachers. The other body is the Union of Protestant Evangelical Churches of Belgium, a state church, and has 29 congregations and stations. These two organizations are in close relation with each other and cooperate in many Christian activities, especially in the foreign mission field. Four years ago they sent me as their joint delegate to the Bel-Congo. The Franco-Belgian gian Committee represents also the Central Evangelical Society of France.* Twenty-eight of its 225 stations and

^{*} Under the same committee we must mention also the Home Mission of the Free Church of France, which has no station on war territory, but is, like all the French churches, much affected by the war.—H. K. A.

out-stations are in territory now occupied by the Germans, and three are very near the fighting line.

These Protestant Christian churches are passing through a fiery trial. Since fighting has taken place right along the line of our mission stations, Verviers, Liège, Andenne, Namur, Charleroi, Mons, Antwerp, Ostend, Longwy, Maubeuge, Arras, Lens, Lille, and many other stations have experienced a great deal of destruction, fear, and suffering. The houses of many of our church-members have been destroyed. Some were blown up because they were in the firingline of the forts. One of our pastors took into his apartment eighteen Christians who had been made homeless. Some of the houses were shattered by shells during battles and bombardments. The manse and chapels at Hornu, near Mons, and at Liévin (near Lens) have been very badly damaged. In Belgium 20,000 buildings have been destroyed, most of them without any evident military reason.

Many shopkeepers and traders have had their shops and stores burned down or looted. Some of the Protestants who have suffered such loss are personally known to me, and include a wholesale grocer at Ch—, a watchmaker at A—, a cycle merchant at Th—, a stationer at Q—, a temperance café at L—, and others. Even the house of the German pastor at Liège was thoroughly stript by German soldiers.

Many of our church-members have escaped from death only by a miracle. Others fled before the invasion and have not yet returned to their villages. In one congregation at F——, near Mons, fifty-eight members are

missing—killed, murdered, or in exile. It is impossible to know yet how many Protestants are among the many thousands of non-combatants who have lost their lives in Belgium and northern France.

During all this awful turmoil and destruction the Protestant pastors have remained courageously at their posts. Some who were mobilized in the Swiss army came back to their congregations as soon as they were disbanded. At Ostend, Liévin, Henin-Lietard, Bruay, Rheims, they have been for months under incessant bombardments.

The pastor of N—— was arrested on the accusation of a German, but after three days in jail, where he lived on bread and water, he was ac-Another was about to be shot as a spy when he was let free at the request of a Roman Catholic, who testified to his splendid Christian character. The pastor of Namur, left behind by the Belgian staff to protect the wounded soldiers, was talking in the street with the officer of the German vanguard when the officer's head was accidentally blown off by a German shell. The pastor escaped injury in a shower of shrapnel and shells. Several of our deaconesses, nursing wounded soldiers. have been threatened by German officers, but God has been our refuge and strength, and thus far all of our Christian workers have escaped.

In Flanders and in northern France, except near the fighting line, the conditions are quieter now, but not normal. Most of the members of the Protestant churches are working people, and most of them are unemployed. Some of the coal miners are working at lower wages for a few

days each week, and the misery is appalling and increasing. One pastor wrote recently: "I hardly dare to pay calls on my parishioners, unless I can give a few francs in each house



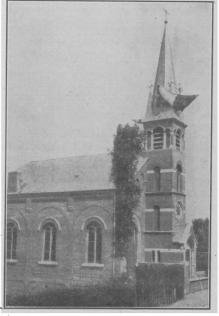
THE PROTESTANT CHURCH AT WASMES IN 1850

to help the distress." Children can not attend the Sunday-school, because they have no shoes. Without the food generously provided by the American Relief Committee, the people would starve or be mowed down by Maxim guns because driven to rebellion. Our debt of gratitude to the United States and their diplomatic agents is inestimable. But even the rations given out can not maintain the worker in physical efficiency, and years of weakness are sure to follow.

While the Protestant churches are enjoying much religious liberty, they are living in fear and anxiety, and under the régime of arbitrary rule. Many Belgian and French employers and workmen are suffering keenly because they resist the temptations, inducements, and threats used to enlist them in work for the German army. Heavy fines, deportation and bondage in Germany, or even capital punishment, are the price they paid for patriotism. At Roubaix (near Lille) 120 manufacturers have been imprisoned because of their refusal to

work for those they regard as enemies.

Last winter a coal miner, whom I know personally, driving a cart loaded with flour, was suddenly arrested, the cart, horses, and flour confiscated. and he himself was sent to Germany without any explanation and without even time to warn his wife. three days and three nights he traveled with other prisoners of war, confined in a cattle-car, without food or drink. Then for seven months he was kept in prison, where he had very scanty and bad food, with no blanket, and only wood chips as a bed. After three months he was permitted to write a postcard to his wife once a fortnight. Then, suddenly, without any explanation, he was released and sent back to Brussels, wearing the clothing he had when arrested. He was so utterly exhausted that when he reached my father's house he could at first take no solid food.



THE THIRD CHURCH AT WASMES, BUILT IN 1901

In the midst of these sufferings, fears and bereavements, a spiritual awakening is taking place. When, early in September, I had the honor of being received by King Albert at the Belgian front, his first words were: "This war is a dreadful trial; either it brings us nearer to God or further from Him." This is the experience of Protestant chaplains ministering to the 3,000 Belgian Protestant soldiers. One chaplain had been a pastor in Paris, and said to me: "Nearly all your (Belgian Protestant) young men are standing the test of war wonderfully. Your excellent methods of evangelization are vindicated by their moral strength; their military efficiency is appreciated highly by the officers; they have also proved their open-mindedness and their personal faith, their missionary spirit."

King Albert showed real interest in the work of the Protestant chaplains in the present state of the churches, and in the Congo Mission, which has been much affected by the war.

Unfortunately, some of the Roman Catholic priests have told their people that German methods of warfare are the fruit of the Reformation and a proof that Protestantism is a bad religion. The Belgians' sense, however, was not long misled by these statements, since they suffered from German Roman Catholic troops as much or more than from the so-called Protestant regiments, and since they understood that, they learned that more Roman Catholics are on the side of the Central Powers than on the side of the Allies. The help bestowed by the Protestants of Great Britain, Holland, Switzerland,

and the United States has also been deeply appreciated and has led them to listen to our pastors. Above all, they are thirsting for consolation in their distress, for hope in death, for moral strength to live better lives, and they feel that all these could be found only in the Gospel of Christ. They look up toward God.

For the first time many unbelievers have begun to pray in the trenches during the battles, in their cellars under bombardments, and in the isolation and misery of exile. They have crowded our churches and our meeting halls. Everywhere the preaching of the Gospel is going on, under spiritual conditions such as have not been witnessed since the sixteenth century. Many have already been added to the Church of Christ not only in the provinces and departments occupied by the Germans, but also among the refugees in Protestant countries, won by the most convincing ministries of Christian love.

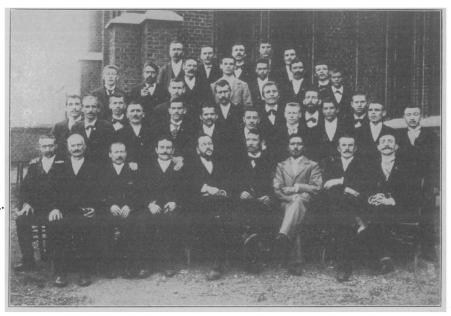
The Present Opportunity

The churches of Belgium and France must now unfold the banner of the Gospel of Christ with the practise of justice and liberty. We must exhibit to these people an aim worthy of their great destinies and a Master worthy of the great qualities that have been revealed in them by the trial of war. For such a task, our Protestant churches are small, weak, and poor. They must be helped spiritually and financially by those who have greater strength in numbers and wealth.

Last August the German army invaded one of the suburbs of Charleroi, driving the French troops before them. On the main road of the city one of our colporteurs had his bookshop. He had not time even to shut his door, and with his family took refuge in the back kitchen. The store window was broken and the goods taken. Looking through the keyhole, the colporteur's wife saw a German soldier enter the shop with bayonet fixt, ready to kill any that might oppose his progress. She suddenly saw

took refuge in the cellar, where they were not disturbed.

Spiritual powers are superior to physical armaments. Right is greater than might. With God's help Christian faith and life will be victorious over all human opposition, over the united opposition of sin, superstition, and infidelity. By the faithful witnessing of our brethren, many Bel-



SOME OF THE EVANGELICAL PASTORS OF BELGIUM

the man stop before a poster drawn by Eugène Burnand, a great painter and a great Christian. The picture represented the angel of purity. Without a word the soldier turned and went out. A second and third soldier entered the shop intent on destruction, but each retreated in like manner. Encouraged by this miraculous help, the colporteur ran to the front door, bolted it, put down the window-shutter, and with his family

gians and Frenchmen in the midst of affliction and oppression are learning how to live in the glorious liberty of the children of God.

^{*} Dr. Anet intends to spend the winter in the United States to interest the Christian churches in the cause of the evangelization of Belgium and France. He has received the endorsement and the hospitality of the Federation of the Churches of Christ in America, Room 612, 105 East 22d Street, New York City. He will be glad to receive any donation or to have opportunities of speaking of the experiences of the Belgian Christians.

The Suffering of German Missions and Missionaries

BY REV. THEO. F. HAHN, M.D., NEW YORK Formerly Medical Director of the Purulia Leper Asylum, India



HE present devastating war is causing inestimable loss to the work of German missions. This was not the case, as pointed out by Dr.

J. Warneck, during the Franco-Prussian War of 1870-71, the last war in which Germany was engaged. Life in the missionary training institutes, which is peculiar to German missionary societies, was continued without interruption. Communication with mission fields was not seriously interrupted, and missionary work went on unhindered.

In the present war conditions are very different. The German missionary training institutes are empty, except in so far as they have been turned into hospitals for wounded soldiers. Nearly four hundred of the missionary students have been called to the colors, and, in addition, over seventy returned missionaries and thirty-four missionary teachers have taken up arms.

On the foreign field the condition of German missionaries is still worse. They are cut off from the home base, and are either deported or interned, if they happened to be in British colonies, or are imprisoned if they were in what were formerly German possessions. The British government has for some reason felt it necessary to take these steps that greatly injure German missions and

cause sorrow and hardship to German missionaries.

In Africa

Pastor W. Stark, director of the "Evangelischer Pressverband," of Germany, has published a booklet containing reports of destruction of German missions, which are signed by eye-witnesses. An American missionary, Rev. A. Orthner (presumably of German extraction), who served for a number of years under the Baptist Board in Kamerun, West Africa, says that immediately upon the outbreak of hostilities all Germans were imprisoned, including even women and children. Mr. Orthner and Mr. Wolff (another missionary) were also taken prisoners.

The missionaries of the Basel Mission, which, being a Swiss mission, is neutral, were treated even worse. The director, Dr. Theo. Oehler, before his death, June 15, 1915, made serious objections to the British policy and manner of warfare. "The women," he said, "have been imprisoned, and cruelly treated. The peaceful work of missions has thus become the victim of a warfare that fights not only the state or the army, but the people."

The booklet continues: "German East Africa is surrounded by enemies. Southwest Africa, just recovering from the wounds inflicted upon it by the revolt of the Hereros and Namas, is thrust again into a new

school of suffering. Under the most difficult conditions the Rhenish Mission had just begun to build up the churches again. More than twenty-five thousand Christians had been gathered from among the Hereros and the Namas. There was a general longing for the Word of God throughout the land. Even the Ovambos showed signs of receptivity—and now this hopeful field is destroyed."

Dr. Julius Richter, editor of Die Evangelischen Missionen, mentions the fact that six of the seventeen missionaries of the Bremen Mission, who fought in the defense of Togo, are now imprisoned in Dahomey."

In the Pacific and China

Director Stark continues: "The South Sea presents a very sad picture. After New Guinea had been taken by the enemy, the workers of the Neuendettelsau and Rhenish Missions have come under the rule of Great Britain. There are more than fifty German prisoners from New Guinea in Sidney.

"News reaches us from China that as early as October, 1914, all Germans were expelled from Hongkong, and that German missionaries were forbidden to preach."

In India

"The fate of German missionaries in India is cause for great anxiety. The two hundred or more German missionaries in India, to whom are added fifty-five lady missionary workers, in the beginning were put under more or less stringent police control, but their work was not endangered. Now, however, things have changed for the worse, and here again the Basel Mission (a neutral one) has been subjected to the most severe treat-

ment. All brethren under forty-five years of age were transported from Kanara and Malabar to Ahmednagar, forty-five in all. Later, even older men and even women were transported. This is a mission whose valuable services for India have been repeatedly acknowledged."

Dr. Julius Richter, in an address

Prisoners of War, Postcard.

Nothing is to be written on this except the date and signature of the sender. Sentences not required may be crased. If anything else is added the Postcard will be destroyed. To avoid delay in delivery correspondence addressed to Prisoners of Warshould be written in English, and on Postcards. I am quite well. I have been admitted into hospital. (and hope to be discharged seen.) (totten.)

I have received no letter from you lately. (for a long time.)
PRISONERS OF WAR CAMP,
AHMEDNAGAR, INDIA.

Letter follows at first opportunity.

3/2/15

Signature.

delivered at a meeting of the executive committee of the "Deutsche Evangelische Missionshilfe," also says "The condition of German missionaries in India seems to grow worse as the war continues. Those least molested, comparatively speaking, were the missionaries of the Leipzig and Gossner missions. Almost all of them were allowed to remain at their stations."

But here, too, things have changed, as the writer can testify from personal correspondence. My mother, Mrs. D. Hahn, widow of the late

Rev. F. Hahn, of Gossner's Mission, in India, writes under date of July 1, 1915, that quite unexpectedly the order was received that six of the younger missionaries of that society were to be transported to Ahmednagar. There was "no complaint against them," but it would be "easier to observe them."

On July 21st the writer's brotherin-law, Rev. P. Wagner, superintendent of the large leper asylum at Purulia, of which the writer himself was the medical director for a number of years, wrote that the order had been received that all Germans in India, irrespective of age, sex, or occupation, were to be interned in concentration camps. This includes Mr. Wagner, who only two years ago was awarded the Kaisar-i-Hind medal of the first order by the British government for his humanitarian services rendered to the people of India. This order comes as a great hardship also to his little four-year-old son-his wife is a consumptive in a sanatorium in Germany. Another brother-in-law of the writer must be separated from his wife and one-year-old baby. the same mission are two unmarried sisters and the writer's aged mother, who, having been ailing for the last five years, is not able to leave the house unaided, and who was too weak · even before the war to return home to die in peace. The German Mission is taken out of the hands of the Germans, and the Society for the Propagation of the Gospel missionaries have already taken over the work. Gossner's Mission, which for seventy years has done a most successful work among the aboriginal tribe of the Kols in Chota-Nagpur, having Christianized almost the entire people, is no more. It is exceedingly hard for one who has been intimately connected with the work, and who has seen the marvelous results achieved, to believe that such forcible crippling or closing of a mission like this is a part of the duty of a Christian nation.

The internment of the German missionaries in India has left 100,000 Lutheran Christians in the one province of Bihar without supervision. They are almost all poor hillmen. The schools have been handed over by the government to the Bishop of Chota Nagpur, and the Church Missionary Society and the Society for the Propagation of the Gospel from all parts of India have loaned eight or nine English missionaries to take charge of them while the war continues.

British missionaries in commenting on the internment and deportation of German missionaries, deplore the fact that the government has felt it necessary to take this step. A very sympathetic letter to the German missionaries was written by the Anglican Bishop of Madras and others. It addrest them as "Dear Brethren." and "fellow workers," and exprest deep sympathy with them in the separation from their loved work. letter continues: "We have exprest our willingness to do what lies in our power to see that your work does not suffer in your absence and to hand it over to you on your return. We commend you to the grace of 'Him who is able to do exceedingly abundantly above all that we ask or think,' believing that He can, through the terrible events of these days, work out His purposes of good for this land in which we are fellow workers."

Mexico—Before and After

BY LICOFESSOR ANDRÉS OSUNA, NASHVILLE, TENN.
Eleven Years General Superintendent of Public Education for the State of Coahuila, Mexico



ANY are turning their eyes toward Mexico to see the final outcome of the present upheaval. Christians especially are interested

in the religious question. All interested in missionary work are anxious to know what better opportunities there will be for evangelical missions. My personal knowledge of Mexico leads me to speak of the future needs of the fifteen millions of people who have been so much disturbed by the present revolution.

First, however, we must understand the causes of this present struggle if we are to be able to perceive the new order which the revolution will introduce. The first cause is the desperate effort of a neglected people to conquer their rights. During the Spanish dominion very little was done to educate the people. When Mexico gained her independence only about one-half of I per cent. of the people knew how to read and write. During the ninety years of independent life a beginning was made at a good system of public education, but for the first fifty years, constant revolutions prevented the government from carrying out its plans for a good system of public schools. During the last thirty-five years much has been done through the initiative of State governments and local town authorities. The federal government centralized all public administrations, but the schools were left under the care of the towns

and States. As everything was centralized and it was a political offense to attempt anything in the realm of politics, people ordinarily neglected the schools. Many States conducted schools only for political purposes, so that to-day not more than 40 per cent. of the people can read and write.

The people have never had the special training needed for democracy. Political meetings were not encouraged and were generally supprest. The press was controlled by the government, and instead of educating the people or leading public opinion it constituted itself as the State organ to uphold what the rulers of the land did, to hide misdoings and even crimes, and to serve the interests of the central government.

Moreover, the social conditions were greatly neglected. Nothing has been done to improve sanitation, or the comfort of the homes of the people, or to promote better customs and introduce higher ideals.

But the worst condition about which the people have to complain is the monopolization of the land. A few landlords have reduced about 90 per cent. of the people to mere serfs. In this condition the people have been working hard to earn a meager support, not enough to afford them a chance for a fair development. The country is naturally rich, but all the wealth that is taken out of the land goes to the aristocracy.

A second cause of the revolution was the despotism of the ruling class. The government was supported by the aristocracy and by the church, and the courts of justice and all other branches of the administration were established to uphold the government and to keep the people down. No one could expect the protection of the law unless he was supported by some prominent individual of the ruling class. The government was of the aristocracy and for the benefit of the aristocratic class, which forms less than I per cent. of the population. The middle class, which represents about ten per cent., enjoyed a few of the benefits of the government. All of this class who succeeded in obtaining an education employed in the various were branches of the admistration or in business and as employees had to conform to the will of the ruling class.

The oppression of the monopolists is another cause. The land owners enjoyed the benefits of the land, as the farmers had to work for them alone. There are some of these great lords who own as much as thirty million acres of land. Under this system there are thousands and thousands of poor people who are half fed and half naked, for the lack of a piece of land to cultivate. On the other hand, there are millions and millions of acres of land uncultivated, because it does not suit the landlord to have it cultivated. All natural resources and nearly all business are monopolized. The oil fields, for example, were in the hands of a few who became multi-millionaires through them and who were not even paying taxes. The people,

on the other hand, pay for the oil they use in lighting four times as much as one pays in the United States.

The system of peonage was no less oppressive. This system included the practise of advancing a small amount of money to each man or woman, say, fifty dollars, with the understanding that they would not leave the place until they had worked out the payment. Through a peculiar system of book-keeping, or through the high price of commodities, or the small amount assigned as wages (in many places no more than ten or twelve cents a day), the unfortunate people could never finish paying their debts. They therefore remained in practical slavery not only through their lives, but often the debt passed on to their descendants. Add to this condition the unsanitary arrangements of the homes, factories, and other working places, the long hours of work, the insufficient food, and one can understand something of the pitiful condition of the people.

The courts of justice were also oppressive and unfair. The jury system is not used except in the city of Mexico, and there only for certain cases. All judicial matters come before a judge or a court for trial. These judges were always appointed either by the State Governor or by the President of the Republic, so that the judges were bound to serve, not the people, but the authorities who appointed them. Anybody can foretell that all the decisions were in favor of the ruling class and very seldom meant justice to the poor and uninfluential.

Another important cause of the revolution was the influence of the

Roman Catholic Church. In the first place, she stands against any system of public education conducted by the State and naturally would not help the government to establish schools for the people. The Catholic schools and colleges have been kept either for the benefit of the wealthy classes or are used to counteract the influence of Protestant or public schools.

The Church has also been opposed to democracy. She works against separation of the Church and the State, against the liberty of the press, against the liberty of worship, against public elections, and other democratic institutions.*

The close alliance of the Roman Church with the dictatorial and absolute power of the State has also been resented by the people. In the first year of General Diaz's administration he sought to bring the Roman Church under the law; but in the latter years the Church had more influence than any other institution or any group of individuals, except Gen. Diaz himself.

Another factor in this uprising of the people against the Church has been the loose life of the clergy in general, and the frequent public scandals affecting the moral life of the community and in which one or more priests were involved.

Finally, the Roman Catholic Church has done little in Mexico for the real betterment of the poor classes. The charity work of that Church generally has a tendency to degrade the individual instead of putting him on his own feet. A great

deal of the helplessness of the people may be traced to this charity system.

Missionary Work Already Done

The work already done by the various Protestant missions in Mexico is a proof of what can be done. This work was begun under very conditions. The difficult Catholic leaders have been very jealous of any Protestant work, and when they were able they saw that laws were enacted and duly enforced to forbid the coming of any religious teachers except Roman Catholics. When the law authorized religious liberty the priests were always on the watch to stir up the people against the new teachers and either mobbed or drove them away.

In spite of this systematic and powerful opposition, the work of the Protestant churches has been felt in many ways. The lives of many have been so transformed that they became a living testimony of the power of God unto salvation. The Protestant churches have educated a thinking people who are constantly reading and studying the Bible and who learn how to think for themselves. These people form a great contrast to their Roman Catholic neighbors, who are taught to give up individual thinking and to trust everything to their spiritual leaders. The Protestant missions have also established church papers which have circulated freely among the members, inducing them to read about secular and religious matters and to learn of the general movement of Christianity all over the world. Through organized churches, through the pulpit and through the press, the Protestants have been a valuable force for social

^{*} See the recent book written by Rev. J. A. Phillips on "Roman Catholicism Analyzed" (published by Revell & Co.), especially the valuable documents which the author places in the last part of his book.

uplift. They have always taught the people to obey the law of the country and to be respectful and submissive to the legal authorities.

These Protestant missionaries have also established schools and hospitals which have been a great blessing to the people. Thousands of Roman Catholics all over the country bear witness to the good work done in these institutions. It has been only the church leaders who have opposed this work. The work done by the Protestant churches has presented a real contrast to the manifestations of religion which the people were accustomed to see and everywhere gained followers and sympathy for Protestant Christianity.

Thus the influence of the Protestants has been felt all over the country. In spite of the opposition of the Church, many Protestants have been preferred in public office or in business on account of their Christian character and their determination to live in a pure and an upright way. As soon as the revolution broke out and the influence of the Roman Church began to decline, members of the Protestant churches began to gain popularity everywhere and are found in prominent places from Sonora to Yucatan. Some Catholic writers complain that the revolution has selected Protestants as officers in the armies or officials in the military government. The real reason of this is that the Protestants are given a fair opportunity and prove themselves worthy. They are patriotic and command the respect of all who are interested in establishing a government for the real benefit of the people.

Attitude of the People and the New Government

In general the Mexican people are narrow-minded and not They are always willing to hear anybody who has something to say and to try principles and doctrines which may seem to be better than those already accepted. When the antagonistic influence of the Roman Catholic priest ceases, the people will be found ready to give the Protestant missionary a fair chance, and Christianity will spread rapidly. The new government will also give the Protestants fair treatment, giving due value to personal worth. Thus Protestants will find every door open, and if they are true to the principles of Christ they will introduce the moral and spiritual power of Christianity all over the land. We believe that missionary work will now have the greatest opportunity in the history of Mexico.

Demands Made on the Missionary Work

In order to meet the demands of the new order of things after the revolution has subsided, the mission Boards should take advance steps. First, they should send missionaries better equipped for their work. Mexico needs leaders in every depart-Every missionary ment of life. ought to be a real leader, and no one should be sent as missionary to Mexico who is not perfectly sound in body and mind. The old excuse that because it was a near-by field a candidate poorly equipped or in poor health, who was not acceptable for the distant fields, could go to Mexico, ought to be rejected.

There is also great need of cooperation between the Boards already working in Mexico in order to occupy the whole territory, and if possible set up a complete system of Protestant schools. Cooperation is also needed to establish better schools, better church papers, and better Christian literature. Union agricultural and industrial schools are greatly needed, as are more vigorous campaigns in the important field of social service. Finally, cooperation is required in order to present a united Evangelical Church which may command the respect of friends and

enemies and which may do more effectively the work that she has been endeavoring to do in a divided or disorganized way.

These are some of the leading topics which ought to be studied in order to gain a fair idea of the great opportunity offered for missionary work in Mexico after the revolution. The only thing that remains is for the Christian Church in the United States to measure up to the demand in behalf of the next-door neighbor in the great work of the Master.

Old Mexico Becoming New

"OLD Mexico" is becoming "New Mexico". Old customs and old ways of thinking are surely passing away. Democratic institutions, with all the errors and excesses of their earlier stages of development, are slowly taking shape. Also a new idea of the American people and of the American government is slowly coming into the mind of the Mexican people. New conditions in Mexico demand a readjustment of mission work there. To attempt to build along the old lines in these times would be a fatal mistake, condemning the work to a state of permanent inefficiency.

Two old facts are being realized. first is that Mexico is at heart not Roman Catholic. Evidence of this is seen in the way that nominal Roman Catholics entered the churches in the past two years burning confessionals and expatriating These are facts known to all. The Carranza forces are accused of having maltreated priests and nuns. No Christian will justify any such abuse of men and women because of their religion, but it reveals the attitude of very many Mexicans toward the Roman Catholic Church as an institution. In one of the important seaport towns an old and experienced evangelical missionary said that it disgusted him to hear it said that Mexico is Roman Catholic. He said

that the large part of the Mexican population, which is Indian, are still clinging to their weird Indian worship, and in many cases not speaking any of the languages of civilized nations. The other testimony came from a Roman Catholic, a man of culture who represented himself as a teacher of prominence in one of the Roman Catholic schools of the country. In speaking of the effect of Roman Catholicism on the various countries and on Mexico in particular, he denied emphatically that Mexico is Roman Catholic. This condition calls for energetic and intelligent missionary effort on the part of the whole Christian Church.

Another fact is that, for better or for worse, the United States and Mexico are neighbors. God has made it so, and it is for us to recognize conditions as they are. As far as missionary effort has been concerned in the past decade, we have been better neighbors of the West Africans than of the people at our own door. If we continue to neglect our duty along these lines, we surely shall continue to pay for our neglect as we have had to pay in the past few years. Fortunately, this neglected fact is dawning upon the American intelligence, and calls for an enthusiastic and intelligent campaign for a Christian Mexico .-- Presbyterian Leaflet.

How Interest My Church?*

BY REV. D. M. STEARNS,
Pastor of the Church of the Atonement, Germantown, Pennsylvania

"Power belongeth unto God!"—Ps. 62:11.
"Thine, O Lord, is the power."—1 Chron. 29:11.
"It is God who worketh."—Phil. 2:13.

Missionary Gifts



HE Church of the Atonement in Germantown, Pennsylvania, has given in the past ten years an average per member of \$25, to congregational

expenses, and \$69 to missions. During my twenty-three years with this congregation, they have given to missions the sum of over \$153,230. For fourteen years they have averaged \$6,770 per year, and for the last nine years, \$8,272 per year, while the current expenses of the church are never over \$3,000 a year. This has all been without missionary committee or organization of any kind, or any personal solicitation, but simply by the presentation of the opportunity, more or less, at all services, and by letters from different parts of the field from week to week at every midweek service.

In reply to a request for some light upon how this is accomplished, I give all that I am able of the reasons for the unusual missionary interest of my church and Bible classes. I believe it to be the blessing of the Lord upon His work, done in His way, in the power of the Holy Spirit. Contrast it with the comparatively meager results of great effort, even tho well organized, and judge for yourself. Is it not an illustration of Prov. 10:22 (R. V. margin), "The blessing of the Lord, it maketh rich, and toil addeth nothing thereto?"

Power for the Plans of God

Someone has said that the power of God can only be known in connection

* Brought up to date from Men and Missions.

with work according to his plan. It is my conviction that the following testimony is true concerning His plan for me.

I have been an ordained pastor for over thirty-five years, and have firmly held and taught the Deity of Christ, His vicarious atonement, His present ministry of intercession, His coming again to set up a kingdom of peace and righteousness on this earth, with a righteous Israel as the earthly center; and all the great truths included in, or associated with, these.

For the first ten years of my ministry the missionary spirit did not control me as it has for the past twenty or more; but note how God has honored His Word and an understanding of His purpose to gather in this age from all nations the Body of Christ, the Church; that so He may send Jesus Christ again to close this age, and restore all things which He has spoken by the mouth of all His holy prophets since the world began.

As truly as the Lord gave Moses the plan of the tabernacle, and David the plan of the temple (Exodus 25:9, 40; I Chron. 28:12, 19), leaving no room for suggestions, or improvements, or modifications of any kind from them, so has He as plainly told us His plan for subduing this world to Himself, and making it a new earth, wherein dwelleth righteousness, when nations shall learn war no more, and the Lord Jesus Christ shall be King of kings and Lord of lords. He has also told us His purpose in this present age, and how we may be of use to Him in gathering from all nations a people for His name, His body the

Church, that he may receive His Eve to Himself, and with her subdue all things unto Him in the next age, when Israel shall have become a righteous nation in their own land, and His witnesses to all nations, filling the earth with the fruit of the Spirit. . . .

Devotion to the Will of God

The one supreme thing in David's heart he tells us was to behold the beauty, or, as in the margin, the delight of the Lord (Psalm 27:4), and in Psalm 37:4, he says: "Delight thyself also in the Lord, and He shall give thee the desires of thine heart." In Isaiah 58: 13, 14 we are taught that delighting in the Lord implies turning away from our ways, our own pleasure, and our own words. In the only perfect man, the man Jesus Christ, we see one who has wholly and absolutely given up to the will of God, in all things pleasing the Father, and in that perfect will finding His meat and drink and constant delight. The thoughts and ways of the Lord are as far above ours as the heavens are higher than the earth (Isaiah 55:8, 9); but in our self-conceit and ignorance we prefer our own thoughts and ways, and fail to submit to Him who is ready to work out His plan through us when we are willing.

The Church's Mission

To know the Lord, and to make Him known, is the only thing that we are here for, and to qualify us for that He has given us His word and His Spirit. When subject to the Teacher and His one textbook, we may expect to become somewhat proficient disciples, but not otherwise. Bible study and missions are, therefore, the calling of every believer, and we may expect a realization of 2 Chron. 16:9, and a fulfilment of Jer. 33:3, when we aim to walk worthy of our calling. so-called social element in church life, including entertainments, lectures, suppers and all that is associated with what the late Dr. A. J. Gordon was wont to

call "the cooking-stove apostasy," is in no sense a part of our calling, and seems to me as much out of place as amusements would have been on the Titanic. after it appeared that she must go Our Lord saw people as lost, and He came to save them, not to entertain or amuse them. When His people are willing to see with His eyes, and live His life, there will be no occasion to work up a missionary interest in the churches, for His heart of compassion in us will crowd out all but the preaching of the Gospel of God concerning His Son, Jesus Christ our Lord, and Matt. 6:33 will be fulfilled to such as thus seek to hasten His kingdom.

Many Called, Few Chosen

Many are called, but few are willing to be His very own, separated wholly unto Him, in this matter of serving the living God, and waiting for His Son from heaven, while seeking to complete the Church, and to bring to pass the fulfilment of 1 Thess. 4:16-18. Few seem willing to be separate from all the schemes to reform and uplift that which can neither be reformed nor uplifted, a world lying in the wicked one, and give themselves to the one business of saving souls by the blood of Jesus Christ.

During this present age, since our Lord's rejection as Israel's Messiah, and the consequent postponement of His kingdom until His return, He has sent the Holy Spirit to testify to His resurrection and ascension, and present priesthood, and to gather to Himself all the "whosoevers" who will come to Him, that they may with Him share His glory when He shall come again. To gather these living stones for the temple now being builded (Eph. 2:19-22; 1 Peter 2:3-10), is the present occupation of all true believers, and anything that does not tend to this we should have neither time nor inclination for. For nearly forty years these truths have held me with ever-increasing power, and in the last twenty-six years

have resulted in \$775,123.17, up to December 31, 1914, to help gather the "whosoevers" from all the earth.

I have had for many years as many as nine or more weekly Bible classes in as many different cities attended by over 1,000 people. On account of being laid aside by illness the first eleven weeks of 1912, and consequent lack of health to continue so strenuous life, I have now only five weekly classes in Brooklyn, New York, Philadelphia, Baltimore and Washington, attended by about 600 people; and yet this is the best year but one financially in all our history.

A Missionary Pastor

A missionary pastor will make a missionary church, and efforts to obtain money in worldly ways are never necessary, nor in order. Our current expenses are easily met, and there is no indebtedness except that of helping to give the Gospel to all the world, that the Church may be completed.

If some other pastors with small congregations shall be encouraged to let God use them as He desires to do, and contentedly abide with Him and for Him, they also will be able to bear testimony to His faithfulness and His power.

The Triumph of the Cross*

"And I, if I be lifted up from the earth, will draw all men unto Me."



O the people of Jerusalem, and even to the disciples themselves, the day of Our Lord's Triumphal Entry into Jerusalem must have seemed to be

the greatest day in Christ's life. In the morning He rode into the city in triumph, acclaimed by the ringing Hosannas of the pilgrims gathering for the Passover. The chief priests had resolved to crush Him, and had already given orders for His arrest; but the popular enthusiasm for Tesus broke down all their authority and triumphed over their secret plans. The very children joined in the song of gladness, and the baffled rulers were compelled to retire to their Council Hall discomfited. "Perceive ye how ye prevail nothing?" they murmured to each other; "behold, the whole world is gone after Him!" And then, as if to confirm their despairing assertion, certain sought Philip and exprest their desire to see Jesus. Truly it was His day of triumph!

Nor was the Lord unmoved by the events of the day. He received the adoration of the pilgrims, and with gladness accepted the children's homage. The coming of the Greeks crowned His exultation, for He recognized them as harbingers of the great multitudes who should one day come to Him from every tribe and people and kindred and nation; and in His cry, "The hour is come that the Son of Man should be glorified," we catch some notes of the joy that thrilled Jewish pilgrims—children— His soul. Gentiles! This was indeed His hour of triumph.

But, standing thus at what appeared to be the zenith of His success, He turned His gaze from the acclaiming crowds and pointed to the Cross—for that, not the palm-frond, was to be the symbol of His conquest. "And I, if I be lifted up from the earth, will draw all men unto Me." Turning from the transient success of the moment, He beheld the suffering, the shame, the apparent defeat, and knew that by that His real

^{*} From The Foreign Field.

triumph was to be achieved. The mission of His earth-life had been primarily to Israel, but the coming of the Greeks brought to his mind new visions of Gentiles pressing into the Kingdom of God. One day men should come from the East and from the West, Ethiopia should haste to stretch out her hands to God, kings should fall down and all nations should serve Him! But the triumph was to be achieved through death, even the death of the Cross; He was to be first "lifted up" upon the cross of shame. A few brief days yet remained, and He would hang on Calvary before the mocking eyes of His vengeful foes. His very death-cry, "It is finished!" would be flung back in His teeth as a cruel taunt of failure. "Yes, finished indeed!" His foes would sneer in derision. Himself discredited and slain, His followers scattered, His cause irrevocably lost-the Cross would seem to men to be the end.

But on that Palm Sunday, while the multitudes rejoiced, only Jesus foresaw the tragedy with which the week would close. No eye but His beheld the Cross. Yet, foreseeing His death, He knew that it was to signalize, not the overthrow of His work, but the beginning of His world-triumph. By that very Cross the nations would be brought to Him. That was to be His victory—the Cross.

Foreseeing the suffering, He shrank from it, crying in anguish, "Now is My soul troubled. Yet, what shall I say: 'Father, save Me from this hour?' For this cause came I unto this hour! Father, glorify Thy Name." Foreseeing victory through death, He exclaimed: "Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me!" In the hour of earthly acclamation, Christ chose the Cross.

The sacramental wafer of the Eastern Orthodox Church is marked with the figure of a Cross around which is the inscription "Jesus Christ Conquers!" Can we, as missionary workers, expect to win the world by any other means than that our Lord Himself indicated? Nowadays we talk much of social reforms, of the brotherhood of man, of the Fatherhood of God, and of the Christianizing of national ideals. Is it for us to substitute another attraction for the attraction of His Cross—another message for that of His atoning death for all men?

The true missionary message is ever the message of the Cross. An old legend tells how Constantine the Great, when marching to battle, beheld in the sky a great red Cross, and around it were the words "By This, Conquer." Did not our Lord Himself propose a similar secret of success when He said, "I, if I be lifted up from the earth, will draw all men unto Me?"

The offense of the Cross has not yet ceased; to some it is still a stumblingblock, and to others it is still foolishness. To-day there are many gospels, but only one can meet the deepest needs of the Many "teachings" and human heart. many ethical codes are being offered to the nations: there is but one Savior and His message is the message of Calvary. The writer once heard a Roman Catholic missionary use these words: "It is the delight of my life to stand before the heathen, and, holding up a crucifix, say: 'He died for you. Will you not love Him?"" We need not hold before men's eyes a crucifix of ivory or wood; but in faithfulness to the world's Redeemer, let us ever point to His dear Cross and say with all the earnestness of which we are capable: "He died for you. Will you not love Him?"

"Oh, for a trumpet voice on all the world to call,

To bid their hearts rejoice in Him who died for all.

For all my Lord was crucified; For all, for all my Savior died."

F. D. W.

A Zulu's Testimony*

THE TRANSLATION OF STEPHEN MBULAZI'S ACCOUNT OF HIS CONVERSION TO GOD AND CALL TO HIS SERVICE

This testimony from a convert from heathenism is a convincing proof of the African's ability to understand and accept the Gospel. It is a confession of faith that the most enlightened Anglo-Saxon Christian might make without fear of having his theology called in question.—Editor.



Y beginning.—I, who am a great sinner, more so than all others, begin by praising God, who delivered me from the power of Satan, and re-

deemed me by the blood of His Son, Jesus Christ, when I was in the bondage of Satan, before giving myself to Jesus Christ, my Savior and my Redeemer, and my Advocate before His Father, who is my Father through faith in the Name of His Son Jesus. I confess that I am a sinner. I praise exceedingly the Lord's keeping of me, and His calling me, beginning from the year of the cattle disease "rinderpest" (1898), when I began to hear the word of the Gospel, until the year 1905, which was the year in which I entered school (at Mount Tabor Mission Station).

Yet, notwithstanding this, I was still hard as to repentance, also I was a wicked person, a great fighter, and also disobedient.

All this I did in ignorance, while still in darkness; now I see the evil of it. It came to pass in the year 1906 that I began to receive Jesus; I received Him, and gave myself to Him in the evening meeting, together with another boy.

When I gave myself to God, I had great fear; it was as tho I had a terrible weight, because I saw my many sins before Him; it seemed as tho I should not be accepted by Him. When I had confest, I was shown by the Holy Spirit that all my sins were then forgiven, and

cleansed by the blood of Jesus. I felt great joy and rejoicing in my heart, and realized that I was saved, and a new being by the Spirit.

Very specially do I praise the grace of God for His great care of me, from that time until the time when I gave myself to the work of the Lord, to preach the Gospel, and that I should be a witness of Jesus before men, and that I should go to Makowe in order that I might thoroughly study the Bible (1909).

Yes, altho I failed my Lord for a time, I confess my failure, the time when I went contrary to my teacher (Mr. Feyling) about a certain thing which arose in 1910. I left the work of the Lord for a time, until I confest before God and before my teacher, and he forgave me, and the matter finished; it finished also toward God the Almighty.

Now I beseech my Lord that He would open the eyes of my heart, to understand His Word by the Holy Spirit, and also show me my weakness. And I confess that I am weak of myself. I need the power of Jesus every day (all the days). I am nothing if Jesus is not in me. Pray for me, my fathers in the Lord, that He would give me the power of the Holy Spirit to carry on His work among our people, who are still in this darkness.

I consecrate myself to the work of the Lord Jesus. I am willing to carry the Cross.

My Lord be with you all. Amen. (Signed) STEPHEN G. MBULAZI.

^{*} From The South African Pioneer.

BY BELLE M. BRAIN, 38 UNION AVENUE, SCHENECTADY, N. Y.

PRACTICAL SUGGESTIONS FOR THE NEW YEAR

"Prayerfully, hopefully,
Greet the New Year;
May it bring all that you hope for,
And naught that you fear."

A New Year's Resolution



NE of the best resolutions missionary workers can make at this New Year's season is to avoid methods that savor of worldliness.

These are serious times and call for serious effort. Yet in many missionary societies the methods of work seem to grow more frivolous and less spiritual year by year. Societies now have their slogans, yells, and rallying songs, some good, others bordering so closely on the irreverent as to shock the spiritual senses. Parodies on "Tipperary" seem to be the latest thing in rallying songs. While these methods are not advocated by the editors of the magazines that print them, they are given publicity which tends to multiply their use.

There is also too much dependence on secular attractions to secure attendance and arouse interest. A few months ago the Best Methods editor was invited to make an address at the monthly meeting of a woman's missionary society where a deep spiritual impression was hoped for. Yet immediately before the address a young lady sang as a solo a popular love song.

On the other hand there are many en-

couraging signs of deepening spirituality. A worker in Cleveland, Ohio, writes of very impressive meetings in her society as a result of the study of Andrew Murray's "Ministry of Intercession," in connection with the devotional services. Many members have bought the book and are profoundly imprest by it. From a young woman's society, also in Ohio, comes the cheering news that in view of the great need, the members have voted to do without refreshments and put the money in a little self-denial box that stands on the table during the meetings.

Short cuts to success may seem to succeed for a time, but in the end they fail. True success in missionary work comes as a result of prayer, a study of conditions on the field, and the reverent searching of the Scriptures. Such spiritual methods may seem slow, but they are the ones that ultimately win.

The real test of any method is whether it is pleasing to God. Years ago, twenty-five at least, the Best Methods editor had the privilege of helping the young son of a minister—a college student who was a member of her Bible class—to plan for a missionary meeting in his father's church in another city. It was to be held during the Christmas holidays, and on his return she inquired as to the success of the meeting. The answer was so impressive that she has never forgotten it.

"If the Lord was as much pleased as the people seemed to be," he said simply, "I think we may feel that it was a success."

THE CHURCH AND THE WORLD*

The Church and the World walked far apart

On the changing shores of Time;
And the World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," said the merry
World.

"And walk with me this way."
But the good Church hid her snowy hands,
And solemnly answered "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way that leads to death;
Your words are all untrue."

"Nay, walk with me but a little space,"
Said the World with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there.
Your path is thorny and rough and rude,
But mine is broad and plain;
My way is paved with flowers and dew,
And yours with tears and pain;
The sky to me is always blue,
No want nor toil I know;
The sky above you is always dark,
Your lot is a lot of woe.
"There's room enough for you and me,
To travel side by side."

Shyly the Church approached the World, And gave him her hand of snow; And the old World grasped it and walked along,

Saying in accents low:

"Your dress is too simple to please my taste;

I will give you pearls to wear,

Rich velvets and silks for your graceful form,

And diamonds to deck your hair."

The Church looked down at the plain white robes,

And then at the dazzling World,
 And blushed as she saw his handsome lip
 With a smile contemptuous curled.
 "I will change my dress for a costlier one,"
 Said the Church with a smile of grace.

Then her pure white garments drifted away
And the World gave in their place,
Beautiful satins and shining silks,
Roses and gems and costly pearls,

While over her forehead her bright hair fell,

Crisped in a thousand curls.

"Your house is too plain," said the proud old World;

"I'll build you one like mine;

Carpets of Brussels and curtains of lace, And furniture never so fine."

So he built her a costly and beautiful house; Most splendid it was to behold.

Her sons and her beautiful daughters dwelt there,

Gleaming in purple and gold.

Rich fairs and shows in the halls were held,

And the World and his children were there;

Laughter and music and feasts were heard
In the place that was meant for prayer.
There were cushioned pews for the rich
and the gay,

To sit in their pomp and pride; But the poor, who were clad in shabby array,

Sat meekly down outside.

"You give too much to the poor," said the World.

"Far more than you ought to do.

If they are in need of shelter and food,

Why need it trouble you?
Go take your money and buy rich robes,
Buy horses and carriages fine;

Buy pearls and jewels and dainty food,

Buy the rarest and costliest wine.

My children they dote on all these things, And if you their love would win,

You must do as they do, and walk in the ways

That they are walking in."

Then the Church held fast the strings of her purse,

And modestly lowered her head, And simpered, "No doubt you are right, good sir;

Henceforth I will do as you've said."
So the poor were turned from her door in scorn,

^{*} Reprinted from an old copy of a church paper.

And she heard not the orphan's cry; And she drew her beautiful robes aside As the widows went weeping by. So the sons of the World and the sons of

the Church Walked closely hand and heart, And only the Master who knoweth all,

Then the Church sat down at her ease and

said: "I am rich and my goods increase; I have need of nothing, nor aught to do But to laugh and dance and feast." The sly World heard, and he laughed in

his sleeve. And, mocking, said, aside:

Could tell the two apart.

"The Church is fallen, the beautiful Church.

And her shame is her boast and her pride."

The angel drew near to the mercy-seat, And whispered in sighs her name; Then the loud anthems of rapture were hushed.

And heads were covered with shame; And a voice was heard at last by the Church

From Him who sat on the throne: "I know thy works, and how thou hast said,

'I am rich,' and hast not known That thou art poor and naked and blind, And wretched before my face; Therefore I from my presence cast thee out.

And blot thy name from its place."

TO YOUR KNEES, O YE CHRISTIANS!

Never has the need for prayer been more imperative than at present. Condire distress in Persia, the awful martyrdoms in Armenia, the continued slaughter in Europe, and the increasing unrest throughout the world-man seems utterly powerless. Our one hope lies in God; and in prayer, thank God, we have access to the Source of all power.

"What can Christendom do?" asks William T. Ellis in regard to the Armenian atrocities. "Send food and clothing for such of the Christians as survive? Yes, assuredly, and many are doing it. But, most of all, the succor must be spiritual. The modern Church never before faced a crisis of this kind. All doors seem closed except those that lead to the throne of God. Nothing but the divine interposition of the God of martyrs can save His people now."*

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One of the gravest dangers to us in America is that we may become callous to all this suffering and need. We are so little touched by it in our peaceful homes that we are unconsciously getting used to it all. Prayer keeps us sensitive and prevents the drying up of sympathy -a process so disastrous to Christian character. At the same time it keeps up our courage. For our own sakes, then, as well as for the suffering world, let us resolve, at this New Year's season, to give more time to intercessory prayer than ever before.

Prayer-Signals

We have had a Day of Prayer for Armenia, a Day of Prayer for Foreign Missions, and are soon to have a Day of Prayer for Home Missions, but it will take more than these, good as they are, to bring the world to God. Every day and many times a day we need to pray for the coming of the Kingdom. But it is so easy to forget. Perhaps the following paragraphs on "Prayer Signals," by Spence Burton, reprinted from The Church Prayer League Quarterly Leaflet, will help in this:

"We intend to pray during the day. fronted by prevailing conditions—the But we forget. Our days fill up. No one reminds us to pray. We need signals. Few of us live in places where the church bells call to daily prayer, and even they only ring at stated hours.

> "We are told to 'pray without ceasing." Certainly this does not mean that we should be saying prayers all day long;

^{*} See "Is This the Worst Martyrdom of Christian History?" by William T. Ellis, in The Sunday-School Times, October 23, 1915.

but it does mean that Christians are to live with hearts perpetually lifted up to God. This we shall not be able even to approximate unless our days are shot through and through with prayer. What will remind us to pray? Each day has plenty of signals, only we have not learned to regard them as signals for prayer.

"A bell rings. It can remind us of anything or nothing. We can teach ourselves to make it remind us of God. Every time a bell rings try to say to yourself, 'Jesus.' We hear hundreds of bells ring every day—clocks, telephones, door-bells, and trolley-cars. Let each stroke signal us to pronounce the Holy Name, and our days will be possest by the remembrance of Him.

"How many flights of stairs do you climb every day? More than you know. Say the Lord's Prayer every time you go upstairs and you will have prayed more than you will ever know. Pray for those who have climbed those steps before you, or who will come after you. Your intercession will reach to millions of souls.

"Each person will choose his own prayer-signals. Only let them be the commonplaces of daily life. Then let us ask daily for grace to persevere in using our prayer-signals. They will direct our lives to God."

Praying Through the Tunnel

In almost every life there are brief periods of time taken up with unimportant things that might be preempted for prayer.

In a sermon delivered in his own home church (the First Methodist, Montclair, New Jersey), John R. Mott once gave an illustration of this. Montclair is a suburb of New York, fourteen miles distant, and commuters on the Erie Railroad must pass through the Bergen Tunnel both going and coming.

"I have a friend," said Dr. Mott, "who makes it a practise to use the time spent

in the tunnel for prayer. Twice a day when the train plunges into the darkness he stops reading and lifts his heart to God. He tells me that he has never enjoyed more precious seasons of communion than there in the heart of the hills."

At least one who was in the congregation that day resolved to try it for herself. As long as she lived in Montclair, she kept it up, with the same blest results as Dr. Mott's friend. And, years after, in going through the Hoosac Tunnel, on the Boston and Maine Railroad, she did it again. The twenty minutes spent in passing through that famous tunnel, which is always somewhat of a trial, became a time of inexpressible joy. Never had God seemed nearer than in the heart of that great mountain, nor prayer so like talking directly with Him.

Very few of us pass through tunnels every day, but perhaps there is some other stated time, such as standing on a street corner waiting for a car, that can be made a period of prayer and communion with God.

Talking with God as We Walk

Has it ever occurred to you that you can pray as you walk from one place to another? This is a literal walking with God that has become very precious to some Christians.

"It was a wonderful thing to me when I first realized that I could pray as I walked along the street," said a busy pastor's wife to her young woman's mission circle. "Our lives are so full and there is so little time for prayer, it seemed as tho something had been added to my day."

In addressing a conference of missionary committees at the International Christian Endeavor Convention, Boston, 1895, Robert E. Speer startled his audience by asking how many had prayed on the way to the church. Almost no hands were raised, and he then proceeded to speak of the opportunity that had

been lost. "God has commanded us to 'pray the Lord of the harvest to send forth laborers into his harvest," he said. "And you forgot all about it even when you were on your way to a missionary meeting. Who knows what the result might have been, with all these young people assembled in Boston, if you had obeyed?"

A greater number of God's children are "buying up opportunities" for prayer in this way than we realize.

"How wonderful it would be," said a pastor in Ohio, "if prayer were visible and we could see it as it goes up to God. We should find people praying in places where we least expect it. There goes an old man driving a cart. He seems almost asleep, but do you see that stream of sweet incense going up from the cart? It is the old man's prayer, for he is talking with God as he moves slowly along. And look at that crowded trolley-car! Three streams are going up from it as it rushes along! Three passengers are praying-a pastor, a business man, and a woman. Yet no one guesses it save themselves and God."

Frank Higgins was seldom on his knees, yet he walked with God. Christ was real and present—as were sinning men.—The Assembly Herald.

A Plea for Prayer Calendars

The best possible way to make prayer for missions definite, intelligent, and systematic is to make daily use of the calendars or year-books of prayer now issued by almost all denominations. In some cases these include both home and foreign missions; in others, separate ones are issued for each.

The fact that these calendars not only include the names of all the missionaries of the denominations but their stations and the special lines of work in which they are engaged, gives them an educational value as well as a spiritual one.

"Our calendar is not only a roster of the workers at the front," says *The Missionary Survey*, "but a very complete mirror of the varied character of their work. One beauty about it is that as we use this little guide from day to day we are acquiring a knowledge of the great work in the field which could hardly be gained in any other way. One can not pray for God's servant and that servant's work without having his interest quickened in the whole cause."

In Woman's Work, Mrs. Noble C. King, mission-study secretary of the Woman's Board of the Northwest (Presbyterian), recently described a prayer calendar which must have given its owner a very wide knowledge of the whole range of work under the Presbyterian Board.

"I wish you might have seen a remarkable copy of the 'Year-book of Prayer' which I came across while attending the meeting of the Michigan Synodical Sociey," she says. "It belonged to one of their presbyterian treasurers. She had cut out every face of a missionary found in Woman's Work, if small enough, and pasted it opposite the name in the 'Year-book,' making note also of every reference in the magazine to that particular missionary. The booklet was full of faces and penciled notes, and indicated an acquaintance with our missionaries on the field and a definiteness in prayer that is most unusual. If more of our women used their magazines and year-books in this way, their interest would grow to be intense."

An Encouragement to Prayer

"While I was at home on furlough," wrote Mr. James D. Taylor, of Impolweni, Natal, to *The Missionary Herald*, "the advertising agent of a large business house showed me the filing system by which he keeps track of the business brought in by his various advertisements in different periodicals. Every word that goes out from his department is

after results, and these are carefully traced and recorded.

"As I think about it, it occurs to me what interesting reading might be found in an American Board file tabulating the results of the prayers that week by week are focused on different portions of the great world field, as the faithful constituency of the Board, following the guidance of the Almanac Prayer Calendar, sends out its thousands of wireless petitions for the missionaries and their work and their peoples."

It would not only make interesting reading but furnish a great incentive to prayer if, like the advertising agent, we could trace the results of our intercessions. This is not often possible, but occasionally the curtain is lifted and we see both sides—the petitioners at home and the blessings descending abroad. An example of this is found in a letter written by the Rev. C. L. Crane to *The Missionary Survey* from Luebo, the large and flourishing station of the Southern Presbyterian Church on the Kongo. It is dated June 25, 1914, and reads as follows:

"No doubt our friends and all who remembered us in prayer when our names occurred in the Calendar on April 8th, will be interested to know just how their prayers were answered. This was the birthday of our little daughter, Frances Dixon Crane, and no doubt her safe arrival and the subsequent recovery of her mother were largely due to the fact that our names were being mentioned at the Throne of Grace.

"The little one is an unusually strong and healthy child, quite a contrast to the mental picture that our people at home are inclined to draw of a baby born amid the adversities of Kongo life.

"A similar incident occurred in the case of little Eula May Cleveland, who arrived on the day her parents' names occurred in the Calendar of Prayer for Protestant Missions in the Kassai District.

"These are simply a few among many most remarkable demonstrations of the power of prayer on our field. We trust our friends will remember us more and more in their daily supplications."

"AND FOR ME"-AN APPEAL*

BY REV. CHAUNCEY GOODRICH, D.D., PEKING, CHINA

It was the great Apostle to the Gentiles that wanted the Ephesian Christians to pray for him. Hear him: "With all prayer and supplication, praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and for me."

Dear friends, we want you to pray "for Hence our desire for the Daily Prayer Calendar, and our gladness when we see it with our name set opposite a certain date, and know that on that day a good many thousand people on your side of the world who love to pray, and six hundred missionaries on our side, are offering up their petitions "for me." They will not forget to offer their "supplications for all the saints," but they will stop right in the midst of their morning watch and spend a little time praying for me, just for me. Can you guess that the tears dim the page as I write these words?

Paul wrote, "And for me, that utterance may be given unto me... to make known with boldness the mystery of the Gospel... that I may speak boldly as I ought to speak." He wants utterance, boldness, and grace to proclaim the mystery of the Gospel. How the words come down through the centuries as if he were writing from the mission field to-day!

"Utterance." I think I see the message gripping Paul's hearers, and all because it has gript him. It is the same blest mystery we preach—"Jesus Christ and Him crucified." Oh! pray that I may have utterance, and preach as I ought to preach.

^{*} Condensed from The Missionary Herald.

Paul knew prayer as a mighty power, and he wants the Christians at Ephesus to help him in changing Asia Minor and in lifting up the Roman Empire. Your prayers, well beloved, are changing the same countries to-day; nay, they are belting and re-creating the world. I wonder if it is not as great a privilege (and so you can not come) to pray for your missionaries as it is to be here.

Let me mention some of the prayers you will offer "for me." Prayers for—

Good cheer and a heart full of joy in the work.

Grace and wisdom to take proper care of the body, that it may be a fit instrument for service.

Help in learning the language (especially for all who have come to the field in the last three years), that the ideal and endeavor shall be nothing less than its mastery.

An unfailing sweetness of patience, that can "bear the fret of care."

An unconquerable perseverance; a daily infilling of love; a simple, but mighty faith; and grace to be constantly helping some of the weary ones who need to know the dear Lord Jesus.

A sane but undying optimism, to which the stars of promise gleaming in the heavens of the Bible shall be always shining in my sky.

Help to be a very human, very winning, very humble, and very faithful missionary.

very humble, and very faithful missionary.

And may the Lord reward you a thousandfold.

MISSIONARY ANNIVERSARIES OF 1916*

The year 1916 is marked by an unusual number of missionary anniversaries. Wisely used, these may be the means of arousing not a little interest in missions. The more important ones, like the centenaries of the founding of the American Bible Society, the birth of Fidelia Fiske, and the sailing of John Williams and Robert Moffat, may well be made the basis of an entire program. Those less

important may at least be made the peg on which to hang missionary stories in the Sunday-school and Junior Endeavor Society. They may also be used with great power in the devotional service of women's missionary societies and Christian Endeavor and other young people's meetings.

Such incidents as the following will be found unrivaled, not only for developing interest in missions, but for deepening spiritual life: "The Blood Covenant of the Kumamoto Band," January 30th; "A Heavenly Village on Earth" (Metlakahtla), March 30th; "Kapiolani in the Crater," May 5th; "The Bible that Won Wakasa," May 20th; "The Infidel the Crocodiles Didn't Eat" (James Wilson), June 28th; "The Champion Bicycle Rider of the World" (Ion Keith-Falconer), July 5th.

The following list of anniversaries would furnish more than enough material for a story a week during the entire year. (Only those are given that this coming year celebrate the tenth, twenty-fifth, fiftieth, or other anniversary a multiple of five.)

JANUARY

- 1, 1886.—Death of Nathan Brown. 30th anniversary. See "Encyclopedia of Missions."
- 4, 1866.—James Chalmers sailed for the South Seas. 50th anniversary. See "Life of James Chalmers," by Lovett.
- 30, 1876.—Signing of the Christian Covenant by the Kumamoto Band. 40th anniversary. See "All About Japan."
- 31, 1686.—Birth of Hans Egede. 230th anniversary. See "Protestant Missions," by Thompson.

FEBRUARY

- 1, 1801.—Birth of Titus Coan. 115th anniversary. See "Modern Apostles of Missionary Byways."
- 8, 1801.—Birth of George Dana Boardman. 115th anniversary. See "Encyclopedia of Missions."
- 11, 1831.—Death of George Dana Boardman. 85th anniversary. See "Encyclopedia of Missions."

^{*} For other suggestions in regard to missionary anniversaries see the Best Methods Department of The Review for January, 1914 and 1915.

14, 1831.—Birth of James Stewart. 80th anniversary. See "Stewart of Lovedale."

17, 1776.—Baptism of the first Labrador converts. 140th anniversary. See "History of Moravian Missions," by Hamilton.

18, 1781.—Birth of Henry Martyn. 135th anniversary. See "Life of Henry Martyn," by George Smith.

MARCH

7, 1836.—Birth of Bishop Thoburn. 80th anniversary. See "Picket Line of Missions."

APRIL

- 1, 1876.—Inauguration of Sunday as a day of rest in Japan. 40th anniversary. See "History of Missions in Japan," Vol. II, by Cary.
- 3, 1826.—Death of Bishop Heber. 90th anniversary. See "Pioneers and Founders," by Charlotte M. Yonge.
- 8, 1901.—Death of James Chalmers. 15th anniversary. See "Life of James Chalmers," by Lovett.
- 22, 1806.—Henry Martyn landed in India. 110th anniversary. See "Life of Henry Martyn," by George Smith.
- 27, 1876.—Mackay sailed for Uganda. 40th anniversary. See "Mackay of Uganda," by his sister.

MAY

- 1, 1816.—Birth of Fidelia Fiske. 100th anniversary. See The Missionary Review, May, 1909.
- 8, 1816.—Founding of the American Bible Society. 100th anniversary. See "Encyclopedia of Missions."
- 14, 1891.—Death of Bishop Valpy French. 25th anniversary. See "Nearer and Farther East."
- 21, 1891.—Death of James Gilmour. 25th anniversary. See "Life of James Gilmour," by Lovett.

JUNE

- 2, 1901.—Death of George L. Mackay. 15th anniversary. See The Missionary Review, August, 1901.
- 4, 1886.—Death of William Koyi, apostle of the Ngoni. 30th anniversary. See "Among the Wild Ngoni."
- 29, 1796.—Birth of John Williams. 120th anniversary. See "John Williams, the Shipbuilder," by Mathews.

JULY

4, 1881.—Opening of Tuskegee. 35th anniversary. See "Up from Slavery," by Booker Washington.

- 5, 1856.—Birth of Ion Keith-Falconer. 60th anniversary. See "Servants of the King," by Speer.
- 9, 1706.—Ziegenbalg and Plutschau, first Protestant missionaries landed in India. 210th anniversary. See "Men of Might in India's Missions."
- 16, 1836.—Birth of John E. Clough. 80th anniversary. See "Life of Clough."
- 21, 1841.—Opening of Lovedale. 75th anniversary. See "Encyclopedia of Missions" or "Stewart of Lovedale," by Wells.

AUGUST

- 4, 1841.—Birth of James Chalmers. 75th anniversary. See "Life of James Chalmers," by Lovett.
- 10, 1796.—Sailing of the *Duff* from London. 120th anniversary. See "Encyclopedia of Missions."
- 29, 1901.—Literary examinations abolished in China. 15th anniversary. See The Missionary Review, January, 1907.

SEPTEM BER

- 6, 1851.—Last entry in Allen Gardiner's diary. 65th anniversary. See "Pioneers and Founders."
- 18, 1876.—Dedication of the Doshisha in Japan. 40th anniversary. See "Life of Neesima," by Davis.
- 30, 1816.—Ordination of Robert Moffat and John Williams. 100th anniversary. See "Modern Heroes of the Mission Field," by Walsh.

OCTOBER

18, 1816.—Robert Moffat sailed for Africa. 100th anniversary. See "Lives of Robert and Mary Moffat," by J. S. Moffat.

26, 1726.—Birth of Christian Frederick Schwartz. 190th anniversary. See "Protestant Missions," by Thompson.

NOVEMBER

- 17, 1816.—John Willimas sailed for the South Seas. 100th anniversary. See "John Willimas, the Shipbuilder," by Mathews.
- 30, 1841.—Founding of the Edinburgh Medical Missionary Society. 75th anniversary. See "Encyclopedia of Missions."

DECEMBER

- 19, 1856.—Birth of Adolphus Good. 60th anniversary. See "A Life for Africa," by Parsons.
- 31, 1891.—Death of Bishop Crowther. 25th anniversary. See "Life of Samuel Adjai Crowther," by Page.



THE PANAMA CONGRESS

"If this counsel or this work be of men, it will come to naught; but if it be of God ye can not overthrow it."

The Congress on Christian work in Latin America, which is to be held in Panama next month, has been severely criticized from two opposite viewpoints.

1. "The Church that made the Panama Congress famous" has been the phrase applied to our Protestant Episcopal brethren. In spite of the fact, or because of the fact, that this Church has so strongly emphasized the union of Christendom into one Church, the discussion over cooperation in the coming congress has split the Board of Missions and threatened still more serious division.

Members of the high church party have contended that the Congress was nothing more nor less than an attack on Roman Catholicism, and as such made enemies of those who might some day become friends. This party apparently prefers the friendship of the papacy to that of evangelical non-conformists.

The broad church party, on the other hand, has held that the sympathy of the Protestant Episcopal Church is with other Protestant workers, and that much is to be gained by uniting with them in the study of conditions, methods, and needs of Christian work in Latin America. When the Board of Missions voted to participate in the Congress, Dr. W. T. Manning and others resigned, making threats to carry the matter before a special meeting of the House of Bishops. Meanwhile, Bishop Kinsolving, of Brazil, Bishop Brown of Virginia, Bishop Lloyd and many other clergy and laymen are

praying and working for the success of the Congress and for the regional conferences that are to follow.

2. The other criticisms have come from those who fear that there will be too little criticism of the Roman Catholic Church in Latin America. Some look upon the Pope as Anti-Christ, and hold that no denunciation and opposition can be too decided and forcible. These object to the term, "Congress on Christian Work," in place of "Missionary Conference," fearing lest Roman Catholics may join in the deliberations. As might be expected, only fierce opposition to the Congress has come from Roman Catholics, who have attempted to prevent it being held in Panama. Some Christians, both in Latin America and in North America and England, have misunderstood the declaration made by the committee to define the "spirit" of the Congress. None who have been behind the scenes in the meetings of officers and committees could doubt that the spirit that animates those preparing the program and reports is the spirit of Christ. Honest difference of opinion is welcomed as a preliminary to possible har-There is manifestly no spirit of compromise with forces antagonistic to Christ and evangelical mission work; nor any suggestion that unpleasant facts concerning moral and spiritual conditions in Latin America be covered up or excused. There is, however, the avowed purpose to approach the problems and people discust in the Congress in a way that does not savor of bitterness or unnecessarily antagonize those who may be won to Jesus Christ. Hatred of sin,

wherever found, must be exprest, but the overcoming spirit of Christian love must dominate.

If those truly loyal to Christ, but who hope for external union, can see in the coming Congress a means of advancing the Kingdom of God, surely they will not hold aloof. And if those strongly antagonistic to Roman Catholicism can see in the Congress a means of combating and overcoming the moral and spiritual evils that exist in church and society in Latin America, they will not refuse their support.

Let Christians everywhere earnestly pray that God will guide the officers of the Congress not in our way but in His way.

AMONG PRISONERS OF WAR

NE of the great opportunities for good presented by the European war is that offered for Christian work among prisoners. Germany alone claims to have three million allied soldiers in her prison camps and two million of these are said to be Russians. If evangelical Christian truth can be presented to them in their extremity, when they are away from the autocratic influence of their "Orthodox" priests, what great numbers might see the truth of the Gospel without the obstructions met with in Russia. The prisoners who can read are eager for literature in the Russian language. A million Gospel tracts and a million copies of the Gospels would be a great blessing, the influence of which might extend far and wide in Russia at the conclusion of the war and the return of the prisoners. Officers of the army as well as peasant soldiers can in this way be brought under the influence of evangelical truth. Christian evangelists were for a time permitted by the Germans to work among the prisoners, but this privilege has now been withdrawn. Mr. N. Rudnitzky writes in "The Scattered Nation" of visits to prison camps and hospitals where he was able to speak through an interpreter, distributed thousands of New Testaments and a number of tracts which the men eagerly accepted. Some of the Russian officers asked for complete copies of the Bible.

A representative of the International Y. M. C. A. is now permitted to do some work among the allied prisoners in Germany, but no extensive mission has been permitted among the Russians. Swedish minister, Dr. Gudmar Hogmar, has been enabled to visit some camps containing 15,000 prisoners, near Berlin, but was unable to do any missionary work there. Christians in America may well pray that this unprecedented opportunity to reach these millions of Russians may speedily be made available by the cooperation of German authorities and Christian neutrals.

Pastor Fetler, who is at present exiled from Petrograd, has been working diligently in behalf of his fellow Russians, who are now in Austria and Germany, and has sent over 100,000 Christian tracts in Russian for distribution among the prisoners. Two of these tracts are the translations of "Certainty, Safety and Enjoyment," by George Cutting, and "Fact, Faith, Feeling" by Rev. F. B. Meyer. The American Tract Society and the Student Movement are cooperating in the work. Pray that these tracts may bring light and life where they are so greatly needed.

VOLTAIRE'S PREDICTION

More than a hundred years ago Voltaire declared that there would not be a copy of the Bible on earth in a hundred years. Voltaire is dead, and one may barely recall the date of his death. The Geneva Bible Society is using the very printing-press on which his infidel prophecy was issued. To-day 400,000,000 copies of the sacred Scriptures, in fully 500 tongues, are in circulation, like leaves in the forests for multitude, scattered for the healing of the nations.

THE WORLD AND THE KINGDOM

After a Century

ONE hundred years ago, nearly every country in Asia and Africa was closed to the Gospel; there were almost no missionaries; now there are 25,000 Protestant Christian missionaries in foreign lands.

Then, the Bible had been translated into 65 languages or dialects; now, into more than 500.

Then, there were contributed a few thousands of dollars a year; now \$30,000,000 are given to foreign missions by Protestant Christians.

Then, there was no native ministry; now, over 112,000 pastors, evangelists, Biblewomen and other native Christians helpers.

Then, there were no single women missionaries; now, there are over 6,000.

Then, there were a few mission schools started; now, there are over 35,000 Protestant schools and colleges with nearly 2,000,000 pupils.

Then, there was not one mission hosnow, there are 160 publishing houses and mission presses, and 400 Christian periodicals published on the mission-field.

Then, no Protestant denomination, as such, was committed to foreign missions, excepting the Moravians; now, every respectable denomination has its home and foreign missions.

Then there was not one mission hospital, orphanage, or other charitable institution; now 700 mission hospitals, and over 500 orphanages and asylums.

Then, Judson, Carey, and Morrison had to labor from seven to ten years for a first convert; now, there are more than 120,000 Protestant Christians added to

the churches in heathen lands every year.

A New Watchword

REV. GORDON POTEAT, going to China, explains his purpose as follows: "The Standard Oil Company has adopted the slogan, 'Standard Oil tin in every village in the Orient'; the American Tobacco Company is using the motto, 'A cigaret in the mouth of every person in China'; so I, as a promoter of the Church of Jesus Christ, have taken the watchword, 'Christianity and its teachings in every hamlet within the boundaries of the Chinese Republic.'"

Prayer, Peace and Unity

FOR the Week of Prayer, January 2 to 8, 1916, the Federal Council of Churches has issued a call, addrest "to the Churches of Christ in America and to the People of God in Every Nation," from which we quote the following:

"As the sin of war is more evident now than ever before in human history, so is the help which can come only from God more vitally essential than ever before. As it is impossible to overstate the horrors of war, so we may be profoundly grateful that it is impossible to exaggerate the power and grace of our God who invites us to cry unto Him for help.

Yet no sooner do we begin to cry to Him than we are confronted with the unspeakable sorrow of a divided Christendom. Christians are grouped into many bands under different names, suggesting the sway of the human spirit rather than that of the divine Spirit.

Surely, praying people of every race

and tongue in all the earth will fall down before our God in the opening of the new year and beseech of Him for these overshadowing objects of intercession, Peace and Unity."

The Federal Council has also prepared a course of 13 Sunday-school lessons on Peace which are assured a circulation of 3,000,000 or more.

The Universal Religion

WHY is Christianity the universal and final religion.

- 1. It is the only religion that recognizes the universal brotherhood of man.
 - 2. It denies the existence of, and therefore overturns all racial, national, and sex barriers.
 - 3. Its leader and inspirer, its Lord and Master, is not the son of any nation or of any people, but is "the Son of Man."
 - 4. In its purpose, in its promise and in its command, it is the universal religion.
- 5. It is the only religion that needs no temple, no cathedral or special place for worship.
- 6. Its sacred Book is the only one that can be translated, for spiritual profit, into all the languages of humanity.
- 7. As a universal religion, it has begun to hold the dominant place in the world of international law, culture, and morals.
- 8. It presents the highest and most comprehensive idea of God.
- 9. It offers the highest ideal of character and gives the highest ideal of redemption.
- 10. It offers the highest and most conclusive proof for its finality and absolute truthfulness—individual experience.

SAMUEL M. ZWEMER.

Stagnant Blessings

THE blessings of life are a great deal like a system of water works. The water is pumped from the river into a great reservoir to obtain a pressure which will force it into the pipes. If it simply lies there it soon becomes stagnant and unfit for use. The mains are

filled only that they may fill other smaller pipes, which run into the homes. The great end of that system is to supply those who need water.

So blessings which tarry long with the receiver become stagnant. We are filled that we may fill others, and pass along the line the results of our privileges and opportunities; and not until the last unregenerated heart of man has had poured into it through us the blessings of the Gospel, will the great river of salvation have fulfilled its mission.— Zion's Herald.

The Fellowship of Reconciliation

THE international movement for a Fellowship of Reconciliation has spread to the United States. This Fellowship, which has taken root in the warring countries of Europe, was discust by a group of about 100 men and women, at Garden City in November. The purpose of this Fellowship is to interpret the teachings of Christ and to apply them in practical life, and those who join refuse to take part in war under any circumstances. In this attitude, they believe, lies the only hope of escape from the present world condition of strife.

Some 60 American men and women, from circles both inside and outside the churches, exprest their desire to enter into full membership.

NORTH AMERICA

The Chinese Ambassador a Christian

K. WELLINGTON KOO, the new Chinese Ambassador to the United States, is a graduate of St. John's University, Shanghai, a college of the Protestant Episcopal Church. In 1904, he came to America, entered Cook Academy, and after taking two years in one and graduating with high honors, he entered Columbia University. From there he returned to China to become secretary of Yuan Shih Kai. While in Cook Academy he was a member of a

Bible class in the Baptist Church at Montour Falls and attended church and prayer meeting. Professor Norton, now of Elmira College, who was formerly president of Cook Academy, states that while he was there Mr. Koo made public confession of his faith in Christ.

New Baptist Secretary

THE American Baptist Foreign Mission Society has chosen Rev. Joseph Chandler Robbins to be associated with Dr. James H. Franklin in the foreign department. Mr. Robbins is a graduate of Brown University, and of the Newton Theological Institution, and went to the Philippines as missionary in 1902, where he served seven years. Since his return to America he has served successively as traveling secretary to the Student Volunteer Movement, joint district secretary for New England of the Missionary Societies, and is now college secretary of the Volunteer Movement.

Dr. Fred P. Haggard recently resigned the secretaryship after fifteen years of efficient and consecrated service.

Laymen's Missionary Campaign

THE national missionary campaign is showing gratifying results. In many places the enrolled membership (and this means actual paid registration) is nearly double that in the same cities during the campaign of six years ago. Should this rate of increase be maintained, the total of delegates to the 75 conventions in every part of the United States will be 150,000 men. In Detroit, 1,703 men were enrolled; in Buffalo, 2,013; in Pittsburgh, 2,712. Chicago with 4,556, broke the record with the largest registration for a men's religious convention in the history of the country. One of the Baptist churches in that city sent 110 men as delegates out of a membership of 225.

The following comment on the Boston convention may be taken as typical:

"The preparatory support of the con-

vention developed a splendid degree of interdenominational cooperation which continued throughout the meetings. also brought into action denominational responsibility in friendly competition. The convention was a remarkable school of instruction in facts from the mission fields at home and abroad and in local church methods. It was practical and never hysterical, but was profoundly inspirational and stirring in its appeal to the Christian manhood of our churches to get the vision of the world-need and opportunity, and to meet that need and opportunity with full self-investment. Great-hearted, large-minded men brought the messages that gripped the attending delegates."

Missions at the Congregational Council

A T the biennial meeting of the National Council of Congregational Churches at New Haven, Connecticut, returned missionaries, driven out of Turkey, eyewitnesses of the horrors perpetrated there, corroborated the record of atrocity that has already received such wide publicity. The plant of churches, schools, seminaries, colleges, and hospitals built up by Americans in Asiatic Turkey, the value of which is estimated at \$8,000,000, has been wrecked and the native pastors, teachers, and professors tortured and slain or driven out to perish by hunger or the sword.

The exiled missionaries of Turkey predict for that country a similar awakening to that which has already come to pass in China.

Prominent Turks even to-day express a higher estimate of Christianity because of its heroic philanthropy in the present crisis.

A resolution of protest was addrest to the President of the United States.

Missions of the Mormons

T is reported that the Mormons have some two thousand missionaries scattered throughout the world. An American minister, after a tour of observation

and work through Northern Utah and Southern Idaho, urges that no time should be lost in presenting the truth to these deluded people. At a meeting in Salt Lake City he heard the way of salvation summed up in these terms: (1) tithing; (2) obedience to the priesthood; (3) feeding the poor; (4) observing the sacraments and fasting. This, he says, is the essence of the Mormon Gospel; it is salvation by works. Alongside of these religious "principles" the people exhibit a dense ignorance of Holy Scripture and Christian faith and practise as properly understood.

A Chinese Missionary to America

EV. L. T. HUEN, pastor of the K Chinese Baptist church in San Francisco, is said to be an earnest, spiritual preacher, and a tactful, lovable man. In his boyhood he was a pupil in the Baptist school for boys in Canton. Later, while engaged as a teacher of the language, and rendering volunteer service as a preacher, his rare gifts as a speaker were discovered, and in response to the inner voice and the outward call he consecrated his life to preaching. Seven years of faithful service were given to evangelistic work in the far interior of the Kwang Si Province, and eight years as pastor of the Baptist Church of Hong Kong, where he was greatly beloved. His marriage with a young Christian woman, unlike the ordinary Chinese wedding, was one which followed mutual acquaintance, and was accompanied by mutual affection. Seven bright, promising children blest this happy union. This interesting family had to be left behind when Mr. Huen came as a foreign missionary to America.

LATIN AMERICA

Culture in South America

M ADAME BLANCHE BARALT of Havana, who has been lecturing at the University of Wisconsin and other educational institutions of the middle

west, sets forth the great cultural progress which has taken place in South America within five years. Buenos Aires has become the Paris of the southern hemisphere. Three opera companies draw there the greatest singers in the world, and the city has produced Herman Bomberg, composer of "La Mort de Jeanne d'Arc," "Elaine" and other operas of renown. The well-known composer, Reynaldo Hahn, is a product of Caracas. Venezuela. Rebecca Matto de Iniguez, daughter of the Chilean ambassador to France and Italy, has won with her sculptures the backing of her own and of other governments. There are publishing houses in all large South American cities. Many French firms have established branches there, and French and Spanish literature is widely read by the educated people. The freedom of women is increasing. In Buenos Aires there are 80 women's clubs engaged in educational and philanthropic work. The National Council of Women in that city has departments for work in child labor, welfare, education, suffrage and legislation.

A Revival in Yucatan

A SERIES of special services which had been held in Merida, Yucatan, Mexico, closed with the reception of 14 new members. One of these who asked the privilege of speaking was heard gladly by both preachers and the people. He told how he once incited the children of a Catholic school, of which he was a director, to stone the Protestant Church in Muna. He said privately that he taught a group of young people to sing: "Away with the Protestants." This man is a man of ability, both as a public speaker, and as a writer for the newspapers. Rev. J. T. Molloy writes:

"The past months have been months of intense work, but it is a joy to see that the work has been attended with such manifest success. One of the special advantages of these revival services is the training of the native preach-

ers. One of the best of the men told me he had not known till this year, and in these revival services, that one should urge men to confess Christ and make public profession of faith in Him."

Open Doors in Colombia

"WE are profoundly writes Rev. T. F. Rock thankful," writes Rev. T. E. Barber, "for the change that is taking place in all parts of the country in the attitude of the people toward the Gospel. Since the first of last March I have made three long itinerating trips and one short one, visiting many towns, and in all parts I found the same eagerness to hear the Word and to ask questions. Two and three years ago in those same towns, many being important centers, it seemed impossible to get an opportunity to speak to the people. We thought we were doing well if we were able to sell a few Bibles and have a few personal conversations about Christ and His word, but in these recent journeys I have spoken to crowds in the streets, in the stores, in the public squares, in halls, clubs, private homes and in shops, and have seldom been molested in the least; always the best of attention was shown on the part of the listeners. As one of our colporteurs recently wrote me: 'Truly the seed is good and does bring forth fruit."

Five Years' Work in Brazil

THE first Communion service of the Presbyterian congregation at Rio Negro, Brazil, was held on Sunday morning, August 15th, the fruit of five years of work in that city. Rev. C. A. Carriel writes of the significance of the occasion:

"You who have always lived where the church spire was seen among the buildings of the town when you came to it, and you who work in fields where men accept the Gospel by thousands, perhaps can not conceive of the impressive experience of partaking of the Lord's Supper, for the first time, when your church has 10 members, and has just received by profession half of its number. Our dear Latin brethren, who give vent to their feelings, had difficulty in keeping back tears of joy. We all thought of the first meeting in Rio Negro five years before. We had scattered handbills and given personal invitations; we did not know who would come, nor what would happen. When it was time to begin, no one was there, and very few encouraged our first efforts. But God did, and the events of these recent days have given the missionary a new conception of His love and power."

EUROPE—GREAT BRITAIN The War and British Missions

HE widespread nature of the mission centers of the London Missionary Society's work has naturally brought its missions into connection with the war at many points and in varying ways. Few societies can have been touched at more points than this historic Society. The very mention of the fields in which the Society is engaged suffices to confirm this-Polynesia, Papua, Madagascar, Central Africa, South Africa, India, and China-all these have felt, directly or indirectly, the far-reaching effects of the present war.

The London Missionary Society, recently exprest its gratitude to God for the knowledge that throughout its Southern Pacific field of enterprise it has not to chronicle either loss by death due to war, or by the withdrawal of Christians from missionary influence on account of the strain imposed upon Christian loyalty by the European conflict.

In Central Africa, the incursions of German forces into Rhodesian territory necessitated the migration, for the time being, of missionaries and natives living in areas occupied by the L.M.S. The German arming of the natives also created a danger which might have been very serious had it spread widely. Fortu-

nately the hand of the British Government and the influence of the missionaries were sufficiently strong to keep the natives well under control, and here, also, apart from slight material damage, the L.M.S. gives thanks again to God for His protecting mercies.

Demand for Khaki Testament

THE Scripture Gift Mission continues to distribute in large quantities the little khaki-bound copies of the New Testament and the Gospel among the soldiers, but the demand exceeds the supply. One of the workers at the front writes:

"The Testaments came while we were in the trenches. I was not long in giving them out—in fact the demand was far greater than I could supply. I had to give away my own Testament. I wish you could have seen the men reading them afterward in their dug-outs. Now other companies of our battalion are asking me for them."

Another writer says:

"I have visited the fellows in over 100 tents in our camp here, and I now propose (D. V.) to visit some of the camps outside. It is very encouraging to enter a tent and ask the fellows if they would like a Testament or Gospel, and then to see several of them hold out their hands and to hear them say, 'Ah! yes mate, I'll have one of those. Thanks.' Last Sunday a man in the R. F. A. told me that the men in his battery up the line actually fought to get the Testaments and Gospels."

THE CONTINENT Jewish Missions in the War Zone

A LTHO most of the mission stations of the London Society for Promoting Christianity Among the Jews are in the war zone, the secretary, Rev. E. L. Langston, reports: "In spite of the war, only two of our stations, viz., Cracow and Lemberg, have had to be entirely closed; and as they were only one-man

stations, they were consequently not of the same importance as the others.

"In Warsaw, during the past three years, we have had more success than we have had in any mission station during the 107 years of our society's history.

"Not only has there been an awakening among the Jews in Russian Poland, but there is a remarkable evangelical movement among the Poles. Mr. Langston was in Warsaw last year, just before the war broke out, and he came in touch there with a Pole who told him that he regularly had meetings of from fifty to sixty Poles, and that there was a real spiritual awakening among them."

At Bucharest, the capital of Roumania, the Society has two large schools, attended by over eight hundred girls. The colporteurs are going up and down that country and being received most warmly on the part of the Jews. There have never been such opportunities in all the Society's work in Roumania as to-day.—London Christian.

A Bulgarian Christian Campaign

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m TTENTION}$ has been called to the Bulgarian city of Varna by the Russian attack upon it; but news of another sort comes from Rev. E. E. Count, a Methodist worker in Bulgaria, who writes: "Following a stirring revival at Varna, the Methodist Episcopal Church in that city has ben taxed far beyond its capacity. Special revival services have been conducted on lines similar to those followed in America. At some of the meetings thousands were turned away. Great interest and unusual consecration were shown. The pastor of our Varna Church was assisted by Abraham Silverstein, a converted Jewish evangelist of marked ability."

The congregation had outgrown its church, and, as a result of sacrifice and persistent canvassing for funds, the people are worshiping to-day in a well-equipped building, with doubled capacity, valued at nearly \$5,000. Altho it is

a self-supporting church, war conditions have seriously interfered with its finances, and the congregation is carrying a debt.

MOSLEM LANDS

Spiritual Victory in Suffering

E VERY missionary who has passed through the recent horrible experiences in the near East bears witness to the power of the living Christ to sustain and comfort the Armenian victims and their missionary friends.

A missionary's wife sends word that even among the scattered groups of Armenians, half starved and absolutely hopeless, the faith of the martyrs is unquenched. As she approached groups of woman seated by the roadside, bowed in dejection, she heard the phrases on their lips, "Lord, I wait for Thee," "Lord, we hope in Thee."

The wife of another missionary who shared in the terrible flight from Van across the Russian border, bears witness that a spiritual exaltation came upon the Armenian Christians in the hour of death and upon the missionaries in the hour of their deepest danger. Christ was never more real than to this group of His bruised and suffering followers.

The missionaries who are in this country are eager for the hour of their return. Exile and their enforced sojourn here are but momentary. Now, as never before, we can claim Judson's immortal words in this midnight hour, "The prospects are as bright as the promises of God." Christ lives, a vital reality in the hearts of the broken Armenians, of brave missionaries, and of His faithful servants in all our churches, who, undismayed, are waiting for the dawn.

Consolidation of Relief Committees

THE Presbyterian Board of Foreign Missions announces that the Persian War Relief Fund has united with the Armenian Atrocities Committee and the Syria-Palestine Relief Committee. The combined combination is called the American Committee for Armenian and Syrian Relief, of which James L. Barton is Chairman and Samuel T. Dutton Secretary. This Committee will administer relief in Turkey, Persia, and the Caucasus; a relief commission has sailed and will operate from headquarters in Tiflis, Russia. Only money can be sent; no supplies can be shipped, and everything needed by the sufferers can be purchased on the field.

When the Persian Committee closed its books on November 20, 1915, including a grant which the Red Cross Society sent to Persia, it had received \$70,441, which has been cabled out to the Field Treasurer in Tabriz in various sums since last March. Contributions for sufferers in Turkey, Persia and the Caucasus should be made payable to the order of and sent to Charles R. Crane, Treasurer, 70 Fifth Avenue, New York City.

Recent News from Turkey

MISSIONARY correspondent from A Constantinople writes: "The government will not allow any further work to be planned specially for the Armenians, and insists that any money to be used for relief work must be handled by the Turks themselves. The Armenians must be taught that they have no friends in the world and must bow to the will of their former masters. Much of the Red Cross work has now ceased in the provinces because the refugees have been massacred, and onerous restrictions render it impossible. Many medicines can no longer be obtained. such as castor oil and iodine; and quinine was exhausted long ago. The work here in Constantinople has been mainly for the wounded, but now we must think of the whole people, which will include the Moslems, because where the Armenian or Christian population has been wiped out the Moslems themselves will be in dire distress. For example, in Aintab

not a man remains who can shoe a horse, do a bit of iron work, build a house, bake a loaf of bread, or work at any one of many other trades. . . ."

Marsovan Girls Rescued

THANKS to the pluck, perseverance and persuasive powers of two American women, backed by a good sum of money, 41 of the 63 young Armenian women who were taken away from the American Board's mission premises in Marsovan, Turkey, last August are safely back in that city. To Miss Charlotte R. Willard, a Smith College graduate, who is at the head of the Girls' Boarding School in Marsovan, and to Miss Frances Gage of the International Y. W. C. A. is due the credit for this spectacular rescue.

British Missionaries Leave Persia

N consequence of the disturbed state of Ispahan, some twenty Church Missionary Society missionaries have had to retire to Ahwaz, which is in southwest Persia, and within easy reach of the British force operating in Mesopotamia. They arrived at Ahwaz on October 4th.

The Persian and Armenian Christians in Ispahan have faced the situation with great courage. Some of the missionaries whose furlough is due will probably return to England; others will proceed to Bombay and engage in some work in India till they are allowed to return to Persia; and several of the doctors will take up posts in connection with the troops operating in the Persian Gulf.

Suffering in Urumia Continues

THE general need in Persia has been greatly increased by the arrival of some 25,000 Nestorian refugees from over the Turkish border. The latest report from Urumia states that it has been almost impossible for the people to secure any restitution for the losses which they have suffered, and that they are just about where they were in June. The mass of them are without any provision for the winter. Little or nothing has

been done to provide them with clothing or household goods, or food. The houses of many are in ruins and those of others have been greatly damaged by the depredations of the Mohammedan villagers. It would be a conservative estimate to state that at least 15,000 Christians of the people living in Urumia face the winter without any provision in food, or fuel, or clothing.

Dr. W. A. Shedd, looking back on the terrible experiences of last winter and spring in Urumia, is profoundly imprest by the missionary value of the relief work that was done.

Armenian Refugees in Cairo

EFERENCE has been made in the REVIEW to the arrival in Egypt of 5,000 Armenian refugees from the country around Antioch. The story of their long and courageous defense of themselves in the mountains against the Turks, and their escape to Egypt in a French battleship has been touchingly told by the native pastor who led the company, and translated by Rev. Stephen Van R. Trowbridge. The latter writes from Cairo: "The refugees are in a most destitute condition, without proper clothing for the colder weather which is coming on at the seashore, without changes of undergarments. towels, without soap, without plates and spoons-in short, they escaped with nothing more than the ragged clothing they had on in their mountain fastness. I do hope and pray with all my heart that friends throughout America may be led of God to make some generous gift for these people. Bibles have already been supplied by the British and Foreign Bible Society. The most urgent need just now is for milk and proper food for the sick and the babies."

INDIA

Christianity and the "Untouchables"

THE mass movements toward Christianity among the outcastes in India are bound to affect in time the

structure of the whole caste system. But that caste is still a very live issue is evident from the report from the Mainpuri district, where missionaries have been at work among the sweepers. the people whom other Indians dread to touch. If it is necessary for another Indian to pass close to a sweeper, he will carefully gather his flowing garments about him, that by a chance touch they may not become defiled.

One member of the mission writes: "Yesterday I was in the midst of a small group of Christians in their village. Standing by were about twentyfive caste people. Suddenly there was great crying out and confusion. looked up to see that a little Christian girl in her play had run into the midst of these people, and a man was angrily shouting: 'She touched me, she touched me!' The small mud huts in which they live are always situated on the edge of the village, a little apartthey are a separated people, 'the untouchables.' One not infrequently in their prayers hears this petition, 'O God, make us men as other men."

The Breaking of Caste

JUNDREDS of young Indians have gone to Europe and America in pursuit of modern scientific and industrial education. Indeed, so numerous are the families affected that public opinion has compelled the Brahmans to ordain that no loss of caste shall result from going abroad for education. In time all classes of travelers will be exempted. To obviate the difficulty of the eating of forbidden food the Hindus have organized a steamship linethe Indian Peninsula Company-between Bombay and London. On board the ships of this line Hindu caste rules are studiously observed. Caste rules prohibit people of different castes dining together. These rules, however, are broken by the rising generation in schools and colleges. The students,

defying the cold and calculating conservatives, use the school and college buildings for dinner parties, where Hindus and Mohammedans, Christians and Jains, Buddhists and atheists break bread together. These things are helping to break down obnoxious rules .-BASANTA KOOMAR ROY, in the Century.

Buddhist Priests Oppose School

B UDDHISTS in Burma are beginning to feel that Christianity is a menace to them. H. W. Smith, of Mandalay, writes that there has been a great drop in the numbers in the school there, owing to the strong opposition to Christianity that has developed since the publication of the little book, Buddha, Buddhism and Burma, which is issued by F. D. Phinney and Dr. John McGuire. little book gave a clear, tho brief, explanation of the doctrines of Buddhism as taught by its founder and as practically believed by Burmans. It was intended primarily for globe-trotters, but attracted the attention of Buddhist monks, who greatly resented it. missionaries are not particularly grieved over the opposition. They find opposition easier to meet than indifference. Neither does the dropping off in the attendance at the school greatly disturb them, for they feel sure it will be but temporary. The school conducted by the Buddhist priests is poor in scholarship and discipline, and has consequently poor examination results. This fact will keep it from long retaining the boys whom it has managed to persuade to leave the mission school.-Watchman-Examiner.

German Missionaries in India

TAJE notice that both The Tablet and Catholic Missions plead earnestly against the German Jesuit missionaries in the Bombay Presidency being included in a general order for the deportation of German missionaries from India. The former admits that there have been notorious acts of overt disloyalty on the

part of Germans in India, but it asserts that no cause exists for suspecting these German Jesuits of Bombay, who have worked silently and unobtrusively "without meddling in affairs which did not concern them," and have won the confidence alike of the people and the officials. Father Hull is quoted, writing in the Bombay Examiner, as affirming that they stand above all suspicion, and urging that in fairness the government ought to explain that their deportation is merely consequent upon a general order and not due to any betrayal of their trust or abuse of their position. The Jesuit fathers themselves, of whom 95 out of 124 are Germans, are said not to have complained, and to have discouraged their people from taking up the cudgels on their behalf. Catholic Missions says that these missionaries as Jesuits are, as a matter of fact, exiled from Germany, and that between them and English Catholics a strong bond of sympathy has been established.—C. M. S.Gazette.

"Name" and "Deed" Christians

In India the natives make a distinction between "name" and "deed" Christians. One of the "deed" class, whose enemies tried to poison her because of her change of faith, is thus described: "When her mother kissed her, stroked her face, spoke of her love for her, and finally, falling down, wept at her feet and kissed them, begging her to return home, I wondered if, loving my dear mother as I do, I could have had strength to put Christ first. But she did, and the day she was baptized was one of great joy to us all."

CHINA

A Gift from Yuan Shih Kai

WORD has recently come to the Methodist Board of Foreign Missions from Dr. H. H. Lowry, to the effect that Yuan Shih Kai, President of the Chinese Republic, has just made a gift of \$2,000 to Pekin University, and

has pledged himself to contribute this amount annually to the institution.

Pekin University was started by Methodist missionaries, and has been a denominational institution up to the present time. Plans are nearly consummated, however, for a union university, which is to be jointly controlled by the Board of Foreign Missions of the Methodist Episcopal Church, the Board of Foreign Missions of the Presbyterian Church, the American Board of Commissioners for Foreign Missions, and the London Missionary Society.

Lepers Print the Bible

"O NE of the departments of industrial work in connection with the Church Missionary Society Leper Compound at Pakhoi, in South China, is that of printing.

"As the first edition of the Bible is now out of print, the leper men revised the whole Bible according to the latest translation in colloquial character. it not marvelous that God can use leper lads to send out His holy Word for the salvation of China? When the legless Ng A-Po was correcting the proof-sheets of the Old Testament, he worked so hard that he became tired out, and by the doctor's orders had to stop. He was grieved not to be able to finish it. He was healed and restored as by a miracle, and now the whole Bible is in print again and almost ready to go out on its mission of salvation."—Mrs. Herwell.

Effects of the European War

A MISSIONARY writes home: "Whereas many of those who were best acquainted with conditions feared that one of the great effects of the war in Europe would be to alienate the sympathy of the Chinese from the work of Christian missions, and possibly to disturb the faith of the Chinese Church, no such untoward events have to be chronicled. Contrariwise, our Fukien mission has been feeling to the full the effect of the great evangelistic campaign which

has been carried on there. In other centers, too, the desire of the educated and commercial classes to understand more clearly the meaning of the Christian message has deepened our responsibility and increased our opportunities. medical mission in China is, however, affected. Four doctors from our missionary hospitals of China are at the present time serving with the forces, under the conviction that, for the time being, the call of need in relief of human suffering was greater in the war area than anywhere else, and that it was their duty to go where the call was most urgent. All these are hoping ultimately to return to their fields of labor. May God preserve them for this outstanding service."

Dr. Hunter Corbett-Hero

FIFTY-TWO years a missionary in China, and eighty years of age, are figures applying to that grand Presbyterian hero, Dr. Hunter Corbett. To celebrate these anniversaries a movement is on foot to raise \$19,000 for a memorial. in the form of a building for the Boys' academy at Chefoo, which was founded by Dr Corbett 50 years ago. It is hoped to make this a birthday testimonial on December 8, 1915, the birthday anniversary, and be able to lay the corner-stone on April 20, 1916, the fiftieth anniversary of the opening of the academy. All offerings for this purpose may be sent to the Foreign Board, 156 Fifth Avenue, New York. It will be remembered that Dr. Corbett was moderator of the General Assembly in 1906, on the occasion of a visit to his native land.

Chinese Slave Girls

THE Malaysia Message reports that 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.

JAPAN—KOREA

A Prisoner and the Bible

"FROM Nishimura Koneshin, who was dead in sins and was raised to newness of life through the light of Christ." So begins a letter recently received by Rev. Dr. Albertus Pieters, of the Reformed Church Mission in Japan. It is a striking illustration of the power of the Bible, without human agency, to transform a life. The writer is serving a fifteen year sentence in a Japanese prison. His motherless boyhood was distinguished for wickedness, so that his father placed him in the Doshisha University. There the Bible teachings apparently made no impression upon him, and he went from bad to worse, being repeatedly imprisoned and growing more and more hardened. In 1909 he was sentenced for his present term, and began to think soberly of his sins. He says: "I got a Bible, and began to read it with the greatest sincerity and earnestness." He was soundly converted, and now longs to devote the remainder of his life to God's service.

A Loyal Church

WHAT the Japan Evangelist says of the loyalty of the Japanese Church to evangelical Christianity makes imperative a more careful insistence upon evangelical loyalty in the personnel of our theological seminaries and Christian colleges:

"The church in Japan is remarkably sensitive to the main currents of universal Christian life and thought, and is far more influenced by them than by Buddhist and other Oriental thought.

If the Church in other lands remains vigorous and sound, it will be a virtual guaranty of the vigor and soundness of the Japanese Church. The day has passed when every wind of doctrine can disturb the leaders or even the rank and file of the Japanese church. The last decade of the nineteenth century corresponded in their experience with the stormy days of adolescence when many Japanese Christians sold their birthright. Now every year makes less and less likely any wide divergence from the tested verities of historic Christianity or any splitting off from the Church Universal."

A New Open Door

NE of the most interesting new features about mission work in Tokyo is the permission given by the Japanese Government for a Baptist woman missionary to visit the public schools. At the request of the government she had gone to Tohoku to assist in famine relief work. When she returned and gave her report, the officials told her that, if she cared to, they would give her a permit to visit any primary school in Japan, and do what she could to raise the moral tone of the pupils by Christian teaching. This was accepted as a great opportunity, and her message is received with especial respect because it has the approval of the national authorities.

A Notable Gathering in Seoul

THE annual meeting of the Federal Council of Missions in Korea opened in the Central Presbyterian Church, Seoul, Wednesday, September 1st, and continued in session through Friday of the same week.

Rev. L. B. Tate, of the Southern Presbyterian Mission, was elected chairman and W. G. Cram, of the Southern Methodist Mission, secretary. It was a strong body. All the missions were fully represented. Dr. Roland, of the Federated Missions in Japan, was present and gave a splendid address. He named

among the things Japan has learned and is learning from Korea the following: First of all, fidelity to the Word of God. They have had some sad shipwrecks by those who began with what are misnamed liberal views and ended with an uninspired Bible and a Savior robbed of His deity. Then, too, in the matter of self-support for the church, and in the matter of self-control the speaker intimated that Korea may learn from Japan. He quoted an early missionary as saying that Japan learned more by breaking away from foreign control than she ever could have in any other way. He outlined the evangelistic campaign that will run through three years, saying it will cost 50,000 yen. Of this amount 25,000 yen will be given from America, and 12,500 yen by the missionaries, and 12,500 yen by native Japanese.

The Blind in Formosa

M^{R.} WILLIAM CAMPBELL, a Scotch missionary in Formosa, is doing an important work for the blind. He finds it difficult to secure occupation for them after they have finished their schooling. Such handicrafts as making nets, straw sandals, brushes, and baskets, are carried on by sighted persons at starvation wages. Thirty of his boys are now earning their living as masseurs. He is seeking to place others as interpreters in the hundreds of offices connected with the prefectural law, police, postal, customs, railway, and medical services in Formosa. Many blind Chinese youths are quite proficient speakers of Japanese and are able to write it with swiftness and accuracy. For the blind girls, he has imported a knitting-machine especially constructed for blind workers. Since the arrival of the Japanese in Formosa a great demand has sprung up for strong socks and stockings of moderate price, and this machine turns out such articles in cotton, worsted, and silk with great rapidity .- Record of Christian Work.

AFRICA

A Railway Gospel Car in Egypt

A LITTLE railway car, fitted up as living quarters for the workers, is proving a valuable adjunct to the missionary work which centers at Tanta, Egypt. Rev. W. R. Coventry writes that during the first 55 days that the car was in use, 19 towns, ranging in population from 5,000 to 40,000, were visited. Of these 19 towns, 7 have some kind of mission work in them, the other 12 have no work in them, and some had never been visited by a missionary.

When they arrive at a town the car is switched off in the freight yard and the mission home is established in a new spot.

The officials of the town are formally notified of the arrival of the missionaries, and various calls are made. Often people are found who have had some point of contact with the mission, such as having being a patient in the hospital at Tanta. One or more meetings are held while the car remains in the town, but the visiting in the homes is considered by the missionaries an even more important feature of the work.

Mission Schools in Egypt

AL-WATAN, a leading daily in Cairo, says: "The foreign missions in Egypt have rendered to this country services which we must not forget. For over fifty years they have been working day and night to educate the natives, and are spending huge sums for this purpose.

We must admit that the schools of these foreign missions are superior to others in the education of character, and if we compare them with our native and government schools we find a great difference between them in this respect. We must also particularly mention the labors of these missions for the education of women. Altho the Copts were the first to open girls' schools, those established by the American Mission graduated hundreds of girls. At the

present time, the Coptic community with its wealthy notables and dignitaries has been trying to establish a girl's college, and yet it has not traversed more than half the distance which separates it from the realization of its wish.

Devoted African Evangelists

REV. E. R. MOON, of the Foreign Christian Missionary Society, writes from Bolenge, in the Kongo: "At the usual gathering of native evangelists and teachers, the offering was considerably less than usual, because of the war. We saw that unless something was done we would have to cut down the number of evangelists. We had a meeting with the evangelistic force, and after prayerfully discussing the field they authorized me to hold back from their pay, as their offering, one-tenth, or even two-tenths, if needed. So when I paid them I held back one-tenth. This helped out, but we were still below the number of teachers we had last term, and besides we had promised five new villages that we would send them teachers.

"The church talked and prayed over the matter for a week and then teachers began to volunteer to go for only a portion of salt to buy food with. Thus about ten more teachers were added to the list, so that not only all the old villages were supplied, but the five new villages have the Gospel preached unto them for the first time. These volunteer evangelists each receive the half of a bag of salt that costs five francs at the Pool."

A Message from Dan Crawford

DAN CRAWFORD, who has returned to his station at Luanza, in the Belgian Kongo, writes:

"The wild war has brought a lot of trouble on us even far into Africa, a proof, surely, that it is, indeed, a world war, but thank God, the native Christians stand firm. What is the good of a Gospel that can not make the black man stand up stoutly for God in his own land?"

In writing of "five souls, soundly and profoundly saved," who had been "hard cases and open enemies of God," he speaks of one old woman "who fought Christ for a long time, and who is now a lover of her Lord." He says: "She reminds us that the Queen of Sheba came out of Central Africa, by a curious word she uses. It is an adjective—the most wonderful adjective ever qualifying a noun, and means 'the half has not yet been told.' It is spelt k-u-t-i, and when she joins this adjective to such great noun phrases as 'God's wisdom,' 'God's love,' or 'God's power,' it means, respectively, 'the-half-hath-not-been-told' wisdom, or 'the-half-hath-not-been-told' love. or power."

Progress in the Kikuyu Region

ALTHO the war has adversely affected much missionary work, in some places it has been the occasion of fresh In the Kikuyu district, for example, there has been an awakening of interest on the part of the people. Owing to the disturbed state of the country, very many who had emigrated to distant places had to leave their employment and return home. These men had a great desire to learn something of the Gospel, and flocked to the mission stations for instruction. Wattle and mud churches have been erected capable of holding from 400 to 500 worshipers, and these are now crowded Sunday after Sunday by men and women of all classes. The sunken condition of these people, whose women are supposed to possess no souls, is a constant appeal to Christian teachers, and it is a source of joy to know that an African district has been so greatly opened to missionary effort as an indirect result of the war.

Evangelical Christendom comments on these facts:

"It is too much to see in this the approval of God on the Kikuyu spirit? Whatever that spirit may imply in Great Britain, it means Christian unity in East Africa."

King Khama's New Church

THERE have been few more striking scenes in the native life of South Africa than the opening of the new church at Serowe, the capital of Chief Khama's country.

This Christian chief, who is now in his eightieth year, has long been held in high esteem by the British government, but many feel that the completion of this church is his greatest achievement. Khama and his people have been concentrating their energies for years upon the huge undertaking of building the church. It is built of reddish limestone, quarried from the surrounding hills, and stands alone on a prominent rise at the southern end of the town.

The opening ceremony was performed by the Resident Commissioner of the Bechuanaland Protectorate, and there were from 200 to 300 white people present, many having come from long distances in order to be there. The natives in the audience must have numbered from 10,000 to 15,000. After a religious service in the building, Chief Khama presented the key to representatives of the London Missionary Society.

ISLANDS OF THE SEA America in the Far East

O a very high degree United States influences have awakened the East. In the south of Asia the United States government in the Philippines established within the zone of ancient despotism, has been the greatest factor, as an example government, in the awakening of the East and in thus overthrowing or undermining the old despotic governments, which for centuries have been a peril to the world; while in the north the Christian propaganda of United States missionaries has been the inspiration which has achieved this matchless service to civilization. This colossal uplift of 500,000,000 of human beings, with its attendant destruction of despotism, is the greatest peace movement in the history of civilization .-- Horace T. Tompkins, Member of North Formosa Board of Trade.

News of the Paton Family

JOHN WHITECROSS PATON, the youngest son of Dr. Paton, the pioneer to the New Hebrides, has been appointed artizan assistant missionary to the aborigines in northwest Australia. Rev. Fred J. Paton, who is at work on the island of Malekula, in the New Hebrides, writes in a personal letter:

"We have had a year of things a little out of the ordinary. I think I wrote you that natives from Ambrim had settled on Malekula after the earthquake had destroyed their part of that island, while others had returned. on finding that the most of it was quite safe to live on. In the early volcanic eruptions of forty or more years ago, the natives were often eaten when they escaped to other islands. This time our people, being worshipers, fed them. gave them ground for plantations, and even, when through drought their own food was small, bought them rice from the traders."

Since the war began the natives have been getting only about half the former price for copra, which is one of their principal articles of trade, so that their care of the Ambrim refugees was the more significant.

Education in the Philippines

CONQUEST and domination by the sword is a sign of weakness. This is illustrated in the attempts of the Young Turks to obliterate the Armenians. The government has failed to make its subjects friendly by enlightened educational and reform movements, and so takes the other course for removing opposition—namely death. The method by which a government may become "more than conquerors" is the program of education and spiritual enlightenment. This is becoming more and more evident in the Philippines when

come encouraging reports of the wonderful influence of the American schools and of the eagerness of the people for more missionaries to help in organizing churches, founding schools and giving industrial and social leadership. The islands have been garrisoned with school teachers, and with officials who are practical idealists, rather than with soldiers and politicians alone.

"The school system is a masterpiece," says Rev. Robert F. Black. "From village school to university, good instruction and a fine moral tone are characteristic. Ten thousand selected and well trained Filipinos are now engaged in this work. About 500,000 children are daily studying English."

Conversions in the Philippines

A S the result of a visit to Baliangao, in northwest Mindanao, by a Filipino pastor, almost an entire town of 600 people were instructed and baptized into the Evangelical faith. An abandoned chapel which had been built for the "Independent Filipino Catholic Church" was given over to the new congregation. It is harvest time and there is no one to reap!

The American Board mission schools among the "wild tribes" are doing excellent work. A few years ago a school was opened among the Kalagans, a grievously downtrodden tribe, and the entire school population attended. They made rapid strides in the use of English and in knowledge of the Bible. Now they are the cleanest, best drest, and best fed of all their neighbors. Other schools report similar results in industrial, physical, intellectual, and spiritual progress.

"In two of our schools we have had a number of bright Mohammedan children. Who knows what the future will bring? We ought to have a school superintendent to give all his time to these wild tribes. There ought to be a school for the 10,000 Bilans, for the Mandayans, equally numerous, for the

large Bukidnon tribe, all of whom are yet untouched."

Mindanao is the most southerly and, next to Luzon, the largest of the Philippine Islands. The American Board opened work there in 1902. A hospital, maintained by a group of interested persons in New York, is located at Davao, on the southern side of the Island, but more doctors, nurses, ministers, and men with all-round training for industrial and social work are urgently needed to give the awakening population the leadership they look for.

OBITUARY NOTES

Dr. John Ross of Mukden

THE United Free Church of Scotland has recently lost her oldest, most esteemed, and most successful missionary. He has left behind him a record of nearly forty years' foreign service, the greater portion of which was devoted to the opening-up and development of the Manchurian Mission. One of his most valued services was the work he did among the Koreans in Manchuria, for whom he translated the New Testament.

Samuel Pollard of China

REV. SAMUEL POLLARD went out to West China under the British United Methodist Mission in 1887, and in the twenty-nine years of service which he had given before his death in September last, had had some remarkable experiences. His work was especially among the Miao people. He systematized the Miao dialect, and then gave them the Gospel of St. Mark in their own tongue, which Gospel was printed by the British and Foreign Bible Society.

Others who have recently been called to the higher service are Rev. John Martin Cleaver, secretary of the Egypt General Mission, and Charles W. Hand, who was for 25 years the treasurer of the Presbyterian Board of Foreign Missions.

Kate McBeth of Idaho

MISS KATE C. McBETH, for thirty-six years a missionary among the Nez Perces Indians, died at her home, at Lapwai, Idaho, on October 29th, aged eighty-three. Services were held in Lapwai on Saturday, and the body was taken to Kamiah. One who attended the services writes as follows: "The young Indian men met us at the train and took the body to the house of Mrs. Luke Williams, where it remained over the Sabbath. Rev. James Hayes and Rev. Moses Monteith, being absent in Southern Idaho, holding evangelistic meetings, Rev. Mark Arthur, pastor of the Lapwai Indian church, had charge of the services. He told how she had taken him-a poor ignorant boy-and had patiently taught him until the Lord called him into the ministry."

Dr. Sandler of Constantinople

THE Rev. Dr. Sandler, a medical missionary at Constantinople, made himself beloved and respected among the Jewish community and all the different nationalities at Constantinople. He was a great linguist and a man with a clear insight, and he called himself a "watchman," taking note of everything that happened in front of him. The New York Herald recognized in him a man of great ability and power, and he became the correspondent for that paper. When the war broke out, his wife and children were obliged to leave Constantinople, but, by special intercession, he was permitted to remain.

His death has come suddenly, and is keenly felt by all who knew him. The Jewish missions have lost an able missionary and the Jewish people a strong friend. We bespeak for his wife and children the prayers of God's people.



Winning the World for Christ. By Bishon Walter R. Lambuth. 12mo. 295 pp. \$1.25. net. Fleming H. Revell Co., 1915.

In these Cole Lectures delivered in Vanderbilt University, Bishop Lambuth, of the Methodist Episcopal Church, South, has presented a clear and incisive study of the Kingdom of God and its sources of power. In a new sense of God, in prayer, in the Holy Spirit, in heroic service and in a realization of the preeminence of Christ, the Bishop finds the hope for a truly awakened and victorious Church. They are deeply spiritual lectures that will bring blessing to the sympathetic reader.

Children's Missionary Story-Sermons. By Hugh T. Kerr, D.D. 12mo. 217 pp. \$1.00, net. Fleming H. Revell Co., 1915.

These are not ordinary children's sermons. They are stories from the lives of great missionaries like Duff, Zinzendorf, Grenfell, Griffith John, and fifty others. They can not fail to hold the attention, and are equally good for reading and for sermon story material.

New Life in Christ Jesus. By C. I. Scofield, D.D. 12mo. 117 pp. 25 and 50 cents. Bible Institute Colportage Association, Chicago, 1915.

We can never know too much about spiritual life in Christ. There is always more to learn, and Dr. Scofield is an able teacher in spiritual things. He here leads the way, step by step, to a clear understanding of the new life in Christ—the life of surrender, of consecration, of cleansing, of power, of joy. Such a book will be welcomed by thousands of missionaries and other Christian workers who are deprived of the privileges of such conferences as Northfield and Keswick.

Constantinople, Old and New. By H. G. Dwight. Illustrated. 8vo. 360 pp. \$5.00. Charles Scribner's Sons, 1915.

The author of this handsome volume, which is one of the most attractive of recent books, is the son of the widely known Rev. Henry Otis Dwight, LL.D., for many years a missionary of the American Board in Turkey. Mr. Dwight grew up in Constantinople, living in it both as boy and man, and not only saw everything that was to be seen, but discerned the spirit of its life and studied its history and institutions with ample opportunities for securing information. The result is a volume of real value which is particularly timely now that Constantinople is one of the storm centers of the world. Whoever wishes to understand the Turk, his government, his religion, his personal characteristics, his social life, and the city which he has long ruled, should read this book.

Masmoud, the Bedouin. By Alfreda Post Carhart. Illustrated. 8vo. 249 pp. \$1.50. Missionary Education Movement, New York, 1915.

In beautiful English, with strong local coloring and descriptive skill, Mrs. Carhart writes these short stories concerning the land and people whom she loves. Born and brought up in Syria, where her father, Dr. George E. Post, was a noted missionary physician. Mrs. Carhart knows the Syrians and knows how to picture them. The stories are delightfully interesting bits of life and adventure in tent and town, but some of them seem incomplete and without a meaning. Others reveal the need of these people for the Gospel of Christ and the rsponse which many make to Christian truth. Delightful half hours are before

the readers of these well-told, wholly true tales. The volume is attractively bound and illustrated so as to make it a suitable gift book.

"Called." By E. May Crawford. 8vo. 184 pp. 2s. 6d. Church Missionary Society, London, 1915.

Mrs Crawford has already given us a fascinating volume "By the Equator's Snowy Peak" (in central Africa). Here she gives a clear spiritual message concerning God's call to service. It is a helpful book, not only for possible volunteers but for all whose ears are open to the summons of the Almighty. The many concrete illustrations of how missionaries have been called make the volume especially readable and valuable.

India's Protestant Missionary Directory. Compiled by Jas. Inglis. 8vo. 242 pp. Scottish Mission Industries Co., Ltd., Ajmer, Rajputana, India, 1915.

The great work of Protestant missions in India is here seen at a glance. The names and addresses of all the missions and missionaries are given, together with the native missions, hospitals, publications and industrial institutions. The compiling of such a directory is a great labor of love, and it is invaluable to those who wish to be in touch with more than small local stations. General statistical tables would greatly add to its value. Nearly 5,000 missionaries are listed and over 1,000 stations.

Tourist Guide to Latin America. Foreign Missions Conference, New York, 1915.

Dr. R. E. Speer and his committee have here given a directory of the main features of Protestant work in Latin America for the sake of tourists. The hand-book also contains much useful general information. It may be obtained free through mission boards.

The Western Hemisphere To-day and To-morrow. By Franklin H. Giddings. 12mo. 48 pp. 35 cents. Fleming H. Revell Co., 1915.

Professor Giddings, of Columbia University, has given us a very brief study

of the forces that are making the future of North and South America. We agree only in part with his belief that Roman and Protestant religious and social organizations are working out a salvation which will establish peace.

Penetrating South America's Darkest Part. By Alex. Rattray Hay. Illustrated. Paper. 8vo. 101 pp. Inland So. Am. Miss. Union, Edinburgh, 1915.

The darkest part of South America, according to Mr. Hay, is Paraguay and the district in Brazil where the I. S. A. M. U. is working. That this region is dark spiritually none can doubt after reading the facts here presented. Illiteracy, immorality and atheism are prevalent. The three great needs are: Evangelical missionary, prayer, and those who support the work by gifts. The I. S. A. M. U. is an independent British Mission with branches in North America. Mr. John Hay is director.

Christian Literature in the Mission Field. By John H. Ritson, D.D. 12mo. 152 pp. World's Missionary Conference Continuation Committee, Edinburgh, 1915.

This survey is another outcome of the Edinburgh Conference. It reveals the great need for Christian literature in the mission fields and the efforts made to supply the need. As yet, too little attention has been paid to the great and powerful agency of the printed page. It is the only way at present to reach many remote and closed districts and hearts. The study is a very valuable preliminary to further and more systematic effort to scatter the printed Gospel message.

A Man and His Money. By Harvey R. Calkins. 12mo. 367 pp. \$1.00, net. The Methodist Book Concern, 1915.

True stewardship is a Christian principle too much neglected in practise tho recognized as an ideal. The Methodist Stewardship secretary here gives us a careful, historical, and romantic study of the subject—not primarily Biblical but wholly practical and Christian. It is not a mere theoretical discussion, but

one filled with concrete facts and human interest. Pastors and speakers will find here valuable material for addresses.

The War and the Jew. By S. B. Rohold. Illustrated. 16mo. 25 cents, net. Macmillan Co., Toronto, 1915.

This is an enlargement of the article in our December Number—a powerful record of the sufferings and progress of Israel and a forecast of the future.

The Three R's of Rescue Mission Work. By Philip J. Roberts. 12mo. 63 pp. 50 cents. Fleming H. Revell Co., 1915.

"Ruin, Rescue, Recovery" are the key to this brief study by the author of "The Dry Docks of a Thousand Wrecks." He rightly emphasizes the spiritual as well as the physical ruin, and the prime need for spiritual regeneration. It is an exceedingly readable and convincing little book from practical experience in rescue missions as a convert and a worker.

Home Missions in Action. By Edith H. Allen. 12mo. 151 pp. 50 cents. Fleming H. Revell Co., 1915.

Home missions literature is fortunately increasing rapidly. It is a subject that demands earnest attention, for a neglect of it by the Christian church will bring ruin to individuals, families, State and Church in America. Miss Allen, in this woman's home missions text-book, looks at the need for social regeneration and clearly shows in turn that Christian missions are a political, a social and educational, a physical and a spiritual force. The many condensed, concrete facts and illustrations make the volume more valuable for study than for reading.

The Maze of the Nations. By Rev. G. Glenn Atkins, 12mo. 128 pp. 75 cents. Fleming H. Revell Co., 1915.

In this able prize peace essay, Dr. Atkins shows, historically, the causes of war and points out as the way to lasting peace an elimination of these causes: Economic, imperialistic jealousy, intolerance, selfishness, and a false philosophy of life.

The Missionary Speaker and Reader. Edited by W. E. Cule. 8vo. 155 pp. 1s., paper; 1s. 6d., cloth. Carey Press, London, 1915.

Here are a great variety of stories and facts that will be a boon to amateurs who wish to make addresses or to prepare a missionary program. There are 61 poetical recitations for juniors, and 57 for seniors; also dialogs in verse and prose, and readings from missionary literature. There is naturally great divergence in quality, but many are excellent and adapted to a variety of occasions.

Five Hundred Thousand of a Hundred Millions. Illustrated Pamphlet. Presbyterian Board, New York, 1915.

The work of the Presbyterian Board, U.S.A. in foreign fields is remarkable as this record shows. It is an inspiring story of progress, graphically told. Already 500,000 are connected with the missions, but 99,500,000 of those for which this Church is responsible are still unreached. This is one of the best Board reports we have seen.

Conditions of the Flat Head Indians. By William H. Ketcham.

The Administration of Indian Affairs in Canada. By Frank H. Abbott.

Conditions Among the Indians on the Northwest Coast. By Samuel A. Elliot, Washington, D. C., 1915.

Two of the Indian Commissioners have given us views of actual conditions in Montana, Washington, Oregon, and Northern California, as a result of a recent visit. They report facts rather than recommendations, and overlook the spiritual condition.

Missionary Calendar, 1916. 12x16 inches. Illustrated. 25 cents. A. W. Roffe, Toronto.

An attractive wall calendar with striking missionary pictures and quotations for each day in the year.

Home Missions Council. Eighth Annual Report, 1915.

The varied problems and missionary agencies in the United States of North

America are here brought together for consideration. The report is illuminating as to the importance and difficulties of the task and the real progress made. Every pastor should read this report and so gain a view of the great work to be done in America.

Annual Report of the Foreign Missions Conference of North America, 1915.

The strides toward cooperation and unity of aim in missions are nowhere more clearly indicated than in these annual reports. They also contain very valuable papers. In this volume some of the most noteworthy are those of "Christian Literature in Foreign Lands," by Dr. C. H. Patton; "The Secretary: His Life and Work," by Dr. C. R. Watson; and "Church Formation in India," by D. J. Fleming. The Annual statistics are also included.

NEW BOOKS

Winning the World for Christ. A Study in Dynamics. By Walter Russell Lambuth. 12mo. 295 pp. \$1.25, net. Fleming H. Revell Co., New York, 1915.

Children's Missionary Story-Sermons. By Hugh T. Kerr, D.D. Frontispiece. 12mo. 217 pp. \$1.00, net. Fleming H. Revell Co., New York, 1915. India and Its Faiths. By James Bissett Pratt. Illustrated. 8vo. 483 pp. \$4.00,

net.. Houghton Mifflin Co., Boston, 1915. Introducing the American Spirit. By Edward A. Steiner. Frontispiece. 12mo. 274 pp. \$1.00, net. Fleming H. Revell Co., New York, 1915.

Historic Churches in Mexico. By Mrs. John Wesley Butler. Illustrated. Crown 8vo. \$1.50, net. The Abingdon Press,

8vo. \$1.50, net. New York, 1915. Working Women of Japan. By Sidney L. Gulick. Illustrated. 12mo. 162 pp. Missionary Education 50 cents, net.

Movement, New York, 1915. Blood Against Blood. By Arthur Sydney Booth-Clibborn. 3d edition. 12mo. 176 pp. 50 cents. Charles C. Cook, 150 Nassau Street, New York, 1915.

Social Evangelism. By Harry F. Ward. 12mo. 145 pp. 50 cents, prepaid. Missionary Education Movement, New York, 1915.

Woman's Misery and Woman's Aid in the Foreign Mission. An Appeal to our Catholic Women. By the Rev. F. Schwager, S.V.D. Translated by Elizabeth Ruf. 40 pp. Mission Press, S.V.D., Techny, Ill., 1915. When God Came. 78 pp. 6d. 6 Missionary Society, London, 1915. Church

Story of the American Bible Society, 1915. 144 pp. Illustrated. American Bible Society, New York, 1915.

Some a Hundredfold. The Life and Work of James R. Adam among the Tribes of Southwest China. By Marshall Broomhall, M.A. Illustrated. 32 pp. 3d., net. China Inland Mission, Philadelphia and London, 1915.

India's Mass Movement. By Frank W. Warne. 64 pp. 10 cents. Board of Foreign Missions M. E. Church, New York,

1915.

The War Journal of a Missionary in Persia. Edited by Mary Schauffler Platt. 51 pp. 5 cents. Board of Foreign Missions Presbyterian Church, New York, 1915.

Zoroastrianism. By H. McNeile. 40 pp. 2d., net. Lay Reader Headquarters,

Zd., net. Lay reader freauguarters, London, 1915.

The Way of the Good Physician. By Henry T. Hodgkin. Illustrated. 136 pp. 1s., net. United Council for Missionary Education, London, 1915.

Sons and Brothers. Missionary Lessons From British Guiana and the adjacent countries. Junior Grade. By Constance L. Goffe. 56 pp. Senior Grade. By Mary Debenham. 60 pp. Each 4d., net. Also notes for teachers of Senior Lessons. 24 pp., and envelop of pictures. S.P.G., London, 1915.

Masoud the Bedouin. By Alfreda Post

Carhart. Illustrated. 12mo. xiii-249 pp. Missionary Education Movement, New York, 1915.

Bahaism and Its Claims. A Study of the Religion Promulgated by Baha Ullah and Abdul Baha. By Samuel Graham Wilson, D.D. 12mo. 298 pp. \$1.50, net. Fleming H. Revell Co., New York, 1915.

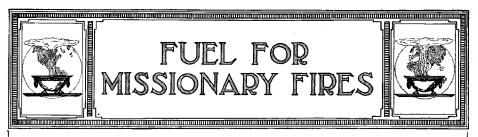
The Future of South America. By Roger W. Babson. Illustrated. 12mo. 407 pp. \$2.00, net. Little, Brown & Co., Boston, 1915.

Working Women of Japan. By Sidney L. Gulick. Illustrated. 12mo. xiv-162 pp. 50 cents. Missionary Movement, New York, 1915. 50 cents. Missionary Education

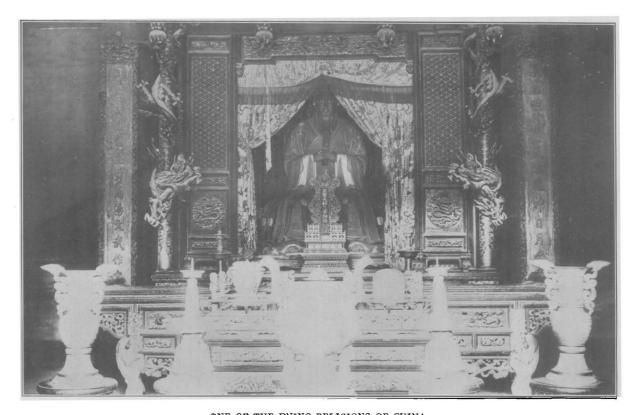
Reapers of His Harvest. By John T. Faris. 16mo. 167 pp. Westminster Press, Philadelphia, 1915.

Penetrating South America's Darkest Part. By Alex. Rattray Hay. Illus-trated. 12mo. 101 pp. Paper cover. trated. 12mo. 101 pp. Paper cover. 30 cents. Rev. J. R. Schaffer, 4913 Chancellor Street, Philadelphia, Pa., 1915.

Christian Science and Christianity Compared. Twenty Great Fundamental Differences Clearly Proven. By Rev. Thomas J. McCrossan, D.D. 58 pp. 10 cents. Charles C. Cook, 150 Nassau Street, N. Y. City.



- 1. The Philippine Islands have made more progress, intellectually and economically, in the past fifteen years under American rule than in the previous four centuries. (See page 110.)
- 2. The fifty thousand students enrolled in the intermediate and secondary schools in the Philippines constitute one of the greatest evangelistic opportunities in the world to-day. (See page 114.)
- 3. China is worth winning for Christ rather than to militarism. With four times the population of the United States she has in the eighteen provinces (exclusive of her four great dependencies) an area of one and one-half times the United States, including Alaska. (See page 91.)
- 4. The Presbyterian Church in Rio Janeiro has about fourteen hundred members, who contribute an average of ten dollars each annually for church purposes. (See page 115.)
- 5. In Tali Fu, Yunnan Province, more converts were recently baptized in one day than had been won in thirty years of early missionary effort. (See page 108.)
- 6. The churches in South America are being drained by the war of their young men, who have returned for military service to Europe, and the problem of self-support is becoming a serious one. (See page 118.)
- 7. President Yuan Shih Kai has included in the classics, which he is studying daily, selections from the "Save-the-World Classic" (the Bible), prepared by a missionary and presented to Yuan at the suggestion of the Chief of Ceremony. (See page 123.)
- 8. The Buddhist priests in Tibet are so degraded and ignorant, and so closely identified with the home life of the people, that they form the greatest obstacle to Christian missionary effort among Tibetans. (See page 128.)
- 9. A new plan of city evangelization, which places more responsibility on resident workers, is being inaugurated by Presbyterians in the province of Shantung. (See page 141.)
- 10. An English missionary society is appealing for volunteers to carry on the work of German missionaries in India, who have been removed by the government from their fields of work. (See page 146.)
- 11. Representatives of twenty-two different nations, engaged in the work of the China Inland Mission, are finding in their spiritual service for China a bond that keeps them united even in time of war. (See page 149.)
- 12. Samoan women who are going with their husbands as missionaries to the wild Papuans of New Guinea, where missionaries were eaten by cannibals only fourteen years ago, are proving not only their missionary zeal but their ability as workers.



ONE OF THE DYING RELIGIONS OF CHINA

The image of Confucius in the temple at Chefoo, Shantung.

THE

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OF THE WORLD



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Vol. XXIX, No. 2 New Series

M SIGNS OF THE TIMES M

PRAY FOR THE PANAMA CONGRESS

THE Congress on Christian Work in Latin America is to convene in Panama February 10th, and about three hundred delegates are expected. The difficulties of transportation and the limited accommodations have turned aside many who planned to attend, but the delegates are leading men and women of evangelical churches and represent practically all the Protestant denominations of North America and sixty-seven missionaries and Latin Americans.

The daylight sessions will be devoted to the discussion of the Commission reports and the evening sessions to popular meetings, each addrest by one North American and one Latin American. There will also be evening evangelistic meetings in Spanish and English for the benefit of the people of the Isthmus—North Americans and other residents.

The Congress will be held in Hotel Tivoli. There will be a frank and friendly discussion of actual conditions in Latin American lands, with freedom of speech, so far as it is Christian in spirit and relates to vital facts, but without bigotry or unnecessary acidity. It is expected that Dr. Robert E. Speer will be President of the Congress, and his presence in the chair will insure courtesy, constructiveness, spirituality, and prayer as characteristic of the sessions.

Among the distinguished delegates from the United States are Dr. and Mrs. John R. Mott, Dr. and Mrs. Lemuel C. Barnes (Baptist), Prof. Harlan P. Beach (Yale), Bishop Henry D. Aves (Mexico), Bishop Wm. C. Brown (Virginia), Miss Belle H. Bennett (Kentucky), Dr. John W. Butler (Mexico), Dr. S. H. Chester (Presbyterian), Dr. E. F.

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,

Cook and Bishop Lambeth (Methodist), Dr. William F. Oldham (New York), Mr. and Mrs. E. E. Olcott (New York), Dr. John F. Goucher (Baltimore), Mr. Wm. N. Hartshorn (World's S. S. Ass'n), Dr. Wm. I. Haven (Bible Society), President H. C. King (Oberlin), Bishop A. W. Knight (Tennessee), Dr. Ira Landreth (Boston), Mr. and Mrs. Joshua Levering (Baltimore), Bishop A. S. Lloyd (Episcopal Board), Bishop F. J. McConnell (Methodist), Dr. A. McLean (Disciples), President C. T. Paul (Indianapolis), Miss Rouse (World's Christian Student Federation), Dr. James I. Vance (Nashville), Bishop Luther D. Wilson, and President W. Douglas Mc-Kenzie (Hartford). There is an equally distinguished list of names from Mexico, Cuba, Central and South America.

Following the close of the Panama Congress, February 20th, five or six deputations will visit various parts of Latin America to carry to the workers the spirit and message of the Congress, and to unite them in a study and plan for cooperation in their respective fields. Dr. L. C. Barnes will lead the conference in San Juan, Porto Rico; Dr. Charles L. Thompson that in Havana, Cuba; Dr. A. W. Halsey in South America. As soon as practicable a Mexico conference will be convened.

This is a time for prayer rather than for criticism. The Congress is for conference, not for legislation, and the spirit is one of loyalty to the highest ideals as set forth by our Lord Jesus Christ. Many differing viewpoints will be represented—pray that the viewpoint of Christ may prevail.

SPIRITUAL AWAKENING IN INDIA "D EYOND all our expectations," says Mr. Sherwood Eddy in a letter, "an awakening in South India has already begun. Last year Indian Christian friends prayed for the campaign in China and asked, 'Why should we not have a similar awakening in India?' As they faced the terrible difficulties of caste, the opposition of Hinduism, and the need of their own churches they felt it was impossible. Finally, the Executive Committee of the South India United Church, with a Christian community of 165,000, proposed an evangelistic campaign in India. This United Church includes all the Christians of the Presbyterian, Congregational, Dutch Reformed, and Scottish churches in one body, and it equals in numbers nearly twice the entire Protestant community of all Japan."

In response to the invitation from this united church Mr. Eddy began a campaign in South India last October. After prayer and preparation, they united in a week of simultaneous evangelism, and when leaders of the church gathered at Vellore for their General Assembly, all were astonished at what had been accomplished by the Spirit of God in that first week. Mr. H. A. Popley, the Secretary for the evangelistic campaign, reported as follows:

"A force of 8,288 Christian workers gave themselves to proclaiming the power of Jesus Christ to build up a sound and lasting personal and national life among the people of India. These workers preached in 3,814 towns and villages of the Tamil country to audiences of over 300,000 people, and won 8,503 to a desire to study the power and teaching of

Christ, and 6,422 men and women to a determination to follow Him. A total of 14,925 people were definitely influenced during this one week to place themselves under the leadership of Jesus Christ. Thousands more have been influenced, to some extent, to feel that Christ is indeed the Hope of India.

"Travancore tells of a demon worshiper who deserted his shrine and declared that he would erect a temple to God in its place. In the North Tamil field meetings were freely allowed in Hindu temples in caste villages, and the workers were requested to speak frankly about Christ and His salvation. In another place a devil dancer promised on the spot to become a Christian. In one of the Telugu churches twenty-eight adults were publicly baptized.

"In the Church itself the greatest good is that the laity have been awakened to a sense of their responsibility. Every Sunday afternoon immediately after the service the whole Church goes out to preach the Gospel. The campaign has brought a new vision to the Church and for the first time the higher classes in the Church went and preached the Gospel to the poor and deprest."

TRAINING LEADERS IN INDIA

O NE of the most important and fruitful features of Mr. Sherwood Eddy's recent campaign in India has been his training conferences for Indian Christian workers, conducted in the six principal centers of South India and Ceylon. After crowded meetings in Madras, he met 200 workers from all parts of the Telugu field. The third center was Erode in the Tamil district, where 450

workers gathered and an evangelistic campaign was thoroughly organized.

At the close of one of the meetings a brilliant young Brahman student surrendered his heart to Christ and asked Mr. Eddy to be present at his public baptism. Only at great cost can a man come out from this proud caste-bound Brahman community.

In Jaffna, North Ceylon, 1,200 Christians and workers gathered in their annual meeting. They entered the campaign, and the work will extend during the next three years to Ceylon as well as India. During meetings held for three days in the colleges of Jaffna more than sixty high-caste Hindu students publicly confest Christ.

In Travancore, at Nagercoil, 400 workers gathered for a training conference, and 1,500 Christians assembled every night in the great Church to face their responsibility in the campaign. Mr. Eddy delivered his addresses to great congregations of Christians in a community numbering more than 80,000 in all in this field of South Travancore. These Christians are rising in a united evangelistic campaign for the winning of their country for Christ. Already one in four of the population of this native State is a Christian.

"Unmistakably God has begun a mighty work in South India. Only this week I journeyed into distant villages far from the railway to see men baptized from three different castes, who were won in the beginning of the campaign. Altho we have not yet succeeded in shaking the large cities or breaking the ranks of the Brahmans in large numbers, the campaign in India bids fair to sur-

pass that in China in its work in the villages, among the masses and among the lower classes. It is already enlisting a larger number of Christian workers than in China, and more widely affecting the Christian Church."

CHANGES IN CHINA

YUAN SHIH KAI, First President of the Republic of China has signified his intention of "accepting" the title and rôle of Emperor—he has already exercised the authority—and on January 1, 1916, took his seat temporarily on the imperial throne. The date for his formal ascension and the complete change back again from republic to empire has not yet been announced.

The council, supposed to represent the people, met on December 11th and voted unanimously to reestablish the monarchy—but with a constitution—and asked Yuan Shih Kai to become Emperor. The president declined the request and the next day issued a second mandate, accepting the position.

China is a huge country with an unwieldy, untrained mass of humanity. A strong central government is still needed to control them and to direct affairs of State. Yuan is genacknowledged ťο strongest man in Chinese public life and the people look to him to guide the ship of state safely through the There are some noble and intelligent young men among the officials who have come to the front since the Revolution, but there are not a large enough number of them to fill the need.

The effect of the reversion to a monarchy upon missionary work and

Christian progress in China can not be foretold. It will depend on the personnel of the new government. President Yuan is, however, an intelligent man, favorable to religious freedom and to Christian work. He has given money freely to the Y. M. C. A., to missionary education, and Christian hospitals. As a representative of the people he has worshiped at the temple of heaven, but as president he has called into positions of influence many avowed Christian men. Pray for China and for Yuan Shih Kai.

FROM KOREA TO CHOSEN

TIMES of transition are always times of crisis and often of hardship. Korea is now in transition and the Church and Christians there suffer many hardships. Japan, having taken over the control of the country, naturally is working to press Korea and Koreans into the Japanese mold. The ideas of Japan are not Korean ideas, nor are the ideals of her rulers Christian ideals. Many officials lack tact and real brotherliness and do not act with consideration. Nevertheless the change from Korea to Chosen, from nation to province, seems inevitable, and possibly the sooner it is effected the better it will be.

Japan has made many physical improvements in Chosen—new highways, and railroads, new sanitation and civic advancement. Many laws have been enacted and are enforced with much benefit to the people. The educational system has been modernized and some moral reforms have been instituted. If Japan were a Christian land, with Christian ideals and rulers, there could be only thanksgiving for the transition and trans-

formation from a weak and backward nation to a modernized province.

Japan is not, however, Christian in aim or methods, and the people—especially the Christians in Korea—are suffering in consequence. A letter just received from a Korean correspondent, who was traveling in China, gives information which the Japanese censor would not have passed. Visitors to Korea see only the outward and beneficial results of Japanese rule. Those who live there see the other side. Our correspondent writes:

"Missionaries in Chosen do not interfere in politics, but are sent to preach the Gospel, and loyally support the nation and rulers that God places over them. Missionaries in Korea exhort church members to follow the precepts of Paul in the thirteenth chapter of Romans. The Japanese are straining every nerve to make the Koreans into Japanese. That too is no concern of the missionaries, altho we inwardly feel sorry for the Koreans.

"In spite of the real help missionaries are giving to Japanese, the present administration in Chosen apparently feel that Christianity interferes with their plans for 'Japanizing' the Koreans. Consequently they are doing all in their power to throttle Christianity without openly persecuting the church or antagonizing the law that guarantees religious liberty. The authorities do not say Koreans must not be Christians, but they indirectly do everything possible to prevent the spread of Christianity.

"The present law saying that religion must not be taught in *private* schools is an example. We have been hunting for an example of such a law among the leading nations, but

have found none. Even in Japan proper there is no such law. They also order missions to use a book on ethics which teaches ancestor worship. Most of the mission schools have permits which allow them to continue as at present for ten years, but some, like the Soon Chun schools, are without permits, and may be closed.

"On top of all this comes a law which says missions must obtain permission from the government every time they want to employ a helper, a colporteur, or a pastor, when they establish a church. One can readily see what this will involve if a local government official is biased against Christianity. Hiding behind red-tape he may find many opportunities to block Christian work.

"The great hope of Christians is in God. We must pray that the minds of the administration may be more favorable toward Christianity, and that missionaries and Christians may be given especial wisdom during this time of trial."

COOPERATION IN MISSIONS TO JEWS

W HILE there are in North America forty-five missionary agencies at work for the conversion of the Jews, there is no strong farreaching interdenominational society conducted for this purpose. There are local societies in many cities, denominational work for Jews and some general agencies for tract and Bible distribution, but in America this great work in general is carried on through independent and small organizations. Only two American societies have as many as ten missionaries to Jews.

Great Britain has twenty-eight societies, one of which employs 312 workers, one 72, one 68, another 44, another 32, and another 31. The twenty-eight British organizations employ over four times as many missionaries to Jews as do the fortyfive American societies and have three times as many mission stations. The London Society for Promoting Christianity among the Jews is the largest in the world. The Mildmay Mission to the Jews comes second. The former has forty-six missions in various parts of the world—the only far-reaching international work for Israel.

At the recent Conference on behalf of Israel, held in Chicago (November 18-19), an important step was taken in the formation of an interdenominational committee for Gospel work in "Behalf of Israel." With the exception of Poland and Russia there is no land where the Jews are found in such large numbers as in North America and nowhere is the opportunity so great unhampered Christian among them. At the same time the Christians in America seem oblivious to their duty toward Tews and are almost wholly neglecting them.

In 1914 the American Hebrew Christian Alliance was formed to unite more closely in fellowship the Jewish Christians of North America, and to further the work among their unconverted brethren. Now a new step has been taken to unite Gentiles and Jews in the effort to give the Gospel to Israel.

The officers of the new organization are: Mr. W. E. Blackstone, Honorary President; Rev. Harris H. Gregg, D.D. (St. Louis), President; Rev. B. B. Sutcliffe (Chicago), Secretary; Mr. Henry P. Crowell (Chicago), Treasurer.

It is high time that the Christian Church awoke out of sleep in order that they may "buy up the opportunity because the days are evil." Never have the Jews been more harried and distrest in Asia and Europe than they are to-day. In Poland, Galicia, and in Palestine they are suffering for the very necessaries of life as well as for the friendship of their fellow countrymen. Now is the opportunity for Christians to show them the real meaning of the love of Christ and His Gospel of life.

WOMEN'S WORK AT HOME

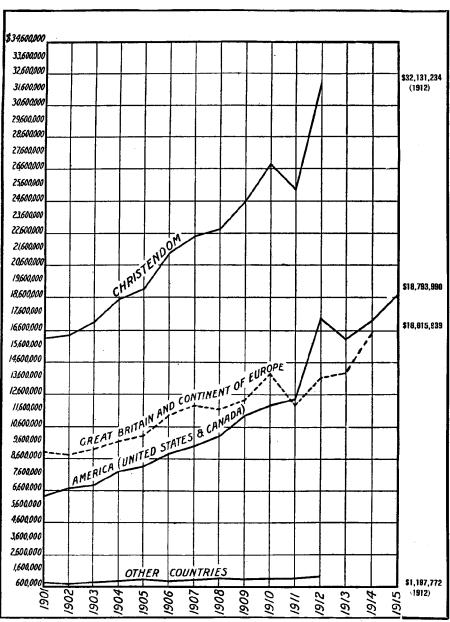
"GOD bless the live women and the dead men of the Church," was the remark of a chairman of a missionary meeting at which were announced large gifts from women's societies and from men's legacies.

The women are alive to the best both at home and abroad. They are always generous, and their books and missionary magazines have accomplished wonders in extending missionary information and enthusiasm. The Federation of Women's Societies is also doing much for the advancement of the cause.

The Council for Women for Home Missions has recently held its eighth annual meeting (January 5th and 6th) in Atlanta, Georgia. All the women's boards, both North and South, that are represented on the Council, sent delegates. The program was unusually strong and included all phases of Home Mission activity.

Mrs. George W. Coleman was elected president for the coming year.

CHART OF FOREIGN MISSION OFFERINGS 1902-1915



This chart is based on the chart prepared by the Home Base Committee of the Foreign Missions Conference of North America. The figures are those collected by the Missionary Review of the World, with the exception that the figures for America (1912-15) are gathered by the Home Base Committee. The totals for North America and Europe for 1914 are \$33,784,550, and for Christendom for 1915 are probably not less than \$36,000,000—including "Other Countries"—Editor.



COMING EVENTS



February

Jan. 30th to Feb. 2d-Laymen's Missionary Conv., Newark, N. J. Jan. 30th to Feb. 2d-Laymen's Missionary Movement Conv., Billings, Mont. Jan. 30th to Feb. 2d-Laymen's Missionary Conv., Birmingham, Ala. 1st-National Rallies-Jubilee of the Young Women's Christian Association. 1st—The 115th anniversary of the birth of Titus Coan of Hawaii. 2d to 4th, 6th-Laymen's Missionary Movement Conv., Atlanta, Ga. 2d to 4th, 6th-Laymen's Missionary Movement Conv., Butte, Mont. 6th to 9th-Laymen's Missionary Movement Convention, Spokane, Wash. 6th to 9th—Laymen's Missionary Movement Convention, Columbus, S. C. 8th—The 115th anniversary of birth of George Dana Boardman of Burma. 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. 13th—Reformed Church in U. S. Foreign Missions Conference 13th to 15th—Laymen's Missionary Movement Convention, Decatur, Ill. 13th to 16th—Laymen's Missionary Movement Convention, Portland, Ore. 13th to 16th-Laymen's Missionary Movement Convention, Richmond, Va. 14th—The 85th anniversary of the birth of James Stewart of South Africa. 16th to 18th, 20th—Laymen's Missionary Movement Conv., Sacramento, Cal. 16th to 18th, 20th-Laymen's Missionary Movement Conv., Davenport, Iowa. 18th-The 135th anniversary of the birth of Henry Martin of India. 20th to 22d-Laymen's Missionary Movement Conv., Des Moines, Iowa. 20th to 23d-Laymen's Missionary Movement Convention, Lexington, Ky. 20th to 23d-Laymen's Missionary Movement Conv., San Francisco, Cal. 22d—Pageant to celebrate Jubilee of the Y. W. C. A. 23d to 25th Laymen's Missionary Movement Convention, Evansville, Ind. 23d to 25th, 27th—Laymen's Missionary Movement Conv., Nashville, Tenn. 23d to 25th, 27th-Laymen's Missionary Movement Conv., Fresno, Cal. 27th to Mar. 1-Laymen's Missionary Movement Conv., Los Angeles, Cal. 27th to Mar. 1-Laymen's Missionary Movement Conv., Indianapolis, Ind. 27th to Mar. 1-Laymen's Missionary Movement Conv., Memphis, Tenn.

March

1st to 3d, 5th-Laymen's Missionary Movement Conv., Little Rock, Ark. 1st to 3d, 5th-Laymen's Missionary Movement Conv., San Diego, Cal. 1st to 3d, 5th-Laymen's Missionary Movement Conv., Columbus, Ohio. 3d-50th Birthday Celebration of the Young Women's Christian Association. 5th to 8th-Laymen's Missionary Movement Convention, El Paso, Texas. 5th to 8th-Laymen's Missionary Movement Convention, Oklahoma, Okla. 7th—The 80th anniversary of the birth of Bishop Thoburn of India.

China: The Coming Power

BY REV. CHARLES E. SCOTT, TSING TAU, CHINA Missionary of the Presbyterian Board of Foreign Missions, U. S. A.



N Europe one sees continental politics. In China one is in the midst of the seething maelstrom of world politics. Europe has

long realized that China is the greatest prize politically and commercially on the planet, and is amazed that American business men have so long neglected the greatest future market in the world. Spain, Portugal, and Holland each, more than two centuries ago, in the palmy days of their maritime supremacies, headed the movement to exploit China for their own advantage. Ever since that time, and especially in recent years, the European Liliputians have been trying, while they may, to bind the great Asiatic Gulliver before he wakes. They know that they can never do it after China comes to its own.

China in international politics has been a veritable Banquo's ghost that would not down—a question insistently paramount, dominating all other issues of international politics. Just because of her marvelous potentialities there has been a feeling of dread on the part of Europe, as it viewed this vast inchoate monster looming out of the Far East, a coming power, not auspicious, but portentous.

There is already a vision in Europe of itself, decimated of its best blood and brawn and brains, burdened with incalculable debts, prostrate in its weakness, robbed, through "day mar-

riages" and war babies and outraged women and ruined lands and smashed ideals and degraded morals, of whatever spiritual power it possest, the unfittest left to face the vastest problems; and of China unmilitaristic, prodded on by injustice, to become a great militaristic nation, to be an



COMPARATIVE SIZE OF UNITED STATES AND CHINA

avenger with fifty million "regulars" at her command. For many centuries she has absorbed all conquerors, or driven them out. "China is a sea that salts all that it touches." In the thirteenth century she had a scourge, Jenghiz Khan, before whose conquests those of Cæsar and Napoleon pale into insignificance, who conquered all of Europe west of the con-

fines of Germany, and all of Asia from the frozen north to the Indian Ocean. Europe has mistaken patience for cowardice. The Chinese soldier, properly equipped and led, has, according to foreign generals in the Far East, few equals.

The astonishing thing is that while the statesmen and rulers of Europe are hopelessly at variance as to the future fate of the nations around about them, there is a marvelous unanimity as to China being the coming land of towering importance. Even in his day Napoleon saw this future, and laid down this dictum: "A lion is asleep; do not rouse him. When China is awake it will change the face of the world." A nearer and a better man. "The Golden Rule Diplomatist," John Hay, that great and good friend of China, whose spirit of justice and fair play caused the Chinese statesmen to admire and revere him as much as to despise the muddied diplomatic deals and dealers of Europe, is credited with this prescient pronouncement: "The stormcenter of world politics, despite all eddies, has moved steadily eastward, from the Holy Roman Empire, on past Rome, past the Balkans, past Constantinople, past the Persian Gulf, past India, to China, where it will and whoever understands remain. China socially, economically, politically, religiously, has a key to world politics for the next five centuries."

A great galaxy of men, looking at that land out of every nation and from every angle of their specialties, students of the Far East, are of this conviction. We see this in the utterances of such American statesmen as Henry Clay, Thomas H. Benton, and William F. Seward; such Euro-

pean statesmen as Tocqueville and James Bryce; such generals and leaders of Far Eastern troops as Chinese Gordon and Lord Roberts and Wolseley; such naval experts as Beresford. Von Tirpitz, and Admirals Fisher and Mahan; such Oriental administrators as Dr. Morrison and Lord Curzon; such famous diplomats as Anson Burlingame, Count Cassini, S. Wells Williams, and Colonel Denby; such Chinese advisors as Schurman Cornell. Adams of Michigan. Goodnow of Johns Hopkins, and John W. Foster; such missionary statesmen as Mott, Speer, J. Campbell White, and A. J. Brown; such foreign missionaries as Martin. Mateer, and Hayes. Indeed, opinion of these men and a host of others—business men, manufacturers, editors, consuls, educators, and missionaries—would be found to bear out this whole general position as summed up in a notable argument by Professor Reinsch, long special student of things Chinese and American minister at Peking, when he says, "By all signs of the times China is destined to become the industrial and commercial center of the world, and the Pacific the chief theater of the world's great events."

Now what are these elements that enter in to make such a future inhere in China, constituting China the grandest opportunity on the globe, commercially, politically, and religiously, an opportunity supremely worth while to be cultivated, which cause men to dare make such statements with regard to China? There are several known potentialities of China which make men confident of her tremendous future:

The Geographical Location

1. Her location, in what Gladstone called "the zone of power," where all masterful races have dwelt. She has every variety of climate, with the richest soil, vast mountain ranges from which dash great cascades, transformable, like Niagara, future electric and industrial power. S. E. Little, the geographical expert on China, says that no land can compare with China in the extent of its waterways, a network of canals as vast as cheap, uniting many sections of the land. There are four thousand miles of sea coast, with many and great harbors, such as that of Tsingtau, which port the Germans planned to make the New York of the Pacific, and capable of holding the navies of the world. The water system of the Yangtse alone is greater than the Mississippi system.

Hundreds of miles inland stands one of the great ancient capitals on the banks of the Yangtse. What would England not give to-day for such a capital, as Germany plans to hurl her armies into London? With 680 miles between it and the sea it would be harder to take than Constantinople.

Did the all-wise God have in mind some vast plan when He set this race within its own borders, a race four thousand years young, more virile than in its beginnings, surrounded by the frozen steppes on the north, with the vastest of all mountain chains to the west and southwest, and the wildest of all oceans in front of it?

The Territory and Population

2. The eighteen provinces of China constitute one-tenth of the inhabit-

able globe. They cover as much area as Europe, one and one-half times the size of the United States plus Alaska; and these eighteen provinces are less in size than the four fringed dependencies: Manchuria, Mongolia, East Turkestan, and Tibet. Lord Balfour has said: "No nation can be permanently great without an adequate physical basis of empire," that is, without land enough. China has that basis. All the great nations of Christendom excuse all the ungodliness that they have ungodly done against small states on their continent and against heathen folk and backward nations in the Orient because of their attempt to conform to that law of success. Because of it in the last few decades Christian Europe has stolen ten-twelfths of Africa; practically all of the islands of the sea are theirs: they took them; and all of the vastest of continents, Asia, where dwell twothirds of the human race, also in conformity to this law they have taken -all except Japan and China, from which latter they have already carved huge slices.

3. "Population," as the veteran China missionary statesman, Dr. W. M. Hayes, once said, "is to a nation what cells are to a battery. The electric motive power depends on the number of them." Assuredly China has the cells. Too long have Americans, with their pin-hole parish conception of the missionary enterprise, closed their eyes to the impinging of this great race upon the world.

Professor H. A. Giles, of Cambridge University, one of the greatest living sinologs, says that if all the Chinese in the world were to pass by a given point, before the last one of the present generation could pass

that point a new generation would have grown up to have taken their places, and so the procession would march on forever.

In this world-war, the most colossal, the most costly in men and money that the earth has ever seen, the question of men is of supreme importance. Already the warring nations of Christendom have lost some six million men, and it is estimated that at the present rate of fighting all the men of Europe able to bear arms (some 28 million) will either be imprisoned or crippled or rotting under the sod by the end of 1918. It becomes a very pertinent consideration, therefore, that nations ultimately fail for lack of men.

Athens and Sparta, struggling for the hegemony of the states Greece, both ultimately failed for lack of men. The medieval city republics, Pisa, Genoa, and Florence, in their rivalry for the leadership of the Italian states, failed for lack of men. Holland, possessing sea supremacy, was unable to hold it over England for lack of men. All the leaders and rulers of Europe are crying out to-day in agony in the language of the King of Montenegro, "Oh, if I only had the men." China has the men. The United States has eighteen states, the population of each one of which is less than the population of each of many of China's 1,700 great and ancient walled cities.

According to the latest statistics, China's population is greater than that of all the nations at war, excepting Russia, India, and Japan—plus their dependencies and colonies, plus twenty of the most interested and prominent neutral nations. The single province of Szechuan, far to

the southwest, alone has some seventy million people.

Natural Resources

4. China's natural resources can scarcely be exaggerated. They are untouched, unparalleled, incalculable. Every one of these great provinces of China is rich in the most necessary oils and ores and minerals. One of the keys to understand the reason why the great nations of Christendom have repeatedly taken China by the throat and shaken her for every sort of concession-mining, railroading, oil fields, territory, harbors-is the natural resources of China. If any will study the reports of the expert geological commissions of the great European governments in China, he will find out very soon why they have been so eager to thrust themselves in.

Geologists say that most of the mineral fields of the world are mapped, many of them are exhausted or nearing exhaustion, particularly so in Europe. Moreover, geologists affirm, as voiced in a notable article by the late Professor N. S. Shaler, that the industrial age of the present and future depends absolutely on these natural resources. The business of the world would collapse at once were the flow of these resources to cease. It is axiomatic that this present and the future age are built on the pillars of iron and coal and copper and gold. Germany to-day fears vastly more the shortage of copper and oil than many army corps of her enemies. That is why she is sedulously picking the brass hinges and knobs and trimming off from the doors in conquered Belgium, France, and Poland, why her children are scraping together every brass boilerbottom and kettle, why an army of miners has followed the progress of her armies as they approached any section that contained these riches of the subterranean depths.

The report of the German geological expert, Baron Von Richtofen, on the mineral wealth of Shantung and Shansi Provinces, was unbelievable. and so the government sent out a commission to check him up. report is a key to why Germany went into Shantung, with its wonderful harbor on its eastern coast, with more than forty million people in the province, and a vast hinterland with all its products and natural resources to feed through the great port of Tsing-The Province of Shantung is rich in coal and iron and gold. Shansi, 419,000 square miles of the best quality of Pennsylvania anthracite have already been mapped, with corresponding immense quantities of bituminous coal. The vein of the anthracite averages thirty-one thick. Much of it is on the surface, which the Chinese as yet, because of their fear of earthen dragons, have scarcely scratched.

Along the frontier of Yunnan Province, which for hundreds of miles is coterminous with the Burma boundary, one could find incalculably great stores of coal and iron and gold and copper. Most of the provinces have at least fifteen of the most necessary oils and ores and minerals.

Chinese have sustained themselves all these centuries as farmers by intensive cultivation of small garden plots. Now they are just beginning to enter upon the great industrial stage of the future.

Japan has schemed to get possession of these great mines of China, especially the Han Yie Ping, near Hanyang, 680 miles up the Yangtze River. Here, as in many other places, the coal and iron occur together. Japan now has a regular entrenched camp and barracks of Japanese soldiers watching over these mines. The Chinese are here turning out pig iron, shipping it hundreds of miles down the Yangtze River to Shanghai, and across the Pacific to San Francisco, from there to Chicago, and laying it down on the Chicago market for less than it can be laid down from Pittsburgh to Chicago. This is an earnest of the market that the Chinese have already developed in many South American countries, in Japan, and in Asian states.

Forests, Furs, and Fish

Altho we speak of China as being a treeless country, yet in Manchuria are vast forests from which millions of feet may be cut every year, and without detriment to the forests, if they are scientifically attended to. The same holds in the Yalu River district, between Manchuria and Korea. And, incidentally, these vast timber preserves are important elements in the rivalry of Russia and Japan.

How many American readers know half a dozen important facts about the Amur River and its tributaries—a vast system of streams thousands of miles long, richly stocked with fish, in whose regions the most valuable sort of fur-bearing animals are trapped, and which waters a vast domain, the Asian equivalent of Canada?

Chinese Characteristics

5. Most remarkable of all are the race characteristics of the Chinese. John R. Mott affirms that of the thirty nations whom he has visited and studied, the Chinese have imprest him most of all, combining, as they do, all the elements of the conquering, freedom-loving Anglo-Saxon race—patience, industry, frugality, steadiness, endurance, cheerfulness, physical virility, fecundity, homogeneity, adaptability, mentality.

It is of some consequence to the rest of the world that the Chinese is at home in all climates, can compete successfully with the denizens of the frozen north and the peoples of the torrid south. As a soldier he requires less food and will stand more hardships than any other. Four generations of Chinese are born to our three. No other race has ever been able to mold the Tew into itself. A part of the dispersion of the ten Israelitish tribes that wandered eastward into that section of China which is called Kai Feng Fu and settled there has become Chinese. No other race has ever, so far, solved the Mohammedan problem. Russia has forty millions of Mohammedans in Central France has sixty million in Africa. England has eighty million in India. Tho England is a past master of subject races, even she can do nothing with her Mohammedans in the way of amalgamation with other races. As troops, they must have special diet, special food, special clothing, special wages, ceremonials. In western China there are millions of Mohammedans who have all been molded into Chinese.

There is a famous saying in the Far East with regard to the mar-

velous adaptability of the Chinese: "As a serpent without hands climbs with the monkey, without fins swims with the fish, without legs runs with the panther, so the Chinese, by his marvelous adaptability, competes with all races in all lands, takes half a chance that other men despise, and wins." The Chinese is the supreme colonizer. He has more people in various lands of the Far East than are native to those lands. He owns the great hongs and banks, steamship lines and mercantile houses. He has the supreme quality of adaptability. He is more acceptable to the largest variety of women than any other man-that is to say, he marries through the largest number of races; and he energizes every race that he touches.

One of the great characteristics of the Chinese is his power to hang on in the presence of seemingly hopeless conditions. As the saying is in the Far East: "He can live longer on a copper cash (a coin with a square hole in the center and worth onefortieth of an American cent) than any other human, and when the cash is gone he can live off the hole." This power to endure is only another way of referring to him as illustrating the law of the survival of the fittest, and explains why he continues to exist with ever-increasing virility while all his ancient contemporaries have gone into mournful oblivion. It is significant to note that those ancient contemporaries were militaristic, armed to the teeth. For instance, the powerful Egyptians and the Hittites fought each other to a standstill, such as one seems to see to-day in Flanders and northern France, and then disappeared out of history. The Chinese hangs on whichever way he functions, whether in athletics or school life, or in religion.

Christian Chinese boys, in the first generation out of heathenism, trained in the primary schools of the mud villages by their missionary friends, in a land where athletics are despised, have gone to the recent far eastern Olympic games at Manila and there competed against Americans and Englishmen and Europeans, and won! These Chinese boys, out of the first generation of heathenism, trained in mission schools, are continually going to strange lands and studying in a foreign tongue in universities of those lands, and are becoming honor men, taking first prize. When President Eliot was asked how the forty-seven Chinese boys studying in Harvard compared with the American students, he replied that he would have to search through all the hundreds of American boys to find their equals.

An example of how the Chinese functions religiously was the Boxer In the dreadful Boxer days they refuted the lie of the unchristian globe-trotter when in the Province of Chili these peasants, the first generation out of heathenism, laid down their lives, more than twenty thousand of them, rather than deny the Jesus God. Recanting was made easy. All they had to do was to bow before the idols or mutter an incantation before an incense stick, or draw a cross on the ground and spit on it. They knew that death would be accompanied by tortures unspeakable, such as the Ling Chi, the death of a thousand cuts, the cutting off of ears and noses, the gouging out of eyes and heart, boiling in great cauldrons of water, and like hideous methods of torture.

The Chinese Civilization

There is no space to speak in detail of the great civilization of the Chinese, the solidity, the diversity,



YUAN SHIH-KAI

Who has signified his purpose to be Emperor of China and has taken his seat upon the imperial throne. (The coronation has not yet taken place)

the antiquity of it, nor to show in detail how when our ancestors, before the Gospel was brought to them by the missionaries, were reeking in barbarism, the Chinese were highly cultured; that when Chinese merchants, drest in elegant brocaded silk and satin robes, were sending their caravans straight westward across the Asian deserts to trade with ancient Rome, our ancestors were savages clad in skins of wild animals. While

our English forebears were offering human victims taken in war to their cruel Druidic gods in the recesses of their oak forests, Chinese emperors were uttering prayers of singular beauty and majesty to Shang Ti, the one true god; an army of scholars were making an encyclopedia of human knowledge that filled hundreds of volumes; students were competing in civil-service examinations for positions of governmental preferment. While our Scotch ancestors were dwelling in caves, eating not only raw flesh, but human flesh, the Chinese, elegant epicures, dwelt in walled cities, centers of administration, possessing in their princely homes elegant Cloisonne, bronzes, bric-a-brac, gardens of many varieties of shrubbery and chrysanthemums; their poets, already thirteen centuries old, were writing graceful odes on the brevity of life and chanting the virtues of their heroes. Long before our Teutonic ancestors, clad in skins of wild animals, were sliding on their shields down the Italian Alps to ravish and decimate and loot and destroy all that fair Italy had gathered of the ancient classical civilization; long before they conceived of the idea of the Witenagemot, the council of freemen, the boasted beginning of our Anglo-Saxon liberties and of the ancient town meeting, the Chinese democrats, then as to-day, had a system of local self-government administered by village elders chosen for their fitness.

The Chinese invented the printingtype and had great libraries of history, philosophy, ethics, morals, and poetry centuries before Gutenberg and Caxton were born. They also invented the compass, and when the forebears of the Lords of the British Admiralty were hugging the shoreline in willow-woven canoes, the Chinese were guiding their big junks straight out to sea.

John W. Foster, our greatest authority on international law, long adviser of the Chinese government, says that in view of their history and achievements no nation, ancient or modern, has stronger claims to be called a great people, than the Chinese.

In view of all the foregoing, it may well be understood that Europe and Japan believe what Lord Beresford years ago is reported to have said: "Whoever shall find a way to dominate China, whether through concessions or by trade supremacy, or by force of arms, will find a way to master the world more completely than did Rome in her day."

The Issues at Stake

So vast are the issues at stake in China for the future that after this war, if the Triple Entente wins, Russia pressing from the north through Mongolia, and England pressing from the south through Tibet, will be keen rivals for the greatest plum in the trade world; and Russia and Japan. keenest rivals despite the present hypocritical alliance, will continue to plan war to the knife and the knife to the hilt until one beats down the If the Dual Alliance wins, China again will be the great source of disturbance, will be the great prize for which the Teutons will press Japan, for the Teutons have served notice in many forms, "Woe to thee, Nippon!"

and Caxton were born. They also invented the compass, and when the than all these involved in the future

rise of China. Christendom, by its unchristian acts, its attitude of ironheartedness directed against Orient, and especially toward China, has caused this great land to seethe with discontent, with an aroused distrust and hatred of all these Western powers. It believes in the disinterested friendship of none of them save alone, possibly, that of the United States. The genius of China is peaceful. Tho having conquered in many wars, China does not look upon itself as a warring nation. Its pride is in its scholars and its sages. It has always put the scholar first in the social scale as the molder of the ideals of the people; the farmer second in a social scale as the preserver of the necessities of the physical life; the soldier lowest in the social scale because, as the Chinese says, he is a taker of life. The Chinese say it is idiocy to kill a man because you have a difference of opinion with him, for to kill him settles nothing. The genius of the Chinese race is for peace. In a quarrel they get together through a middleman, a peacemaker. Each concedes something. and an agreement is arrived at. "Live and let live."

An appalling element of the whole situation is that Christendom, by its militaristic policy, has driven the Chinese to feel that they must base their safety on militarism, and the amazing spectacle is now seen, contrary to the teaching of all the classics, of Yuan Shih Kai, the President, writing a poem which is now being sent all over China, and taught to the army, on the glory and the honor of being a soldier!

Europe will have only itself to thank if it causes to develop and to emerge from the Far East a vast and soulless heathen militaristic machine able and eager to trample it into ruin.

Will the United States learn the lesson in time, and show the Chinese what it means to be a big brother, as over against what China has been experiencing of the outrages upon her of big brigands? If China is not evangelized it is possible for her to paganize and ruin us. And the American Protestant Church, by the catastrophe of this world-war, is on trial, as never before, not only for evangelizing China, but, in the manful facing of that problem, the saving of its very life.

President Woodrow Wilson, while addressing recently a gathering of ministers, uttered the following strong words about the missionary enterprises in China:

When I hear men pleading for the means to introduce Christianity into a part of the world now for the first time wakening to the possibilities of the power that lies latent in it, I wonder if it is possible that the imaginations of Christian people will fail to take fire.

This is the most amazing and inspiring vision—this vision of that great sleeping nation suddenly awakened by the voice of Christ. Could there be any greater contribution to the future momentum of the moral forces of the world than could be made by quickening this force, which is being set afoot in China? China is at present inchoate; as a nation it is a congeries of parts, in each of which there is energy; but which are unbound in any essential and active unit, and just as soon as its unity comes, its power will come in the world. Should we not see that the parts are fructified by the teachings of Christ?

Striking Facts About China



UT the people in China in rank, joining hands, and they will girdle the globe ten times at the equator with living, beating human hearts.

Every third child born into the world, looks into the face of a Chinese mother; every third pair given in marriage, plight their troth in a Chinese cup of wine; every third orphan weeping through the day, every third widow wailing through the watches of the night, is in China; every third person who dies is a Chinese.

1,557 of the 3,033 walled cities of China have as yet no resident missionary. Tens of thousands of towns and villages have no center of Gospel light. No province is adequately worked.

Only one Chinese man in a hundred, taking the empire through, can read, and still fewer can write a letter. Of the women, not more than one in a thousand can read or write.

The Chinese government reports more than 40,000 schools under its control, and has primary and intermediate grades in every province, with total enrolment 1,500,000 students. The schools are said to be far ahead in quality of teaching, and 75 per cent. of the text-books used in the government schools were prepared by Christians or under Christian supervision.

Leading Chinese affirm that while they are Confucianists, they regard Christianity as the chief hope for China.

Every great upheaval in China has, under the overruling providence of God, been followed by the wider opening of doors for the preaching of the Gospel.

A province in Manchuria with 1,500, 000 has only one missionary. In Mongolia 2,000,000 have none. Outer Karan province has none. Tibet has 6,000,000 with none.

In China there are 2,955 Christian congregations, 548 ordained Chinese pastors, 5,364 unordained workers, and 470,000 connected with evangelical churches.

From some 15 of the most important theological schools in China it appears that during the past year about 450 men have been engaged in preparation for the ministry. These figures are significant, because it is upon the Chinese preachers that the ultimate success of the country's evangelization depends.

Two years ago Bible study in Tientsin was practically unknown in government Three months after the institutions. Eddy meetings, out of 545 who had signed cards, 430, or 80 per cent. were studying in 54 Bible classes in the government schools, in the Young Men's Christian Associations, and in churches.

CHINA-OLD AND NEW

Old China had an obsolete system of education.

Old China built pagodas to Buddha.

Old China traveled by wheelbarrow and chair.

Old China did nothing for centuries but hold on.

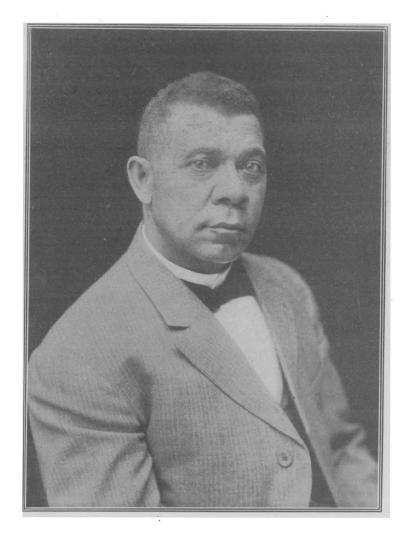
Now is our time to help mold China for Christ.

New China has a passion for modern education.

New China builds school houses for youth.

New China travels by steam and electricity.

New China would do everything upto-date.



Booker T. Washington, Servant of His Fellow Men

A NEGRO'S VIEW OF THE NEGRO LEADER

BY CLEMENT RICHARDSON, TUSKEGEE INSTITUTE, ALABAMA



OOKER T. WASH-INGTON'S watchword was "service." He was an emancipator to the toiler in the ditch and to the woman at the

washtub. He died in Tuskegee Sunday morning, November 15, 1915. He

multiplied his labors in his efforts to bring hope and comfort to the poor of his race and in pleading their cause before the world, until his arteries hardened and his heart ceased to beat at the age of 56. Those who lived near him, who lent their energies to lighten his burdens,



TUSKEGEE INSTITUTE AS IT WAS TWENTY-FIVE YEARS AGO

think of him, not as dead, but simply as on a long campaign to enlist aid, to feed 1,500 black boys and girls, and to provide them with heat, light, and means of education. To many, seen at a distance, Booker T. Washington seemed a good deal of a wizard. To those nearer, he appeared as a humble worker, full of native common sense, with an eye for the things at hand and with a great capacity for hard work.

Pitching his tent on a barren spot in Alabama, this man, in thirty-five years, built a million dollar institution. How did he accomplish it all? In the first place, he never thought in terms of failure. He planned carefully, read his Bible, prayed in secret, and then went forth armed from tip to toe with confidence in his cause.

In raising \$56,000 for current expenses, in putting up new buildings, in establishing a water system at Tuskegee Institute, in organizing farmers' conferences, Negro Business Leagues, and in touring states, he never expected failure and he very seldom accepted it.

Yet with all his success Booker T. Washington remained humble. "My lad," said Dr. Cotton Mather to Benjamin Franklin, "you are young and the world is before you; learn to

stoop as you go through it and you will save yourself many a hard thump." Many have blamed Mr. Washington for not condemning more loudly the outrages against his To have done so at the time would have blasted the work he was doing. Day by day white men drove by the institution and snarled. When the first building was going up at Tuskegee, some twenty odd years ago, certain men would drive by and make it a point to turn their heads the other way. They doubted the sincerity of the enterprise and the advisability of educating Negroes. Dr. Washington continued quietly and humbly to do his work. The other day at his funeral many of these same men bent in sorrow over his body, in company with the boys and girls whose education they had opposed and condemned.

Booker T. Washington never allowed himself to be humiliated. His motto was, "No man shall drag me down by making me hate him." How often have I seen him move audiences with a bit of an anecdote like the following: "When I was a boy, I used to love to fight. I loved to get another boy down in a ditch and pound him and pound him. But I soon learned that I could not hold him

down without remaining in the ditch myself."

His fixt principles were early implanted in him from the Bible, of which he was a close student. No matter where he was, he spent a half hour every day reading and meditating upon the Word of God; and over his body the minister read out of the Bible, which one of his teachers gave him when he was a student at Hampton, and from which all these years he had gained daily food for strength. Most of his addresses in the South were made to the masses of his people, and his talks were usually based upon Scripture. Tho his sermons were not theological, his exigesis was so unique, and so reasonable, that it imprest the lessons never to be forgotten.

One of his favorite texts in speaking to Negro farmers was "The earth is full of Thy riches." He would begin by asking what it meant. Then he would seize a bundle of tur-

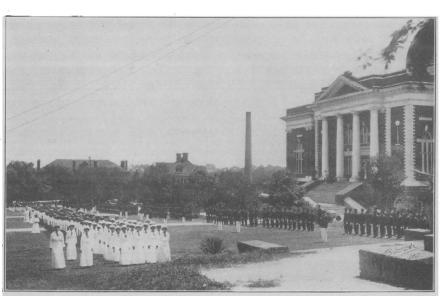
nips, a sweet potato, an ear of corn and say, "Here's what it means. A man with 500 bushels of the earth's sweet potatoes is worth \$500 of the earth's riches."

The farmer would see the point and the next year would come back with more of the earth's riches.

His text to men to keep out of debt was, "To him that hath shall be given."

Another great principle of Scripture that he must have absorbed was drawn from the vision of Peter, and the words from heaven: "Call nothing common or unclean." No topic to him was too commonplace, no work despicable. He looked to the need only. Who is there that can forget the lesson of the toothbrush, of putting on a nightgown, of taking the old pillow out of the window and putting in a pane, of nailing up the fence, of putting the gate on the hinge?

He went a step further and



TUSKEGEE INSTITUTE AS IT WAS ON COMMENCEMENT SUNDAY, 1915

preached the need of beautiful surroundings. He added to repairs the use of whitewash and of paint, of flowers, of pictures, of trees, of good clothes, but without show or ostentation. Own your house and farm if possible, or failing this, build up, repair, and beautify wherever you are. Thus you will be of service to the owner of the property and better fill your place as a worthy and progressive citizen.

Missionaries say that they can best reach the poor natives of foreign lands after these folk have been fed and clothed. This was the theory of Booker T. Washington. Correcting one's surroundings, and beautifying premises were to him processes of Christianity. Moreover, these acts laid the foundation of a broader life of usefulness. He felt that men could not be whole-hearted Christians when their clothes were out of shape, and when they were loaded with debts. He often summed it up to the Tuskegee students in those never-to-be-forgotten Sunday evening Chapel talks with, "I don't see how a man can be a good Christian with one suspender on, or with his shoes all down at the heels."

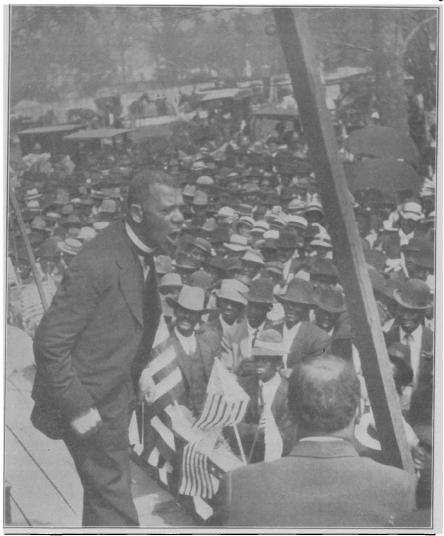
As a Public Orator

Orators who draw great crowds often become spoiled, so that they can not arouse enthusiasm to speak to the two or three. Few men have addrest larger, more enthusiastic audiences than has Dr. Washington. For him cities have declared holidays, and railroads have changed their schedules, that all might hear his words. Rich and poor prest in to hear what he said and to attest

the truth of his doctrine. Last April it was my privilege to accompany him on his educational tour of Louisiana. At every place all wished to stop him, to shake his hands, to thank him either for the good he had done them personally or for the general good he was doing the South.

At Alexandria, La., people crowded about the train, almost stopping its progress. Three of us shouldered our way to the ground, clasped hands and began a fight to the stand on which he was to speak, about a half block away. We bucked, we shouldered, cajoled and begged. Behind us a small squad of police rounded Mr. Washington and led him to the platform. In five minutes that solid mass of faces grew attentive, then uproarious, then attentive, then mobile, then flushed with enthusiasm. When it was over the police squad led him away to a spot which looked deserted. By the time they had put him in an automobile the crowd had surged about and lo! there was another blockade.

But, in spite of all this flattery. from the best black men, from governors, from judges, even kings and princes in foreign lands, he was never spoiled for the small audiences. He would plunge into his message before a cluster of farmers by the roadside with the same abandon with which he swaved whole multitudes. He was moved from within by his message, not by the size of his audiences. The fact is, while he gloried in the great crowds, he enjoyed going back to the rude little churches, to the lonely schoolhouses in Macon where his school is, and having his



BOOKER T, WASHINGTON SPEAKING DURING THE LOUISIANA TOUR OF 1915

say just as he had done 20 years back.

As he accepted any condition with audiences, so he did with food and lodging. No one will soon forget the tempest caused by his dining with Mr. Roosevelt in the White House, and with Mr. John Wanamaker. About a year ago, I sat down with him to dine in a poor woman's res-

taurant, in the back of a grocery store. The floor of this hostelry was Mother Earth. The dinner was boiled collards and peas and some of the old lady's home-made pickles, which were put on in his honor. He was as much at home, as happy and as courteous, as if he had been in the White House or sitting at table opposite a millionaire.

He frequently made local tours in the interval of a trip to the North, or of more extended journeys into other states. These tours were the result of a sort of cry from Macedonia. After one of his addresses the appeal would come from Mississippi. from Florida, Louisiana, from the Carolinas, from all states where Negroes are in large numbers—except perhaps Georgia. An organization, usually the state business league which he himself had been instrumental in starting, assumed the financial responsibilities. Then town and city business leagues contributed so much pro rata. Dr. Washington never allowed a charge for admission. Sometimes speculators would slip around and sell tickets, but as soon as he heard of it he would stop the thing, even if he had to threaten to cancel his engagement. Nearer home he bore all the expense himself, or through funds given him. Sometimes a special car would be leased and arrangements made with railroads to drop and take on this car at given points.

Now he spoke to from two thousand to five thousand people at nine o'clock in the morning, to an audience of like size at noon, to another at 2 or 3 o'clock, to another at night. The speeches were from an hour to two hours in length, and he gave all there was of him to the task. Eager faces looked up into his, hungry for the message, and aisles were packed Voices outside were clamoring for admission, faces were prest against windows, and the world was expecting great things of him.

Life on these trips was not easy or without great hardships. Booker T. Washington never considered even

failure a disadvantage. Had he done so, he would have addrest few audiences in the South. He invariably had an audience of two races, whose interests were common, but the difference of whose color kept them at great odds, now, not so great, thank God! because of his words. These two races sat there looking him in the face-eager, hungry, but each very curious to see what advice he would give the other. The black folk with pride claimed him as their most precious gift. whites sometimes wanted to argue the mixture of blood. His task was to weld these factions, to supplant jealousy, misgiving, race antipathy, with a spirit of friendliness and helpfulness toward each other.

It was a tremendous and delicate task. Any moment, with any audience he might make a slip and set pandemonium agog. Any undue rebuke of his own race, any over-assertion of rights to the whites, and his very life would have been in danger. Yet he said what was needed, and said it in such a way that men saw the injustice or the absurdity of their acts and repented. When he wanted to criticise Georgia before a mixed audience in Atlanta for spending about ten dollars per capita on educating white children and \$1.67 on Negroes, he told them that such a distribution argued more natural superiority of his race than his modesty would allow him to accept. When in Birmingham, Ala., he sought to go upstairs in a large office building and found that the only elevator for his race was marked "For Negroes and freight," he said to the audience, "My friends, that's mighty discouraging to a colored

man." They saw the justice of it, and the white men, several hundred strong, were heard to say, "that's right."

Sometimes on these trips he had hard experiences. During a tour through Florida a mob broke out near him and sought to seize a Negro in the jail and lynch him. In Mississippi, during his tour of that state they hanged two black men on trees

tion from contact. Only from meeting men and discussing freely problems common to all, he argued, could a clear and friendly relation be established. How often did he exclaim to audiences all over the South, "My friends, the best people of each race never meet. My race comes in contact with the antagonistic members of your race, and your race judges us by the type of Negroes



HOW THE NEGRO WASHINGTON INFLUENCED THE NEGRO CROWD Forty carloads of out-of-town people listening to Dr. Washington at Mound Bayou, Mississippi

near the railroad, apparently that he might be sure to see them. But he saw them only with the outward eye. What he really thought of such deeds, how they really affected him, the world will know only in part. In all such cases he attributed the violence to ignorance in general, and to the race's ignorance of each other. His panacea for it all was education, education, education from books, but also, and more emphatically, educa-

you get in the courts. Is that just?"

Probably the harshest cricicism ever launched against him arose from the position he took toward the Negro in politics. Those who launched this criticism, said flatly that he did not want the Negro to vote. They knew not the man. Booker Washington was a man of tremendous faith in the final justice of God and of his fellow men. He saw that, taken for all and all, the

Negro was none too well fitted for the ballot. This was so in intelligence, in property holding and because of the Negro's prejudices on the one hand and those of the white man on the other. What he wanted and wore his life out to attain was that the Negro should lay the foundation of citizenship first. After



MAJOR ROBERT R. MOTON

Successor to Booker T. Washington as Principal
of Tuskegee Institute. Major Moton is a fullblooded negro and was born in 1867.

this is done, he believed that the black man would, through the justice of God and man, come into his right as a voter. He thought this to be inevitable. Moreover, as an apostle of peace, he was almost forced to such a stand, whether his conviction so dictated or not. About the polls were continual riot and bloodshed, sometimes leading to the expulsion of large numbers of his race from localities. In this some say he was a time-server. Be it so. What gen-

eration is a man to serve, the one which has passed and needs no service, or the one to come whose needs he does not know?

Booker Washington's adjustment to the political and racial conditions of the South is the price he paid for the existence and service of Tuskegee Institute, and for his own life and service in the South during The white the last thirty years. people had to get used to Negro schools and educated colored people. They would never have tolerated a Negro school which took for its propaganda Negro political rights and social justice, no matter how fair that stand might be. Surely in all this Dr. Washington put himself out of the question, for his talents, his ability to choose and keep men in line, would have made him early one of the great political factors of the nation.

"Men tell me," he used to say, "that I have been very fortunate, very successful in life. If that is so, it has depended upon my getting other people to do things." In a sense this was the great secret-one sense only, for he was possest with a zeal for work. Certainly it was the secret of his abandon to any great undertaking. He chose men wisely, men who would cheerfully lay down their lives for the cause, and when he went forth he did so with the confidence that affairs at the school. valued tho they were at nearly two million dollars, would be safe and well conducted.

It must be kept in mind that in addition to educating Negro boys and girls, Booker T. Washington was engaged in demonstrating a bigger and more intricate proposition. It was that Negroes could do things themselves, that they could be trusted, that they could work one with another without more than the average friction among men. That he reached the place where he could leave this immense plant for months at a time is a pretty fair demonstration of this proposition.

When asked near his last day what was to become of Tuskegee, he replied, "Tuskegee is to go right on

to whom he submitted all his books, his articles, his speeches, his plans, for scrutiny, who sat at his side on the platforms, gave him names of people and whispered suggestions. Indeed, the world will never know just how much of the work of later years was Scott's and how much was Dr. Washington's. Back of these are a hundred men and women on the grounds who have been there long enough to catch the spirit of



HOW TUSKEGEE IS CHANGING NEGRO SCHOOLS IN THE SOUTH Out of the old schoolhouse into the new—Pine Grove, Lee County, Ala.

under the men there,"—under Warren Logan, who like himself is a graduate of Hampton, who for 28 years has been Acting Principal in Mr. Washington's absence, and who is responsible for the sound financial standing of the school; under Emmett J. Scott, who for 18 years has been his confidential secretary as well as the secretary of the institution. It was Scott whom he delegated to go to Liberia in his stead,

him whose work remains to be carried on; and back of these are thousands of humble black men and women throughout the republic who have raised their heads a little further from the ground because Booker Washington lived, and who will add their mite and their sympathy in seeing that Tuskegee pushes forward the work for which the man of their ranks lived and for which he gave up his life.

China—The Land of Surprizes

BY THE LATE REV. SAMUEL POLLARD, CHENTU, WEST CHINA Missionary of the United Methodists, 1887-1915



N the years gone by, the officials in the Province of Yunnan, where I have spent a quarter of a century, were either hos-

tile or coldly indifferent to Protestant missionary work. Now and again a minor official was a friend of the Westerner, but we never dreamed in those days of mandarins attending Christian services. Now, however, the highest officers in the Province are frequently listening to Christian appeals and encouraging those under them to follow out the high ideals.

A short time ago a mission of ten days was held in a large city in the North East of Yunnan and the attendances numbered thirteen thou-The officials, professors in government schools, heads of police, and others, nearly all accepted invitations to be present, and several made speeches commending the work of the missionaries.

In Yunnan, Fu, the capital of the Province, and one of the most beautifully situated cities of the whole of China, for thirty years, men and women missionaries have plodded on with very little success. Now conversions are frequent, services are crowded, workers are in good heart and the name of Jesus is highly respected by many who are outside of the churches. Years ago in that beautiful city, I woke up one morn to find the legend written across my front door, "Jesus is a Devil, there-

fore Foreign Devils worship Him." How changed it all is. Those were days of great uphill work. A few of us held a half night of prayer and there came a promise to us that we should see thousands of people converted. Before many years there may be a Christian Church in South West China of half a million mem-When years ago we admitted two men into the Church in one day we were greatly elated and rejoiced. One afternoon recently in one village center alone a hundred and three men and boys and seventy-three women and girls were baptised.

In Tali Fu, West Yunnan, where the Panthay rebels had the seat of their government, about forty years ago, missionaries labored for thirty years, and did not see thirty con-Now the people come in verts. crowds, and on one occasion more people were baptized than in the previous thirty years. God is giving the increase.

The great work among the aboriginals spreads like a prairie fire. Not long ago some native missionaries wrote saying they had discovered a lot of other people willing to receive Christian teachers and break with the past. They estimated that they had gained "another ten thousand converts."

What is going to be the next move in this great land of great surprizes where the people are restless and feeling after some One who stands at their door and they know it not?

Progress in the Philippines

A TRAVELER'S IMPRESSIONS OF PRESENT CONDITIONS

BY ROBERT E. SPEER, NEW YORK
Author of "Missions and Modern History," etc.



F a traveler were blindfolded in Siam and transported to the Philippine Islands and the blind removed he might at first doubt

whether he had left Siam at all. He would see around him the familiar domestic animals, most conspicuous among them the uncouth but indispensable carabao. Paddy-fields, just like those in Siam, stretch about him, edged with palm trees, skilfully terraced and irrigated and filled at the same planting season with cheerful companies of brightly drest village folk setting out the rice plants. Many cadences of the native songs sound like the strains heard on the streams and the roadways in Siam. houses of bamboo and nipa thatch. banana-groves, the skirts, at least in the island of Panay, the sun and the seasons, the betel-nut, and, indeed, most of the outward forms of life might lead a traveler to wonder whether he had not been led on some long, circuitous journey which left him still in Siam.

One day's experience, however, would show that he had passed into conditions differing from those he had seen as day differs from night. The spirit of Siam is quiescent, inert. "What profit can there be in struggle?" it seems to ask. "Did not our lord Buddha teach that all desire is empty?

"'What pleasure can we have to strive with evil?

And is there any peace in ever climbing up the climbing wave?'

"We are ambitious only to be as we have been. Do not disturb us with restless dreams."

The contrast in the Philippine Islands is instantaneous and complete. Here are eager people, full of life and hope, drinking eagerly at the fountains of new life and energy, cheerful, happy in their greetings, pushing hard against old limitations. In fifteen years they have swung clear out of the back eddies of resignation in which the great mass of the Siamese people are sleeping into the great stream of earnest life and joyous effort which sweeps through the modern world. It is exhilarating to come into this atmosphere of freedom and democratic joy after having felt the heavy pressure of the weight of inert or despairing hopelessness which rests on the mainlands of eastern Asia.

It is due to the Roman Church and to the Spanish government that neither the narcotic influence of Buddhism nor the sterility of Islam, nor the wayward wastefulness of animism has destroyed the spirit of the Filipinos. They taught the people to believe in God and in the great personalizing and renewing principles of Christianity, and they gave them elements of the ideals of thought and

standards of action which determine the values of life. The American spirit has unreservedly recognized this debt of the Philippine Islands to the past and has erected on the seafront looking out over Manila Bay a great monument in which Legaspi, the soldier, and Urdineta, the priest, stand on either side of a cross, typifying the three great forces which for four hundred years wrought upon the spirit of a not unresponsive people.

But when all this has been said, no one can fail to see that it is the efficiency and unselfishness of the service that America has rendered in the Philippine Islands during the past fifteen years which is chiefly responsible for the present conditions. these fifteen years the Islands have made almost as marked progress, intellectually and economically, as in the previous four centuries, and every year marks a further advancement immeasurably greater than the Siamese government is accomplishing for a population about equal, but with a governmental revenue more than double that of the Philippines. Americans have a right to be proud of the achievement of these fifteen The spirit of a whole people has been changed from suspicion to good will, from despair to hope, from inequality and privilege to democracy and brotherhood. A national unification has begun and is rapidly advancing, not only unchecked but inspired and promoted by the American administration, not only without fear but with joy and of set purpose. The whole process has been free and living, and guided by moral forces which have made no use of the mechanical and militaristic agencies to which other lands have resorted.

American Education

The most remarkable and effective of the agencies which the government has used has been the new educational system. The Philippine publicschool system, as its director says, is probably the most highly centralized system in the world, and it is hard for any one who has not seen its work, ramifying through all the provinces of the Islands and rapidly pervading the whole body of society, to realize its power. When the Americans came to the Islands they found no public-school system. The Roman Church had its own higher schools, but the few primary schools in existence were negligible. In March. 1915, there were 3,837 primary schools, 309 intermediate schools, and 41 secondary schools, a total of 4,187. with a total teaching force of 9,845. More than half of all the children of school age in the Islands were enrolled.

When the schools were opened the people were uninterested or suspicious or opposed, now the schools are their most popular institutions. The first act of the Filipino legislature after its inauguration was to pass an appropriation for school purposes. One-fourth of the entire budget of the insular government is devoted to education. Everywhere the people freely vote taxes for educational purposes and contribute from their personal funds for the support of schools and furnish labor and materials for school buildings. Within a few years the great mass of the population will have been given a primary education, so that every one will be able to read and write. An intermediate education will have been given to the substantial middle class of

the country, and higher instruction will have been provided for those who are to assume leadership.

The Filipino people never have been a unity. They had no common language or literature. But a small fraction of them were able to speak Spanish, and while, to this extent, Spanish constituted a bond of union, it was also an agency of separation among the people and of aristocratic domination. The schools made English the language of instruction because a common language was essential for national unity, because English gave the fullest contact with the ideals of democracy and because it is the commercial language of the world, especially of the Far East. Now it is estimated many more people speak English than ever spoke Spanish, and a generation is growing up to which English will be the Filipino language. The change that has already taken place is illustrated in the fact that during the half year ending December 1, 1913, 4,377 applicants took the civil service examinations in English and 490 in Spanish, while six years ago the number taking the examinations in English was 4,223 and in Spanish 1,975, and in the year ending July 1, 1914, 2,443 were examined in English and 3,011 in Spanish.

The effect of athletics and of industrial education in the schools has been equally remarkable. Clean games have brought with them noticeable improvement in the physical development of the people, who stood in great need of such influences. Sports have developed energy, organizing ability, and the faculty of cooperation, and have replaced the spirit of

jealousy and of tribal strife with generous rivalry.

Industrial instruction has steadily changed the viewpoint of the people respecting manual labor, has raised the standard of living, improved the home and home life, taught better methods of cooking, sanitation and the care of children, provided vocations and developed national sources. No normal pupil is promoted from a primary or intermediate grade without participating in industrial work. Already the effects of the schools are apparent in every department of the life of the people. In many provinces men under thirty are no longer seen at the cock-pits, and every year the revenue from the licensed cock-fighting diminishes. In every province farmers are multiplying their tilled areas, having learned better methods, and realizing now that the old days of insecurity and oppression are gone.

Wherever we traveled through the Islands in the dozen provinces which we visited we attended the schools and came away with new courage and hope in the remembrance of this great host of eager, responsive, enthusiastic young lives drinking in the streams of truth and democracy, and dreaming for themselves and for their Islands the great dreams which may not always yield the great deeds, but without which certainly the great deeds can not be. These boys and girls in the high and intermediate schools constitute one of the great opportunities of the evangelical missions. Wherever these missions have any chapels in the neighborhood of the schools, a large part of the congregation is sure to be made up of students. They come from and go

back to the better-class homes, to which it has been most difficult thus far to secure access. Their education has raised questions in their minds which they are not willing to evade and which bring them to religious teachers who do not forbid them to think and who are willing to lead them forward into the new land of liberty. Within the next ten years tens of thousands of these young people for whom mere ecclesiastical authority has no meaning should be brought into a living faith in Christ.

The educational achievement of the last fifteen years in the Philippine Islands is vividly seen by comparing it with the educational system of Siam.

	Siam.	Pnilippine Islands.
Total Government Income\$ Devoted to Education	28,070,774 \$623,499	\$11,275,074 \$2,082,172
Total number of schools under the Department of	•	γ= ,, .
Public Instruction Pupils in these	394	4,187
Schools	25,486	610,519

The Siamese government estimates that there are approximately 2,900 local and private schools with 95,000 scholars not under the ministry of public instruction. Let such schools and scholars be excluded in the Philippine Islands and included in Siam, and the latter would have 3,294 schools and 120,486 scholars in a population about the same as that of the Philippines.

The land which these young people are being trained to develop is a far more attractive and habitable and homelike land than it is easy for us in America to conceive. The Islands are not all swamp and forest and tropical jungle. The cornfields of

Cebu look very much like hillside cornfields in America. Altho nearly half the area of the Islands is estimated to be forest, we traveled widely through the islands and only twice came in touch with the forests.

Mindanao alone has, in an area about equal to Holland, Belgium, and Denmark combined, only 626,086 inhabitants, or seventeen to the square mile, while Java, whose physical conditions are similar, has 590 to the square mile. It has the best climate in the Islands, 22,000 square miles of forest, and as good grazing ground as can be found anywhere in the world. If you ask for anything in the Philippine Islands that you have not found elsewhere, you are met with the reply, "O, yes, you will find it in Mindanao."

Thousands from other islands are moving thither. Whole evangelical congregations from Cebu have removed to northern Mindanao. Young men from Silliman Institute have scattered along the north coast carrying with them the seeds of the new life which they got at Dumaguete. The communities are wide open to the Gospel. When the representative of the Congregational Church to which Mindanao is assigned in the distribution of responsibility for the evangelization of the Philippines came to Cagayan, the governor, treasurer, presidents, and all the chief officials welcomed him, calling for a hospital, a college, a dormitory, church. After the slaughter in the cock-pit Sunday afternoon it was offered for a meeting, at which the crowds drank in the words of the The next day the chief preacher. political paper of the city called upon the people of the province to

give the missionaries their friendship and support. Similar doors of opportunity are wide ajar on every side.

The Failure of Romanism

The Roman Church had its unhindered opportunity for four hundred years. I have already borne ungrudging testimony to some of the good that it accomplished, but wrought also much evil and showed itself, through its divisions, its inefficiency, and its despotism, incapable of doing alone the work which needed to be done. It was divided and is divided still. The friars contended with one another and with the Filipino clergy, from whom they sought to take away the parochial care of their own people. In 1849 only one-fifth, and those the poorest, of the 168 parishes under the Archbishopric of Manila, belonged to the Filipinos, and this number was steadily reduced, for the decree of September 10, 1861, gave power to the Reccoletos "to administer the parishes of Cavite province and other parishes now under the native clergy as they are being vacated." friars' orders, which are now regaining something of their strength, are again a source of disunion and con-The Church was and is inefflict. ficient. One of its own lawyers, as officials well as whose business brought them into relation with it, told me that they were amazed at its business incapacity and at the losses that it had suffered in consequence. No one can look at the present ineffective and misapplied activities of the Church, missing so much of the wonderful opportunity of the present day, without marveling at its want of insight and intelligent direction.

Every one who longs to see the Roman Church purified and set free must look with sorrow upon it as it stands divided and confused among the havoc which it helped to make and among the mighty forces of freedom and hope which are repairing that havoc and building in its stead a structure of truth and liberty.

Evangelical Opportunity

The present situation offers what Paul would call "a wide door and effectual" to the work of the evangelical missions. Fifteen years ago the churches entered this door with zeal and wisdom. In a spirit not of exclusive claim but of distributed responsibility, they divided the task, assigning central and northern Luzon to the Methodists, southern Luzon to the Presbyterians, the Visayas to the Baptists and Presbyterians, Mindanao to the Congregationalists. Later, room was made in Luzon for the United Brethren and the Disciples. The Episcopalians, who had begun their work for Americans and the non-Christian tribes, were led on by the very compulsion of the need to share in the general work for the Filipino people in Manila.

These determinations of responsibility have been of the greatest value. They have secured a far wider evangelization than would otherwise have been possible, and they have ministered to the unification of the people through the subordination of all denominational division and the coordination of the results of the work of almost all the missions, not only in an evangelical union of the workers, but in a church union of the congregations in the one "Evangelical Christian Church of the Philippine

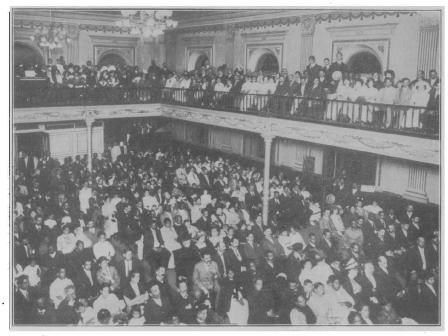
Islands." The Church is wofully weak as yet in wholly self-supporting local units, and there appears to have been temporarily a subsidence of the zeal and momentum of the first days. "Five years from now," said one of the most intelligent and energetic Filipino leaders, "you will find that the tide has returned with fuller strength than ever. The thought of the people is concentrated at present on political discussion, but within a few years this will have passed by. Policies will have been clearly settled, and will have become understood. Then, again, the mind of the people will turn to the deepest problems and necessities, and multitudes both of the older people to whom the old religious forms are meaningless, and of the younger people to whom they are unreal and untrue, and who, believing intellectually in God and Christ, are still seeking a vital experience, will turn to the Bible and to the Church which is not afraid to open its pages to the people and answer the questions which the people ask."

But our observation and experience would lead to the conclusion that there is no need of waiting for five years; that the door is just as wide open now as it was fifteen years ago, and wider; that in almost every municipio and barrio in the Islands there are men and women accessible and waiting; and that nowhere in the world is there a richer and more immediate possibility of an evangelistic harvest and of a great molding of character in individuals and in a nation than among the 50,000 students enrolled in the intermediate and secondary schools, who are dead ripe for friendship and for every

true and tactful influence which will lead them to take Christ into their lives as their living Master.

One sees no hope of any selfgenerated movements of religious revival in the Islands. Aglipayanism is disintegrating, and, in the process, is passing through a pitiful degenera-It began as a great revolt within the Roman Church, but it represented no vital intellectual or spiritual principle. It was a rebellion, not a reform, and it met its deathblow when the courts awarded the Church properties to the Roman organization. A few church-buildings were built. Some of these are still maintained in shabby disrepair. Some of the people have returned to their old superstitions, and even deepened the fraud and falsehood which they repudiated, as in the case of the church in Santa Cruz worshiping and making money out of the Virgin of Malove, which is nothing but a curiously shaped knot of wood. Aglipay himself, under the influence of one of his followers who has dug up the remains of Renan, has now taken up with a charlatan rationalism. There is in him and his movement no hope whatever of religious or moral helpfulness to the Filipino people.

The spirit of truth and freedom is borne far and wide over the land to-day by men who have come from America or who have been raised up from the Islands, whose sign is not A. M., the monogram of Ave Maria, which takes the place of the figure of the Savior over the altar in some of the great Manila churches, but A. D., the day of Mary's Son, and who carry not so much cross or crucifix, as the living Christ.



A SERVICE IN THE PRESBYTERIAN CHURCH OF RIO DE JANEIRO, BRAZIL

A Wide-Awake Church in Brazil

A STORY OF THE PRESBYTERIAN CHURCH OF RIO DE JANEIRO

BY REV. ALVARO REIS, PASTOR

Few Christians in North America and England know of the strength and influence of some of the Protestant churches in South America. It is therefore illuminating to read of the history and manifold activities of this organization which is but a sample of many equally strong and evangelical.—Editor.



HE Presbyterian Church of Rio de Janeiro was organized over fifty years ago (on January 12, 1862) by Rev. Ashbell Green Simonton,

the first American Presbyterian missionary to Brazil, who had arrived in Rio two years and a half before.

Two years later, Rev. José Manoel da Conceiçao, an accomplished priest and eloquent orator, who was converted from Roman Catholicism, was ordained in this church as the first national preacher.

A church building was erected in 1873, with a seating capacity of six hundred, and in the Jubilee year this was enlarged by the addition of a gallery seating 300 people.

In May, 1897, when the present pastor took official charge of the church, the number of members was 585, and in eighteen years the church increased to 1,395 members. In 1897, the church had one other preaching station (in the suburbs), while to-day there are five (daughters) organized churches that worship in their own buildings, beside twelve congrega-

tions, ten of which have no buildings. In the same period the contributions for all purposes have grown from \$8,000 to \$14,000.

All this work, including the Sunday-schools in all the churches and



PASTOR ALVARO REIS

congregations, is directed by nine native preachers and teachers, and there is not an American Presbyterian missionary working in all this field of the Presbytery of Rio de Janeiro—a territory nearly as large as France.

In the Presbytery of Rio de Janeiro there were received by profession of faith in 1914, 431 adults; children baptized, 504. The Presbytery's contributions for all purposes amounted to \$50,000.

The Presbyterian Church of Rio supports its pastor, one assistant preacher, and a secretary, who gives his principal time to the editing of the weekly paper, *Puritano* (Puritan)

—for the propagation of the Gospel, with a circulation of twenty-five hundred copies.

The activity of the Presbyterian Church of Rio is indicated by the organizations at work, which include a Ladies' Aid Society, senior and junior Christian Endeavor societies, and a normal Sunday-school class.

This church renders financial assistance to much good work in Brazil and to our first missionary station at Lisbon, in Portugal, opened in 1910, during the pastor's visit to that country.

From this church have gone out twelve preachers of the Gospel, and at present four members are preparing to preach.

The Christian Endeavor Society, after having constructed a nice little chapel for their first missionary station in Fontinha (suburb), is constructing now a large room for its meetings in the yard of the Central Presbyterian Church of Rio. structure will cost more than \$4,000. This society, which is the strongest in Brazil, does good work among the prisoners, explaining the Gospel and giving evangelical tracts; also sends pamphlets by mail to the gentlemen of good social and political position, and occasionally distributes thousands of tracts on the streets.

If we want a strong and living Church it is necessary that every believer should read his Bible daily, as well as some evangelical book; that he should pray fervently; do his daily work honestly and diligently; that in every place, by his life and words and by evangelical efforts, he should do something daily for the advancement of the Kingdom of God; that he have

some special work in the church, and that he contend constantly against the iniquity of this world, against the religious indifference, against the social corruption, against the superstition, idolatry and fetichism of the Roman worship, against the heretical doctrines of the modern spiritualists and their medical charlatanism. Finally,

nificant member or organ of the body does not go well—good health disappears and sickness comes with its sufferings and tears. My greatest efforts as preacher and pastor, and my purpose before God are that the Holy Spirit may move all the hearts of the members of the Presbyterian Church of Rio to do daily some work



GARDEN IN INTERIOR OF EVANGELICAL HOSPITAL, RIO DE JANEIRO, BRAZIL

he must strive for the animation of all the lukewarm believers who forget their church and that the greatest privilege in the world is to cooperate with Christ in leading souls from the darkness to the light of the Eternal Life and Love of God.

In the Church, the body of Christ, all the believers have some particular, individual and proper function to perform. When even the most insigfor Christ and his Church. But all my efforts can not reach all the members. Oh, there are yet so many believers that do nothing visible or perceptible in favor of the Christian cause! In the meanwhile I will continue in this effort as much as possible through my sermons, prayers and conversations. The Evangelical Church in Brazil is growing in numbers and power.

South America and the War

BY BISHOP HOMER C. STUNTZ, BUENOS AIRES, ARGENTINA Methodist Episcopal Bishop of South America



N at least five ways the war in Europe injures missionary work in South America.

1. It drains our congregations of young

Immigration has brought millions from nearly all parts of Europe, and has flung them out over the wide spaces of the southern con-Almost every race on the far side of the Atlantic has made its contribution. They have come seeking the larger life of the young nations where economic opportunity joins with the spice of adventure so loved of all youth, and the stream has run almost bank-full during the last two or three decades. Germans practically dominate Southern Bra-The southern end of Chile is filled with sturdy sons and daughters of the same Fatherland. lish and Scotch and Welsh, not to omit the Irish, are there, particularly numerous in the Argentine, where nearly all the railway lines are financed by British capital. By hundreds of thousands the British have made South America their home, and have flourished exceedingly in their new and roomy habitat. Italians have come in far greater numbers than any other Europeans. have flocked into Brazil and Argentina, particularly, and to such an extent has this gone on that Buenos Aires is almost as much an Italian as a Spanish or purely Argentine

Merchants, contractors, laborcitv. ers-every activity of Argentina is led or well-near led by Italians. The Spanish speech of the port is taking Italian forms, and that not with an accent here, and a pronunciation there, but in the very warp and woof of the language itself. Belgians have come to South America in far greater numbers than I had supposed before going there. They have a goodly representation right over the whole The French have found that part of the western world a congenial home, and have come in goodly numbers, particularly for commercial ends.

Furthermore, it must not be forgotten that this immigrational stream is a comparatively new one. While Spain held her grip in South America, laws and administrative effort were centered in an attempt to keep that land of Spain for Spaniards Immigration was not only not sought after; it was inhibited under pains and penalties which could be trusted to invent and apply better than any nation which had not been learning cruelties from the Moors for seven bloody centuries. When Bolivar and San Martin and their companions in arms did for all parts of that continent what Washington and his fellow soldiers did for our United Colonies-freed them from foreign control-it was half a century before the leaders of the ten republics into which they broke

up awakened to a full sense of their need of that enrichment of national life which European immigration would bring them. Then their early efforts were hindered for lack of proper publicity, and immigrants have never been as free to go there as to come to this favored land. For never before in history has there been a heavy race movement from north to south. These, as Mr. Benjamin Kidd points out in his suggestive book, "The Control of the Tropics," have moved from east to west on either side of the equator, but have not crossed it in racial migrations. Unsettled conditions of government, and religious intolerance united to keep the flood at a minimum, and what these forces lacked was supplied in a vicious system of land ownership, shutting the small farmer from opportunity to get a home of his own. Due to all these causes, and more which I will not even specify, the immigrants in South America are nearly all of the first generation from their own lands. By far the larger number have come since they can remember, and the bearing of it all on the matter before us is that there were tens of thousands of men there when the war broke out who were either immigrants themselves, or sons of immigrants, tho born in the lands of Europe, and neither father nor sons naturalized in the land of their adoption. They were liable for military duty, and answered and are answering the call to their national colors in thousands and tens of thousands.

Now the missionaries at work in South America would have been remiss in their duty had they not sought out these sons of Europe and

won them for Christ. This they have done, and in center after center men from the embattled nations have become members, and, in many cases, leaders in our churches. The loss of these men has injured mission churches from Peru to Valdivia on the West Coast, and from Punta Arenas to the last port in Brazil on the East Coast. And by far the larger number will never return! In this lies the full meaning of this form of our suffering from the monster war.

Financial Troubles

2. It deprives us of the means of self-support. Not only in our schools, but in direct evangelistic and pastoral work, the missionary activities of that part of the world are carried on by means of the contributions of members on the field to an extent which would come as a complete surprize to many a supporter of missions. In the Argentine and Uruguay, for example, in the work which I am attempting to direct for the Methodist Episcopal Church, the free-will offerings of the members and friends the last year before the war was equal to the entire appropriation made by the Church in North America. Several of churches have been entirely selfsupporting for years, and the process was going on in a most gratifying fashion until we were struck by this red horror of war. The injury is great in the matter of financial support, and the longer the slaughter and the reckless destruction wealth goes on, the greater must be the harm and loss.

How this can be done is not plain without thinking briefly of the relations which exist between South America and Europe. It does seem puzzling and bewildering when one is told that a boarding-school in Bolivia is forced to shut part of its work, and its very existence is imperilled by a war in Europe! It only calls attention to the interlocking of interests which has gone on since steam and electricity "made the world a neighborhood." It is one more comment on the truth uttered by Scripture—"No man liveth unto himself."

Being Latins, and harking back to European ancestry, European ideas rather than those from North America, they have done their selling, their buying and borrowing and banking in Europe! The economic rootage of the southern continent is in Germany, in England, in France, in Belgium. Capital for huge governmental loans in those republics comes southwest and not south. It is European. Until last November there was not one bank in South America that we ever found that would either cash a dollar draft or sell a draft in terms of our currency. All the flow of business between South America and North America poured through Berlin or London or Paris. By far the larger share of their exports went to European markets, and little besides farm machinery and mining machinery sent to the West Coast and Brazil, and National Cash Registers and "Walkover" shoes, were bought in the United States.

The war has hit the entire continent so hard that business interests are staggering or prostrate. This has come about in two ways. First, repayment of governmental and commercial loans has been abruptly demanded by the European lenders.

The terrific destruction of capital which was exacted from the first belching of cannon to the present. hour has goaded European capitalists into the most desperate attempts to get their scattered resources in hand earliest possible moment. the Therefore, in the face of a series of years of poor harvests due to drouth or floods, and in the very midst of large projected plans for public improvements in nearly all parts of the several nations, with coffee and rubber both falling in price, and the stress of financial depression already crowding down national and commercial intake, merchants and railway financiers and national leaders have been called upon for the prompt payment of vast sums as fast as they fell due, where they had confidently hoped to extend times of payment, and borrow yet more heavily until their troubles blew over. All this makes itself felt right up and down the line of national life. Interest rates go soaring. The small merchant must square his accounts with the wholesaler whether he can do so or not! The farmer can not secure the loan he needs to buy seed for the next crop. The mine owner is cramped and must dismiss his force. And in the last analysis all this economic pressure reaches the missionary, and cuts off the support for the day- and boarding-schools in which youth were being taught the ways of true religion, and shuts off the contributions which had made possible the rental of a hall and the payment of a meager salary to a national pastor who was gathering scores to hear the Word of God.

Second, exports and imports have been practically stopt in some districts, with all the wreckage of business that follows in the wake of such a sudden shutting off of the steady streams of income from millions of people. Take Bolivia as an example, and as one of the nations which is suffering most heavily. Mining is the industry by which Bolivia lives. Her mineral wealth is vast, and she manufactures nothing. Nearly 70 per cent. of the governmental revenue comes from high export duties on ores of various kinds, tin being one of the principal products. day all export, all cabled orders for export, and all correspondence about export stopt! What happened? Mines were either shut down or went on with reduced forces and under government aid. With the first firing, the ships of belligerents were either interned in neutral ports where they happened to be, or captured by one enemy vessel or another.

How did this effect missionary work? Vitally. Patrons of mission schools in La Paz and Cochabamba faced utter poverty. They were forced to withdraw their sons from the schools. Governmental aid had been generously given to these institutions because of the excellence of the work they were doing for the youth of the land. But governmental income practically ceased with the opening of the war.

We have over twenty selected college and university graduates working in those two schools, and so pitiless has been the pinch of the situation created by the war in Europe, as certainly as tho the firing had been done in their own streets, that these men and women had no salaries for months, and more than once had not money to buy stamps

for letters home, not to purchase medicines for the sick. With their income from students divided by at least five, and their support from the government entirely suspended, they needed no convincing that the war interfered with missionary work in South America. The Board is supplementing their income temporarily, but the heroic force holds on with splendid courage. They should have our prayers and our love.

In the nitrate fields of Chile, and throughout the northern part, there is distress little short of that which has reigned in Belgium. In all that desert country for fifteen hundred miles there is never a shower of rain, and the one industry by which the cities live is mining of nitrate and copper. Here the same results followed which have been described above. Our mission school for boys at Iquique lost thirty of its fifty boarders in the first month after war was declared. Day pupils were almost all withdrawn. But for help from North America the mission schools could not have been kept up.

Argentina, Uruguay and feel the effects of the war keenly. But one who passes from nation to nation as it has been my duty to do during recent months sees that they are suffering far less than West Coast countries. They get millions of pounds of frozen meats away to Europe by single steamers. send immense loads of horses to feed. the cannon and machine guns of a hundred shambles of war. They export less than usual; but the stream does not at any time entirely dry up. From all these causes our work in the various churches will receive a decided check this year, and while

the war goes on. Supporting Boards must reckon with this fact, and not expect the impossible.

Mental Distraction

- 3. It preoccupies the public mind. Public sympathy is strongly inclined to the side of the Allies. But the heavy German population of parts of the countries makes its own view strongly felt, and the public mind is so preoccupied with the wrangling in community groups, the conflicting deliverancies of newspapers, and the wild rumors and reports from day to day, that it is only natural that attendance should fall off at the churches and chapels, and that those who do come are not as open to the influences of the preaching as they were before this distracting and horrible nightmare filled all their thinking by day and wakened them at night from dreams of carnage and sudden drownings at sea.
- 4. It saps the courage of many. They say, "What is the use?" They feel benumbed. They see a continent where religious influences have been at work for all the centuries since Christ came. There Paul and Augustine, Calvin and Knox, Luther and Wesley lived and taught and wrought mightily for the righteousness which is the goal of the Kingdom, nay, the Kingdom itself. And that is the continent which has blazed into an unrighteous war, the most terrible and merciless of which history gives us any knowledge. There can be no doubt that much of the visible lack of prayer and zeal in missionary circles in America in recent months has come from this dumb feeling of discouragement that after so many centuries

- of toil in the name of the Christ, such hellish forces seem to control the world. It is a time to try men's souls, and we feel it among widely separated workers and among immature Christians on the mission field most acutely.
- 5. It embitters strong races among whom we would win souls. intense this bitterness becomes may be understood in part could I rightfully tell the inner workings of missionary administration, particularly in its personnel. Germans will not go to hear an Englishman preach. Englishmen refuse to accept the pastoral labors of German pastors, no matter how discreet and restrained their utterances. Members of the same official groups in local churches resign, and even revile one another openly. Entire sections of munities become enraged at each other, and prayer-meetings are injured, and public services thin down to a handful, and Christ is wounded at the hands of those who should be His friends. There is no racial feeling so strong as that of the colonial, the citizen away from his home land. He idealizes the land from which he has been absent just long enough to soften all his impressions of its failings, and throw up into strong relief all the advantages and glories of loved scenes and dear associations and a boasted past. The entail of hate seems more unchristlike to me even than the wounds and piled up terrors of the battlefields. Christ demands love, even of enemies. We see bitter hatred, and can only speak plainly of its unchristlike character. and pray that it may be swallowed up of the deeper love of Christ our Master and King.

Yuan Shih Kai and the Bible

BY REV. E. W. THWING, PEKING, CHINA Oriental Secretary of the International Reform Bureau



AST year a beautiful
Bible was given to
President Yuan Shi
Kai, but he said that
he had not time to
read it, and gave the

volume to his son. Recently, however, he has devoted some time daily to the Ancient Sages. As he has not time to go through the books himself, he has directed some of his Councilors to make selections for his use.

Not long ago, by special appointment of the President, I secured an interview with the Chief of Ceremony, and suggested that the President might be greatly helped in the affairs of State by reading the Bible. The fact was mentioned that men like Abraham Lincoln and President Wilson found much help in reading the Bible, as one of the world's most ancient books, and full of the Wisdom of God.

The Chief of Ceremony agreed that the President might well include this book with the other ancient classics, but that at present he read only documents. The Chief of Ceremony suggested that selections from the Bible might be put in the form of a document, and that he would then see that the President read them.

In harmony with this suggestion the following documents were prepared and sent to President Yuan.

To the President:

When the Great Doctrine is lost

troubles come upon the world, and times of danger. Men make plans, but we know that all things depend upon Heaven (God).

Last year I read how Your Excellency sacrificed to Heaven on behalf of the nation. But from ancient times the burnt sacrifice has a deeper meaning than is often seen. We should seek to know the true reason for God's ancient law.

As your Excellency is now reading selections from the wisdom of the ancient Sages, I ask that you may also read some selections from the "Save-the-world Classic," the book that tells of God's purpose, and that is as a light in world darkness. This book has been known and read by great men of all ages.

President Wilson, of my own country, finds in this book daily guidance and help. I have prepared a few selections of subjects of present interest for your Excellency's perusal. If it is your Excellency's pleasure, at a latter day I will prepare other selections.

The Unchangeable Word of God

I. ANCIENT KINGS RECEIVED GOD'S MESSAGE.

In the "Li Chi" it is said: "the Ancient Kings received the decrees of God and were able to rule the people." "To lose them is death, to gain them is life."

The Bible has given God's law in fuller detail. Note the following: "God spake all these words saying";

(then follow the Ten Commandments. Exodus 20).

Those who keep God's Commandments will have great blessing.

And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth.

And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto voice of the Lord thy God.

If men disobey God's Law, trouble and sickness come.

If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD:

Then the Lord will send plagues on thy seed, even great plagues, and of long continuance, and sore sicknesses of long continuance.

2. MEN FORGET GOD'S LAW.

Confucius said: "The Great Doctrine has become hidden," and he sighed.

The Prophet Isaiah of the Bible said:

Because thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips. (Isaiah 17:10.)

3. CAUSE OF THE WORLD'S WAR.
Many kings and people have forgotten God's truth and love and now
follow selfishness. This brings the
wars and world unrest. (Matt. 24:
6.)

There is no other way for sin, and

wickedness must bring punishment.

And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. (Isaiah 13:11.)

4. PRIDE OF MAN BRINGS DESTRUCTION.

The rulers of Europe have become proud. This brings the punishment of God. It was so in ancient Babylon and Egypt.

The great King of Babylon was the greatest at that time but God took away his throne for pride:

At the end of twelve months he walked in the palace of the kingdom of Babylon.

The King spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?

While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; Thy kingdom is departed from thee. (Dan. 4:30-31).

And because of the majesty that God gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he set up; and whom he would he put down.

But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him. (Daniel 5: 19, 20.)

5. God is King of all the Earth.

But the Lord is the true God, he is the living God, and an everlasting

King; at his wrath the earth shall tremble and the nations shall not be able to abide his indignation.

Thus shall ye say unto them, The Gods that have not made the heavens, and the earth, even they shall perish from the earth, and from under these heavens.

He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. (Jeremiah 10:10-12.)

6. God is able to Save in Time of Trouble.

Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation.

Therefore with joy shall ye draw water out of the wells of salvation. (Isaiah 12:2, 3.)

7. FORMER KINGS ASKED GOD.

The ancient king of Judah prayed when in trouble.

And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands.

And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

Now, therefore, O Lord, our God, I beseech thee, save thou us of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only. (2 Kings I9: 15-19.)

And there came a great deliverance from God.

Therefore thus saith the Lord concerning the king of Assyria. He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

For I will defend this city, to save it, for mine own sake and for my servant David's sake. (2 Kings. 19: 32-34.)

8. God is Able to Give Wisdom to a Great Ruler.

Solomon was the most famous king of ancient Judah. He asked God for wisdom and guidance.

And Solomon said, Thou hast shewed unto thy servant David my father, great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

And now, O Lord my God, thou hast made thy servant King instead of David my father: and I am but a little child: I know not how to go out or come in.

And thy servant is in the midst of thy people thou hast chosen, a great people, that can not be numbered nor counted for multitude.

Give therefore thy servant an understanding heart to judge thy

people, that I may discern between good and bad: for who is able to judge this thy so great a people? (I Kings 3:6-9.)

His prayer was answered.

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.

And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. (I King 4:29, 30.)

9. God is a Spirit the Father of Men.

Have we not one father? (Malachi 2:10.)

But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

God is a Spirit: and they that worship him must worship him in spirit and in truth. (John 4:23, 24.)

10. How Does God Speak to Men?

God spoke to the ancient prophets of old. He spoke to Moses, the servant of God. He made known His will which we find in the Bible.

For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit. (2 Peter 1:21.)

But afterward He sent His Son into the world.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Who being the brightness of his glory, and the express image of his

person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand. (Hebrews I: I-3.)

 CHRIST THE SAVIOR DIED AND ROSE AGAIN.

The story of the Gospel is of Christ the Son of God who came to save and teach men. He died on the Cross, was buried and rose again, and He is the Hope of the world to-day.

But now is Christ risen from the dead, and become the first fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive. (I Corinthians, 15:20-22.)

And inasmuch as it is appointed unto men once to die, and after this the judgment; so Christ also, having been once offered to bear the sin's of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation. (Hebrews 9: 27, 28.)

12. JESUS THE MEDIATOR.

Jesus thus become the one mediator, or "middle man" between God and man. He shows the true way to God.

For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. (I Timothy 2:5, 6.)

13. The Meaning of Sacrifice. It was the death of Jesus on the cross that became the great Sacrifice. All others pointed to this. From the earliest times of Yao and Shun, men have offered the blood of sacrifice to God for their sins. The blood

of oxen and sheep could not save men, but they showed to men the need of a Savior. The book of Hebrews explains how Jesus became the great Lamb of God, a sacrifice for the sins of the world.

But Christ having come, a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands—that is to say, not of this creation,—not yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. (Hebrews 9:11, 12.)

His blood alone can save men from sin and give Eternal life.

14. THE LIGHT OF THE WORLD. Jesus is the world Savior. He is not for one nation of people, but for all men. He is the light of the world. He comes to the people of every nation.

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, and inheritance among them which are sanctified by faith in me.

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision.

But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. (Acts 26: 18-20.)

These things were preached before kings and they were moved by the truth.

For the King knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

King Agrippa, believest thou the prophets? I know that thou believest.

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. (Acts 26:26-28.)

15. FAITH IS THE POWER OF GOD TO SALVATION.

The Heavenly Gospel is for all. Any one high or low may receive God's grace. It is only necessary to believe in His word, for it is the power of God.

For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

A letter from the President's Secretary reports that the President has read the selections and sends his thanks.

CHINESE PROVERBS

SELECTED BY THE REV. W. D. HUDSPETH

- 1. If one does not learn in youth, what will one do when old?
- 2. Do not be afraid of going slowly, but of standing still.

 - Regard righteousness as gain.
 Hurried men lack wisdom.
 If you do not scale the mountain you
- can not view the plain.
- 6. The instructor leads to the door, but aptitude rests with the individual.
- 7. Man proposes, Heaven disposes.
- 8. When you drink water think of the

- fountain—be mindful of the source of your
- Time flies like an arrow, days and months fly like a weaver's shuttle.
- 10. Wealth is as dross, righteousness is worth untold gold.
- 11. To rise betimes, means full illumination; to rise too late, means nought but perturbation.
- 12. The door of the law-courts is always open, but if one only has right and has no money, one must never enter.

Prayer and Priests in Tibet*

BY MR. R. CUNNINGHAM, TAKUTANG, CHINA Missionary of the China Inland Mission



IBETANS pray and pray without ceasing—by day and by night. They pray everywhere, utilizing everything movable and immovable, in

this one act of devotion. The gentle breeze waves their prayer flags in the air; the mountain stream revolves their cumbersome prayer wheels; the sacred oil forever keeps alive the voice of pray-The traveler notes the fact that the Tibetans are a praying people. roads, especially the entrance to the villages, are literally strewn with prayers; streamers hang from tree to tree and house to house. In gaily different colors they flutter across the rivers. are literally pasted with paper prayers. Rock and cliffs are carved and chiselled with the sacred inscription, "Om mani tad-me hum" ("O Jewel in the lotus"). One never passes a caravan without hearing some Tibetans in it mumbling their prayers.

The Tibetan needs no muezzin to call the hour of prayer; dawn finds him well through the first act of devotion. If the alacrity of his prayers proves anything, it proves his willingness at least to pray. Leisurely he can utter 400 words a minute. Nothing but the eating of food will keep a Tibetan from praying. No matter how stormy the elements may be, he still goes on repeating the well-worn phrase, "Om mani pad-me hum." Traveling across a grassy plateau or over a high snow-bound pass he would much rather pray than indulge in coarse banter. Every Tibetan prays and prays personally; he does not leave his spiritual welfare in the hands of the lamas (priests). He believes that Kun-cho

(the highest deity in lamaistic philosophy) is accessible at all times and in all places.

Tachienlu, West China is a city of temples. There are eight such edifices in different parts of the city, representing five different sects, the most popular being the "Ni-ma" or Red sect; the most influential the "Geluba," or Yellow sect. From early morning till late at night prayer is offered in some form in all these temples. Assisting them in their worship they have several different kinds of instruments, the most conspicuous being the trumpet, drum, bell, and cymbal. Every Tibetan house has its own private temple with a number of private lamas. Thus from palace, home, and temple the voice of prayer is never silent.

The priestly population may be divided into three classes. First, the lama or ordained priest, who has made the long journey to Lhasa and there received ordination from the Dalai Lama or some other high dignitary. Second. "draba," or unordained priest, who hopes some day to visit Lhasa; and third, the "amcho," or private lama, who has neither desire nor ambition of ever seeing the sacred city. Another may be added, namely, the "chang-cha-ba." This latter is seldom met, tho there are one or two in Tachienlu. They have accumulated unlimited merit and have made heaven with all its joys and happiness an absolute certainty.

The lama, or ordained priest, is a respectable, wealthy, well-fed, well-clad person. He spends his life almost wholly in the temple, accepting engagements only from the very wealthy Tibetan families. Having visited Lhasa and

^{*} From West China Missionary News.

been received by the Dalai Lama, or "Panchen-im-bo-che," his prayers are more efficacious, a fact very evident from the price he charges for reading them. For one day's service he receives the sum of one rupee (33 cents), not inclusive of food and wine. To many wealthy families he acts as family priest, family physician, and family advisor. If he has great influence in a home, nothing is done without his permission or sanction.

When the King of Chala was in trouble a number of wealthy lamas were invited to his palace to read prayers. After the usual divining and casting of lots, it was divined that the cause of his impending calamity was due to the fact that many evil spirits had taken up their abode in his palace. To avert the calamity, the evil spirits must be removed in the following manner: For ten days there assembled in the large open courtyard of the palace a large number of lamas, drabas, and amchos. In the center of this large assemblage were placed a number of small clay figures into which they hoped to induce the evil spirits to enter. To this end a number of appetizing dainties were placed in front of them. At a given sign from the diviner a number of guns were fired, indicating that the evil spirits had taken up their abode in the figures. The assemblage then formed into a long procession and marched outside the North

This religious procession is one of the most interesting and truly grotesque sights to be seen anywhere in Tibet. The procession is over two hundred yards long and marches the whole length of the city. The most important persons in it are several mounted lamas, drest in their long monastic robes. Following the lamas are a large number of drabas, playing various instruments and producing all kinds of sounds. Two priests blow tremendous trumpets ten feet long, a number of coolies being

hired to carry them and to produce even the faintest sound requires no small amount of breath. A number of drabas reading their sacred books gives added interest to the procession. But the most conspicuous part is the carrying of the clay figures by a number of dirty, ragged beggars. The dress and demeanor of these beggars make them unable to appreciate the religious significance of the occasion and therefore deprive it of much of its solemnity. They are paid to carry the clay figures and other impedimenta of the procession, the religious interest of which is no concern of theirs.

On arrival outside the North Gate the priests form a semicircle, in the center of which they place the clay figures. After some more blowing of trumpets, beating of gongs, and reading of prayers, a lama lifts the clay figures above his head, pronounces the doom of the evil spirit, then dashes them to the ground. A number of small boys, who miss the sacredness of the performance, rush in and pick up the head-gear and dress of the figures, scrambling for the most coveted parts, while the priests rend the air with their guns, gongs, and trumpets. This religious procession is known in Chinese as song kuei, i.e., escorting the evil spirits.

The draba is a lesser Buddhist light than the lama. Not having made the pilgrimage to Lhasa, he has not the power and influence of his superior in the religious order. His services, none the less, are very much in demand. As the draba gives his humble services for the modest sum of 100 cash (six cents) per day, he is therefore much in demand among poorer classes of people. Whoever invites him to read prayers, feeds him; his 100 cash he spends in wine. For his night's shelter he trusts to some friendly poor who may be in his debt for prayers read but unpaid for. The draba is an easy-going, good-natured being, whom nothing disturbs and nothing perplexes. His life motto seems to be: "Sufficient unto the day is the evil thereof." Like every other Tibetan, his dress is
quite protean and therefore very serviceable. It is his wearing apparel by day,
his priestly garment when reading prayers, and his bedding by night.

The amcho is the lowest order in the Buddhist rank. In Tachienlu, at least, he is a most disreputable and irreformable character. In habits he is lazy and dirty; in manners insolent and trucculent; in appearance shabby and penurious. high ethical teaching of Buddha, with its corresponding standard of life and thought, are things unknown to him. He has no wish beyond a single meal, and no desire above a bowl of wine. The amcho is an indispensable adjunct in any Tibetan home. He lights the fire; he sweeps the floor; he feeds the lamp. When the "a-ya" goes out visiting, he follows her as a personal attendant. His peculiar care is the family gods, before whom morning and night he reads family prayers. He receives no pay, and only eats what is set before him.

The last and perhaps most interesting of the Tachienlu lamastic population is a person who receives the appellation of "chang-cha-ba." This devotee to Lamaism performs his pilgrimage to Lhasa in a somewhat peculiar manner. He lies

flat on his body and while thus prostrate makes a mark on the ground with his hand. He then rises, takes three steps to this mark and then prostrates himself again. This he does every step of the way between his home and Lhasa, taking three years to make the journey. To accomplish such a feat, great physical endurance is necessary. Three reasons are given for such an extraordinary pilgrimage. First, to atone for some great sin committed in the past; secondly, to obtain great merit and influence as a lama; and, thirdly, to make the obtaining of the Buddhistic heaven, with all its joys, an absolute certainty.

The difficulties of mission work among Tibetan lamas are great and many. Lamaism is a domestic religion. Every home has its representative in the lamasery and every lamasery has its representative in the home. Should the lama embrace the Christian religion, he is ostracised not only from his lamasery, but also from his home. Such an experience in a sparsely populated country like Tibet is almost inconceivable. To be a Christian and remain in a lamasery is impossible. The Roman Catholic religion, after more than fifty years of arduous mission work on the Tibetan border, is unable to record the name of one lama converted to the Christian faith.

GOD CARES! DO WE?

"Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes of bestowing the rewards of service. Therefore ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether he would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you can not go in person, inquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood. I warn you that it will go hard with you, when your Lord comes to reckon with you, if He finds your wealth hoarding up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost."—Dr. A. J. Gordon.

BY BELLE M. BRAIN, 38 UNION AVENUE, SCHENECTADY, N. Y.

SOME WAYS OF INCREASING MISSIONARY GIFTS



T is said that at the present time the one thing that hinders the progress of the Kingdom is the lack of money. This may be questioned, but it has

always been easier to get men to go than to raise money to send them.

More to be deplored, however, than the lack of money is the fact that some of it is raised by methods that dishonor God, and that in some instances at least, are in violation of the laws of men. It is humiliating to find that in New York State the Civic League is being called upon to stop petty gambling in the churches as a means of raising funds!

"Having had numerous complaints from many sections of the State," says The Reform Bulletin, "in regard to denominations of the Protestant faith conducting lottery schemes and raffles and selling chances on various articles at fairs and carnivals to raise money for church and benevolent purposes, we have been obliged to take up these matters and have them supprest by law. Gambling is gambling no matter where we find it. The Law and Order Department of the New York Civic League will suppress it promptly in either Catholic or Protestant churches when notified in time."

Those who use such methods are probably ignorant of how serious the offense is. But they ought to know better. A few days ago we heard of a woman who decided to give a chicken as a tithe to the Lord. It was worth about

a dollar and in order to swell the sum she went from door to door offering a popcorn ball and a chance on the chicken for a dime! She realized about \$34 and gave it with joy, little realizing that she had operated a lottery that made her liable to arrest. Her church applauded, and the one woman who protested was declared too strict and out of date.

In recent years, due largely to the Every Member Canvass of the Layman's Missionary Movement which lays stress on systematic and proportionate giving, the methods of raising money have been lifted to a higher plane in many churches. But there is still room for improvement. In every church there should be untiring effort to induce people to pay their tithes and give free-will offerings as God has prospered them. Let the socials and suppers be for sociability and not to raise money for God.

Honoring God with Our Substance

Does it glorify the Ruler of the Universe to raise money for carrying on his work by means of bazaars and rummage sales?

Let us bring the question home to ourselves. Your daughter is about to be married and you have set your heart on giving her a silver tea set as a token of your love. But you can not manage such a costly gift in addition to the other expenses of the wedding. Then the brilliant idea of raising the money by a rummage sale comes to you. You ransack your attic and telephone your

friends. They come nobly to the rescue with articles they don't want because they love you and they love the girl. You engage a stand in a vacant store, hold a most successful sale and buy the present.

Do you not think that every time she pours tea from the pot, your daughter will love to reflect on the number of her friends' old clothes that were sacrificed to buy it?

You would not do such a thing? Then are you willing to put God and His work on a lower plane than your own loved ones?—(Condensed from an article by Mary Grattan Stephenson in *The Missionary Survey*.)

AN ERRATIC PROPORTION

MARY LOUISE DANIELS, WELLESLEY, MASS.

President of the Woman's Board of Missions, Congregational Church

About three years ago I discovered in the Up-and-Doing Church a pleasing proportion between the women members and their gift to foreign missions, viz.:

Number of women, 450.

Annual gift to their Board, \$1,708.

Average gift from each woman, \$3.80. Of course some members were unsympathetic or absent, and some non-members were sympathetic and generous, but this condition prevails everywhere.

On the whole it seemed fair to use this proportion for purposes of comparison when, later on, I discovered the Easy-Going Church.

They were so suggestively alike, those two, in their attractive buildings, each favorably located in a city; in their membership, which included families of wealth and position; in their various activities. And, strange to say, their count of women members was practically identical!

Then I applied my little rule obtained in the Up-and-Doing Church:

450 women: \$1,708. 450 women: What! It did not fit. The proportion dwindled erratically.

450: \$1,708. 450: \$92.

Here was an average of 21 cents instead of \$3.80 for each woman.

Why should a group of women in one church give \$1,708 to foreign missions and a like group in similar circumstances in a similar church give \$92?

Several answers might properly be given to this query.

Perhaps the church of easy-going missionary manners may have had poor training in past years and so lost—or never found—the habit of treating missions generously! Very likely other interests, such as Home and City Missions, called forth a more loyal response. I hope so.

But the Up-and-Doing women looked out for those interests too, having caught a vision of the Great Task in its roundness.

Leaders lacking enthusiasm? Dull programs at monthly meetings? It might have been.

My own solution is this:

Poor business methods had left the field largely uncultivated.

The financial success of a missionary organization is no sentimental problem dependent upon some occult laws quite different from those governing that department store or banking house in the next block. It is a problem, on its human side, like theirs—a problem of right approach to individuals that they may be drawn into certain well-defined relations with the object of their enterprise. The same direct, sagacious, adaptable, persistent methods apply.

The easy-going treasurer who simply waits to receive "dues" is sadly out of date. The exigences and possibilities of the missionary opportunity to-day call for a local treasurer who knows her Board and its needs; as well also her own church field with its lights and shadows.

She joins efficiently with other officers in forming a definite policy for a thorough annual canvass of all the women in the parish that they may be won to cooperation. She studies to be tactful and vivid, and chooses assistants who will enter into the spirit of her task.

I have noted this year a swelling of the fourth figure in the proportion and I wonder—I wonder what has done it.

Was it an up-and-doing business policy? Did they discover in the Easy-Going Church that the Every Woman Campaign is a wonderful regulator of erratic proportions?

What kind of a giver would my church be, If every member gave just like me?

JOASH CHESTS

Have you every tried raising money by means of a "Joash Chest?" It is a Scriptural method and rarely fails.

When Joash was king the Temple at Jerusalem was in need of repairs and he ordered the priests to collect money from the people and prosecute the work without delay. But the money came in slowly and the repairs were not made. Then, at the king's command, "Jehoida the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right hand as one cometh into the house of the Lord" (2 Kings 12:9).

The new plan succeeded at once. These gifts were to be over and above the regular offerings for the Temple service, yet the money poured in. There was soon enough and to spare. Not only was the temple repaired, its furnishings were replenished also.

Matthew Henry suggests that the new plan succeeded because of its novelty. "When Joash found that the money did not come in as he expected one way, he tried another," he says, "and that answered the intention. The throwing of money into a chest, through a hole in the lid of it, was a way that had not been used before, and perhaps the very novelty of the thing made it a successful expedient for the raising of money; a

great deal was thrown in and with a great deal of cheerfulness; they all rejoiced. An invention to please people's humor may sometimes bring them to their duty. Wisdom is herein profitable to direct."

There is, no doubt, some truth in Matthew Henry's contention. New methods often bring success where old ones fail. Nevertheless we believe that the chief reason why the plan succeeded was that the people were not taxed but cast in their free-will offerings. This is a practical plan that works as well to-day as in the days of Joash. We have tried it more than once and have seen others try it, always with success.

A Joash Box in a Sunday-school Class

In a certain church the Woman's Bible Class lost its teacher and a Newcomer was prevailed upon to take his place. The class grew and grew until it was the largest class in the school, and when the cost of the new piano was divided among the classes, its apportionment was \$20.

It seemed a large sum, but the class agreed to pay it, and began discussing ways and means. Fairs, food sales, lectures, concerts, pay socials—all were suggested, for this church believed in raising money in such ways. But the Newcomer did not and longed to lead them into better things. She suggested a "Joash Box," but no one had ever heard of such a thing. She told the story as given in 2 Kings, and at last they consented to try it. But they evidently did not expect it to succeed and the officers of the school were dubious about it.

The next Sunday a little box was brought to the class with a slit in the lid and the members were invited to put into it from Sunday to Sunday whatever they wished to give to the fund. The Sunday following one of the members brought a beautiful Japanese trickbox and asked if it could be used in-

stead of the plain little box. It had a slit in the top and no one could open it but her son-in-law. So the money was transferred to it and so much interest was aroused that the Newcomer thanked God and took courage. Every Sunday in the opening prayer she asked God to send them the required sum, but no one was urged to give a penny.

When at last the day came for paying the assessments, the officers of the school were invited to witness the opening of the box and count the money. The Young Man Who Knew How came. too, and it was an exciting moment when he released a spring, pulled out a secret drawer and poured the contents into a There were several dollar bills, coins of all denominations, and one tendollar gold piece. The whole amounted to \$33.34, \$13.34 more than had been asked for! The class could hardly believe it, and the officers were amazed, but the Newcomer simply said, "I told you how it would be," and asked the superintendent to lead in a prayer of thanksgiving.

The gold piece was a great surprize. Who could have given it? Popular opinion gave the credit to the best-drest woman in the class. But the Newcomer (tho no one else) knew that it came from a modestly drest young woman who, like herself, did not believe in fairs and festivals, and gave so quietly that no one guessed how much she was in the habit of giving.

There are always such surprizes in store for those who trust God in raising money. He is "able to do exceeding abundantly above all that we ask or think."

RAISING MONEY THROUGH PRAYER

The great enterprises that have been conducted entirely along faith lines, such as the China Inland Mission and the Müller Orphanages at Bristol, England, show that the necessary funds for Christian work, even when vast sums are

needed, will be forthcoming when God is depended upon to supply them.

More than one mission board has filled its empty treasuries through prayer, but not all missionary workers realize that this is a method that works as well in small organizations as in large ones. If any society wants more money for missions, they may have it for the asking. But they must meet the conditions and pay the price of prayer.

Some years ago a Young People's Missionary Society in Ohio undertook to assist one of their members to prepare himself for medical missionary work. The sum required was about \$1,100, payable during three years.

It was a large sum for them to raise in addition to their regular contribution. But they were rich in faith and decided to raise it through prayer. A little paper was issued monthly containing general missionary information and stating the needs of the special fund with a list of the subscriptions made during the month.

No appeals for funds were made, nor were they needed. Whenever a payment was due, if there was not enough in the treasury to meet it, the little inner prayer circle of the society met with the president and asked God to supply it. Not once did He fail them. The amount needed (and often more) always came in time, sometimes from the most unusual and unexpected sources. It was a great experience for the young people, and their faith was greatly strengthened.

SPELLING MISSIONS

What does m-i-s-s-i-o-n-s spell in your church?

In many a church it spells money, for the people never hear anything about the work save in connection with the contribution-box.

This is a serious mistake. The financial side should never be pushed until the foundations of a deep and abiding interest have been laid.

THE TALENT PLAN

REV. EGBERT W. SMITH, NASHVILLE, TENN.

Secretary of the Executive Committee of Foreign Missions, Southern Presbyterian Church

In 1913 the Southern Presbyterian

In 1913 the Southern Presbyterian Church paid off a large Foreign Mission debt. One of the most effective methods employed for this purpose, a method approved by the Assembly's Executive Committee of Foreign Missions, and widely used throughout the Church, was the Talent Plan. Scores of societies, Sunday-schools and churches broke all their previous contribution records by the use of this plan.

An ex-moderator of the Assembly and pastor of one of our largest city churches wrote:

"In the twenty-one years of my present pastorate I have never advocated a plan which worked so smoothly and pleasantly, which brought forth as satisfactory results, and which I can as confidently and heartily commend as I do the Talent Plan."

A few quotations and answers will explain the plan to those not familiar with it.

Whence?

From the illustrative teaching of our Lord Himself.

"And He called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I Come." Luke 19:12 (R.V.)

What?

The putting into practise of the Parables of the Talents and the Pounds (Matt. 25:14-30; Luke 19:12-26) by distributing sums of money among as many as will accept them, to invest, trade with, and increase, for Christ.

Dollars are suggested as suitable talents for the congregation, quarters for the Sunday-school, and dollars, halves, or quarters, as preferred, for the church-societies.

How?

The talents for distribution may be borrowed from bank at regular interest by some responsible person, or may be advanced, individually or jointly, by members who wish to render this service.

Why?

- 1. It is a thoroughly scriptural plan.
- 2. It solicits no money, imposes no extra canvass or subscription, and interferes with no regular contributions.
- 3. Instead of soliciting, it offers a talent for Christian service "to every one" (Matt. 25:15), enabling the poorest to join in work for Christ on equal terms with others.
- 4. It is an object-lesson in Christian stewardship. It says: Just as this talent is not yours, but is entrusted to you to be used for Christ; so nothing that you have is yours, all is entrusted to you by God to be used in His service.
- 5. It is pre-eminently suited to that largest class of every ordinary congregation, the men and women and young people who have little or no ready money, but some unemployed time and energy. Furnishing them a little capital to start with, it invites them to become successful workers and liberal givers.
 - 6. It is a wonderfully fruitful plan.

For Example

In the case of the original Talentusers (Matt. 25:14) the increase was $87\frac{1}{2}$ per cent., tho one of the three was a "wicked and slothful servant."

In the case of the Pound-users (Luke 19:13), the increase was 500 per cent., tho one of the three was an unprofitable servant.

A pastor borrowed 50 silver dollars from a bank. Fifty of his members took one each to invest and trade with for Christ. At the Report Meeting four months later \$600 was brought in, out of which the pastor paid back the loan plus one dollar interest, leaving \$549 net gain, an elevenfold increase.

A Sunday-school superintendent offered five-cent pieces (quarters would have been much better) to his pupils to increase for Christ. At the Round Up Rally a few months later 116 pieces came back with \$109.37 in addition, an eighteenfold increase.

A class of girls, starting with 25 cents of talent money, in six weeks made \$13.00, a fifty-twofold increase.

A good lady invested her one dollar talent in calico, made aprons, and returned her talent increased tenfold.

Another, seventy years old, invested her dollar in bulbs, nursed them into flowering plants, and returned her talent increased fifteenfold.

A youthful member invested his much smaller talent in a board of rich pine, made it into bundles of fagots, reinvested, "was diligent in business," and returned his talent increased 260-fold.

The field for consecrated enterprise and ingenuity is boundless.

REFLEX BLESSING IN GIVING

Nowhere in missionary history, perhaps, is the reflex influence of giving to missions so strongly shown as in the story of Pastor Harms of Hermannsburg.*

In 1849, shortly after he succeeded his father as pastor at Hermannsburg, about 50 miles from Hamburg, a great revival broke out in the parish and as an outlet for the spirit of self-sacrifice and devotion that had been kindled, he urged his people to undertake a mission to the heathen. So marvelously was this undertaking blest that eleven years later this one congregation of German yeomen and peasants was able to report the following items as the result of their activities:

In the Homeland-

A Mission House occupied by 45 of their members preparing for missionary work.

A Refuge Farm for ex-convicts with 20 occupants.

A Printing-house equipped with presses.

A Missionary Magazine that paid its own way.

A Mission Farm given by a member who had gone to the field.

A Missionary Ship to carry their missionaries to Africa.

In Africa-

40,000 acres of land entirely paid for. 8 Mission Stations equipped with workshops and dwelling houses.

100 of their members at work as missionaries or colonists.

45 converts won from South African tribes.

These extensive operations had called for lots of money and neither pastor nor people were rich in anything but faith. They gave without stint, some casting in literally all that they had. Yet they could not give more than a fraction of the whole. But God, who was manifestly directing the enterprise, sent it in answer to prayer. Pastor Harms disliked beggars, religious and otherwise, and from the first determined that no one save God should be appealed to for money: The needs of the enterprise were not even published, yet money poured in from all parts of the world at the right time and in the right meas-

The financial record of the mission has been called a "spiritual study in statistics." The expenses varied from year to year; so did the income in almost exact proportion. In one year Africa needed 7,000 crowns, in another 21,000. The ship cost 19,000 crowns in one year, the printing-house 3,600 in another. Yet each year closed with a balance. At no time was there a deficit. The following table shows how closely the supply tallied with the need.

Year	Income	Expenditure	Balance
	crowns	crowns	crowns
1854	15,000	14,950	50
1855	9,722	9,642	80
1856	14,978	14,878	100
1857	14,796	14,781	15
1858	31,133	30,993	140
1859	33,065	30,432	. 2,633

Many a church stands aloof from mis-

^{*}See "A Record of Fifty Years: The Story of Pastor Harms of Hermannsburg," The Mission-ARY REVIEW OF THE WORLD, July, 1899.

sionary work because of a mistaken idea that giving to missions will empty the But in Hermannsburg it treasury. worked the other way. There was no lack of money for local work and such a blessing was poured out that there was not, literally, enough room to receive it. The church was so crowded that strangers were obliged to go an hour before service if they wanted a seat and during the 17 years of Louis Harms' pastorate there a continuous revival, with 10,000 conversions. And after his death the good work went on. the jubilee in 1899 it was reported that the total contributions for the 50 years amounted to \$2,141,657.39.

THE KEY IN THE POCKET

Ministers, laymen, yea, and women too, often cry aloud in meetings for prayer, for God to open the windows of heaven and pour out His promised blessings until there will not be room enough to receive them. Yet all the while they have in their pockets the only key that can open the windows—the tithe of their incomes—and they refuse to use it. Read Malachi 3:10.—Mrs. Mary Clokey Porter.

SPECIFIC GIVING

Paying the salary of a missionary or taking a share in a station has increased the giving in many churches. But it is not a patent contrivance that runs itself without effort. We know personally of two churches, widely separated as to locality where it has proved a hindrance instead of a help. The specific work undertaken was almost never mentioned in the pulpit even in prayer and no systematic effort was made to secure the necessary funds. Each year there was a deficit made up by the few who were interested. In both churches the plan was regarded as a dismal failure and it certainly seemed to be.

But in countless churches all over the country it has worked the other way. Not only have the contributions for mis-

sions been largely increased and great interest in missions been developed, but the local work of the church has received a great impetus. It all depends on the way it is handled.

Through the courtesy of Mr. J. D. Templeton, of Bloomington, Ill., secretary of the Missionary Committee of the Illinois State Sunday-school Association, we have received a little folder designed by himself which seems almost ideal for putting a church in touch with its special field and securing gifts and prayers. Mr. Templeton's church, the Second Presbyterian, gives on the station plan, i. e., it contributes \$1,000 a year toward the work in the Etah District, India, where the Presbyterian Board alone is at work. This amount is raised jointly by the church, the woman's and young people's societies and the Sunday-school and it was believed that much more could be done if the specific needs of the district were set definitely before the people. Accordingly, early in 1914, a list was prepared with the assistance of Mr. and Mrs. A. G. McGaw, missionaries at Etah, who were at home on furlough.



Then the little six-page folder was printed and widely distributed. It is a model of conciseness. Tho only 6 by 10 inches, it contains two maps, a group picture of Mr. and Mrs. McGaw and their children, the list of things needed and much interesting information about the district and its missionary equipment. The smaller map with its squares and dots and circles is an inspiration in itself.

The two squares represent the Mis-

sion's Stations; the ten circles the villages where Indian preachers are located; the six hundred dots the villages in which there are Christians. In fifty of these there are Indian teachers but churches in only four. There are also nine hundred villages not shown on the map which have neither churches, preachers, teachers, nor Christians.

The list of needs is suited to all purses. It ranges all the way from a girls' school building at \$1,000 and an automobile at \$650 to 20 native drums for the native teachers at 75 cents apiece. There are also things such as picture cards and remnants of bright cloth that cost nothing but the small amount of postage necessary to send them.

Your Monument-What Shall It Be?

A Lonely Shaft of Stone Proclaiming that You are DEAD

A Working, Growing, Soul-saving Institution





MEMORIAL BIBLE SCHOOL IN KOREA

"To live in hearts we leave behind Is not to DIE." -Adapted from The Missionary Survey.

WHAT ONE DAY'S INCOME WILL DO

\$1 will support a hospital bed in China or India for a week.

\$2 will support a hospital bed in Alaska or Syria for a week. \$3 will support two boys or girls for a week in a mission boarding-school.

\$10 will support a native worker for a month in the mission field.

\$25 will pay a month's salary of two ordained native pastors in China or Korea or Îndia.

\$50 will pay for a Bible woman for a year or will support a mission launch for a month.

\$75 will pay the running expenses of a mission day-school for a year.

\$100 will support a missionary for a month or will pay for the training of a native Christian worker for a year.

Can you do better with one day's income?



BRITISH AND GERMAN MISSIONS

THE position of the Missionary Re-VIEW OF THE WORLD in reference to the present devastating world-war continues to be misunderstood by some of our readers-both British and German sympathizers The Review is an independent missionary magazine concerned wholly with the proclamation and interpretation of the Gospel of Jesus Christ to the whole world. The editors may have their private opinions concerning political, social, and economic conditions and problems, but it is not our purpose to express these opinions in the Review, or to invite others to express them, except so far as they vitally relate to the religious and spiritual condition of the world and the progress of Christian missions.

The REVIEW seeks to know and publish facts and to interpret them in their relation to Christianity. For this reason we think it right and helpful to publish facts relating to the present war, both as they are furnished by British and by German writers. This enables our readers to hear what each side believes to be the truth, altho, with the strict censorship enforced by British, German, and Turkish authorities, and the disagreement in reports, it is difficult at present to know the truth and to interpret it. Many charges have been made to us, both by friends of the Allies and of the Central Powers, concerning atrocities, cruelties, and illegal acts, but the REVIEW is not the place to discuss them. It is, however, the place to consider the influence of the war on Christian missions. both at home and abroad.

Correspondents have recently made very strong objections to statements

printed in reference to German responsibility in the Armenian atrocities, their conduct in Belgium and elsewhere. We have also been called to account by British friends for articles on "The Suffering of German Missions and Missionaries" in our January number. Most of the facts in that article came from a source which we have every reason to count as trustworthy. The writer did not pretend to give a dispassionate and complete treatment of the charges made against British and German forces in the mission fields or to offer defense in their behalf. He did undertake to show, from statements that he considered trustworthy, the suffering-the inevitable and unavoidable suffering-experienced by German missionaries and missions in British territory. It is a natural result of such a war, but much of this suffering should call forth sympathy and prayer from all Christian people.

Some of the statements made in Dr. Hahn's article have been denied by the British authorities in official correspondence. Other statements have been modified or interpreted to exonerate the British commanders from accusations of unnecessary harshness. The exact and full facts are exceedingly difficult to ascertain and—during the rule of censorship agreement as to statements may be impossible. For example: The British authorities deny statements made by Pastor W. Stark and Rev. A. Orthner concerning the treatment of German and American missionaries in the Cameroons. The Acting Governor of the Gold Coast and the British Major-General C. M. Dobell both declare the charges of cruel treatment to be groundless and the statements

false or greatly exaggerated, and evidence is submitted. Some of the hardships experienced by Germans in Africa and India are declared to be due to their warlike attitude and their complicity in military movements against the British.

It is true that British missionaries have endured much inconvenience and suffering in German possessions, and that Germans have suffered in British territory. Often those innocent of hostile acts have suffered because of the complicity of others. Such an experience seems to be inevitable. At the same time, as stated in our January number, British missionaries have been most considerate of their German brethern and many have endeavored, often at much personal sacrifice, to lessen the hardship due to internment and deportation and the loss resulting to missionary work.

Let us be as charitable and patient as possible, and pray God that His cause may soon triumph. May He make us to recognize the truth and to manifest the Spirit of Christ.

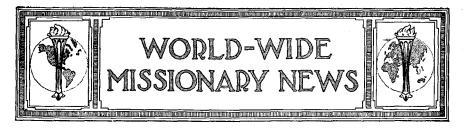
BEWARE OF IMPOSTORS

T sometimes seems that it is easier for an impostor to get money from American givers than it is to secure money for worthy objects. The cause is not far to seek. Many American givers are generous-hearted, and are strongly appealed to by pathetic tales of suffering or by stirring accounts of spiritual awakenings. These givers are exceedingly busy and have not the time for personal investigations nor the knowledge of reliable sources of information. The impostors who stir their interest are not limited to truth in the pictures they draw and the stories they tell, therefore, they can draw on their imaginations to an unlimited extent in order to make the desired impression. The story-tellers

are adepts in their art and depend on their personalities and eloquence rather than on real facts to make the appeal. The result is that a native of India, or Persia, or New Zealand or an independent and undependable worker in some mission field will collect thousands of dollars, while somewhat prosaic but self-sacrificing and efficient missionaries are turned away.

A case in point has recently come our attention. A correspondent wrote to the editor to inquire about a woman from India, by the name of Mrs. Bannerjee, who was winning many influential friends by her fascinating personality and pathetic stories concerning her home for child-widows. She was being introduced by some of the leading ladies of the land, and was being entertained within their homes and churches. No one seemed to think of investigating her, in spite of the absence of credentials. We wrote to the mission boards and societies without definite result, but received from India letters from the secretary of the Baptist Missionary Society in Calcutta and from a leading barrister in the same city, stating that "Mrs. Bannerjee's real name is Hemanto Ghose. She is not a child-widow and many of her stories are fables . . . she is thoroughly dishonest and more than that she is a practised thief . . . she has no 'home' for widows or for any Mrs. B- left the Nazarene Mission in April, 1914, after an inquiry held by Rev. H. Revnolds, the secretary. The charge against her was adultery ... the charge was proved and she left . . . Please make any use of this letter you like. I am not afraid of a suit for libel, as all this has been made public."

Haec fabula docet.



CHINA

City Evangelization in China

THE Presbyterian Board is proposing to put into effect a city evangelization plan in the province of Shantung, by which a well qualified Chinese with a couple of suitable helpers is to be placed in entire charge of the work in each city chosen. One of the native pastors comments as follows on the advantages of the plan:

"Since the evangelist goes around the country having no fixt station, he can not live together with the people, and can not 'shine' before them. By and by the ordinary people come to think that Christianity is a special occupation. Since they have grown up as farmers or carpenters, they are not willing to change and become Christians. When a welleducated man sees an evangelist he feels toward him much the same as he would toward a Buddhist priest. The best way of preaching that can be used at present, is to have a fixt station in a city or big town, in which the evangelist lives with the people for several years, helping the people in the country around, with every possible means such as teaching the common people, curing the sick, and helping them in other ways."

Unoccupied Territory in China

In the absence of a scientific survey of the whole of China, it is not possible to give exact information as to the occupation of the entire field. While coast cities and districts easily accessible by river or rail, are for the most part occupied, the same can not be said of the less accessible regions. The provinces of Yunnan, Kwangsi, Kweichow, and

Kansu—stated in order of their need—are largely unoccupied, and offer extensive spheres for missions wishing to undertake work in a new field in China. Smaller unoccupied and unevangelized areas are found in the southwest of Hupeh; in the northeast, northwest, and southeast of Kiangsi; in portions of Anhwei; in the west of Honan; in northern Shensi; and among the tribes in the extreme west and southwest of Szechwan.

In the outlying territories: Mongolia is a difficult field. A few missionaries are working among the Chinese immigrants, and two or three men are devoting themselves to the Mongols, but with the exception of the one representative of the British and Foreign Bible Society, the entire region of Outer Mongolia and the greater part of Inner Mongolia are without missionaries.

Chinese Turkestan also presents exceptional difficulties, and demands on the part of workers—special physique and linguistic gifts. The territory is vast and the population sparse. Only three centers are occupied, and two of these are in the extreme west. The province of Sinkiang has only one missionary. Five or six missions have for years been working both on the Indian and on the Chinese frontiers, waiting for the opening of Tibet.

The New Peking

MANY forms of civic betterment have been promoted in Peking within the past few years. A decade ago there were not more than two miles of macadamized road in all the city. To-day there are a great many miles of macadam streets both broad and narrow. Then the irontired 'ricksha was the chief means of

conveyance. The old-time Peking cart shook the rider almost out of his senses. Now the rubber-tired 'ricksha and the automobile are everywhere used. Railways have been crowding into the city these past ten years.

In addition to all this, the gospel of cleanliness is being practised to a most gratifying degree. A decade ago the capital was almost too filthy to be described.

Recently the government has opened a new isolation hospital with five public and several private wards. This makes it possible to care for five different contagious diseases at a time.

A Chinese Christian Diplomat

A NOTHER of the Chinese men in diplomatic service who are earnest Christians, is the First Secretary of the Chinese Legation in London, Mr. Y. S. Tsao. In speaking at the annual meeting of the British and Foreign Bible Society, he said: "I read the Bible for the first time at my mother's knee. Then twenty-two times at St. John's College, Shanghai, and later in America with the Chinese students there."— Record of Christian Work.

The Shanghai Press and the War

THE Shanghai Mission Press reports that its output of literature for the year has fallen off considerably, due to the war, which has raised the price of paper. Supplies from Scandinavia were held up for many months, while other paper ordered more than a year before did not get through at all. The mission press has felt its greatest loss in Scripture printing, issuing only 11,706,000 pages, as against 54,530,000 of the preceding year.

Work comes to the Shanghai Press from Chile to Siam, varying from new characters for an aboriginal tribe to complicated medical and educational books which require the judgment of an experienced foreigner.

Blessing of Unbound Feet

A GIRL in a mission school in China when she came in the fall, made the journey of 60 English miles on foot rather than let her father, who is poor, hire a wheelbarrow for her. She told her father that owing to God's goodness her feet had never been bound, and consequently she was quite able to walk.— Missions.

Faithful Christians in Hainan

TWO years ago in a village in Hainan there was not a Christian; now every one in the village is a believer in Christ. They built their church with their own hands out of the material found on the mountain side. The sides of the chapel are made of bamboo poles covered with red clay. The roof is made of bamboo poles covered with fan palms. The inside walls are covered with Bible pictures and Scripture texts. The chapel is filled every night with faithful followers of Christ. It is not an easy thing to be a worshiper of the True God in Hainan, for the Christians are scolded and reviled by their relatives and fellowvillagers; all sorts of filthy abuse is heaped upon them, they are frequently robbed of their crops and often threatened with being driven out of the village.

In one of the schools is a Christian woman, who has been brutally treated by her husband. She has a little boy six years of age, who at Chinese New Year, when his father forced him to his knees to worship the ancestors, refused, whereupon his father struck him in the face making it black and blue.

Much prayer has been offered for the persecuted Christians, and thus far all have stood firm.

Among Chinese Moslems

THE death of William W. Borden, called the attention of the Christians of America to the need of the Mohammedan population of China, for whom little has been done. Mr. F. H. Rhodes, of Chefoo, now reports in *China's Mil-*

lions certain signs of progress among these people.

"Requests from individual Moslems, asking for Christian literature, have come to hand from six provinces. The writers are personally unknown, their correspondence is of recent date, and their appeal is heart-searching.

"Chinese converts from Islam are witnessing to Christ among their own people. We know of at least six such native workers. One of these men—whose ancestry for several generations were well-known Mohammedans—himself at one time a student for the position of mullah, spent some time last summer in visiting neighboring Mohammedan centers and gaining access to several mosques. The Christian books and tracts he carried with him were gladly received, and the assembled mullahs and students heard the word of Christ.

"The Chinese Church needs a baptism of love to prepare it for the great work waiting among the Mohammedans."

JAPAN—KOREA Imperial Honors for Christians

A T the recent Coronation of the Emperor of Japan, among other honors conferred, decorations were given to several prominent Christians, whose work was so conspicuously of a religious and Christian character that the honors are, in effect, a recognition of its value. Among these were the Rev. Dr. Motoda, headmaster of St. Paul's College, Tokyo, and Miss Ume Tsuda, a devoted Christian who conducts a fine school for girls which has a strong influence in aiding the Christianizing of Japan. This is the first instance in the history of the Empire where such recognition has been given from the throne.

· The Japanese Northfield

HEREAFTER, Mount Fuji, the Shinto goddess, will look down upon something new and strange—the buildings for a Christian conference nestling in the hills at her very base.

Japan was the second or third country to inaugurate a regular student Christian conference, but has not had a permanent meeting place. Now, however, every traveler who rides in the express from Tokyo to Kyoto will notice, a mile and a half from Gotemba station, two structures which will become "the Japanese Northfield." The buildings are 10cated on three acres of land near a pond 1,600 feet above the sea in one of the most accessible yet picturesque spots in the Empire. The total outlay to date is 12,400 Yen (\$6,200) of which the citizens of California have given over onethird. Conference buildings were used for the first time last summer and one of the striking features of the assembly was the attendance of seven delegates from Korea, their first participation since the Korean Movement became affiliated with the National Movement of Japan.—The Student World.

Phenomenal Christian Growth

THE average percentage of growth of membership in Korean Christian churches has been 38 per cent. for each of the past thirteen years. In America the growth has been less than 5 per The reason is not far to find. To the Korean the Gospel of Good News means everything. It has broken the bondage of superstition, custom and tradition, and has brought him into a place where his outlook upon the future is made glad and bright. In view of this new joy there has grown up in his heart a compelling impulse to tell others of it, and through personal work new Christians are born into the kingdom of God.

Education in Chosen

R. JOKICHI TAKAMINE, director of a Japanese publicity bureau in New York, explains that Japan's determination to suppress religious schools in Korea is simply part of a plan to "coordinate the school system of Chosen with the prevailing system in Japan

proper." Carl Crow, a journalist who has traveled in the Orient, publishes a rejoinder to show that in "Japan proper" the public school system leaves undisturbed room for mission schools teaching Christianity. If the Chosen system were developed on a corresponding basis, there would be no need to interfere with missionary education there. Mr. Crow says: "The Japanese have not yet established in Korea a school for Koreans which is equal to a good high school in America. There are many of these schools maintained by American missions, and they see each year an increase in attendance."

A Convention for the Blind and Deaf

In Pyeng Yang, a few months ago, there was held the first meeting in the Orient in the interest of education for the blind and deaf of the Far East. Delegates were present from China, Japan, Manchuria, and different parts of Korea. Special tributes were paid by the Japanese officials to the work for the blind which Dr. Sherwood Hall, the American woman physician, has carried on in Pyeng Yang since 1894. Mr. Yamagata, editor of the Seoul Press, interpreted the significance of the gathering in the following words:

"When nations are at war with each other in civilized Europe, is it not providential that this convention, with philanthropic purposes, should have been, as it was, convened in this far-off corner of the world? It seems that the angel of love and civilization has bidden goodby to Europe for a while, and come to Chosen (Korea) to bless the blind and the deaf of the Far East!"

Fruits of Colportage Work

SIX colporteurs at work in the Chung Ju district, Korea, are selling Gospels at the rate of 1,200 a month, and with the aid of other Christians, are distributing tens of thousands of leaflets every year. Many incidents prove the value of this seed-sowing. One unbe-

liever was heard to say to another: "I bought one of those Gospels and read it and I tell you that man Jesus was a rare gentleman."

One of the theological students, when asked how he came to believe, replied: "I was a drunken goldminer in a market-place 30 miles from here and saw a man distributing leaflets. I was ashamed to go up and ask for one, so I slipt in behind the crowd, stuck my hand out under another man's arm and took one. It was on Judgment in this Life and to Come.

"When I reached home I read it to my wife and she said: 'That's good, read it again.' At the bottom of the leaflet it said: 'If you want to know more about this go to Chung Ju, see the missionaries and buy some books.' I came here, bought tracts, took them home, studied, thought and repented till I saw the light and found peace."

Moody's Sermon in a Korean Prison

A SERMON by D. L. Moody translated into Chinese characters, brought light to a Korean official in prison. Dr. James S. Gale writes: "My friend Kim, who was chief of police in Seoul, came to call, and I lent him a New Testament, which he returned in a few days, saying, 'It's good. Walking on the water and such like I don't believe in, but the moral tone of it is certainly good.' This was in 1899. Later I heard that he had fallen under suspicion as a reformer, been arrested and locked up in prison.

"In 1903 there came to me from Kim a little closely packed Korean letter, hardly bigger than a thimble, which said 'I have found what you told me of years ago, thank God.' Later, at the opening of the Japan-Russia War Kim's prison opened and he and his comrades were free. He told me of his experience. 'In my agony, not knowing what day my turn would be to be beheaded, I read the New Testament

through four times, but found no relief. Finally, one night, as I was reading a sermon by Mr. Moody, printed in Chinese, a great light and joy broke in upon me. My heart sang while my eyes overflowed with tears. God had forgiven and accepted me, and my soul had found rest."

INDIA

Influence of Outcaste Christians

THAT Christianity has been accepted by the Indian outcastes in such large numbers has seemed to some a serious obstacle to its spread among the upper castes, who have sometimes referred to it scornfully as "the sweepers' religion." On the other hand the transforming power of the Gospel in the lives of these degraded people has proved a striking argument which thoughtful Indians have not been able to resist. Rev. A. W. Moore reports an instance of this:

"A young man of the Koli caste walked miles to the missionary to ask for baptism. He was put through a rigorous questioning as to his motives, and he seemed to have no improper ones. 'Where did you hear of Christ?' he was asked. 'From the bhangis (sweepers) of my village,' was the simple answer. He was baptized.

"We believe that the quickest way to evangelize the whole of India is to concentrate our efforts upon these people given to God, who have taken the name of Christ. Through them it will spread in a natural way to others. It is the genius of Christianity to work its way from the bottom upward. Pray much that these people may make rapid progress in the knowledge of God, and in the obeying of His will."

What a Converts' Home Did

I N a letter dated June 5th to the members of the Bombay Diocesan Association, the Bishop of Bombay refers to the Converts' Home which Canon Joshi has established in his house and compound in Bombay and which the Diocesan Association has generously assisted with funds. The Bishop says: "Since November, 1913, 25 persons (23 high-caste Hindus and two Mohammedans) inmates of the home, have been baptized. There have been some mistakes and (at least temporary) failures. Ten of the baptized were Brahmans, and all those have remained firm. Four of them insist on becoming evangelists to their own countrymen. Some of the converts are old pupils of the Robert Money school, the great high-school for boys in Bombay."

German Missionaries in India

WARDLAW THOMPSON. Secretary of the London Missionary Society, clearly shows that many German missionaries under British rule in India are living in strict loyalty to the British Government, and are encouraging their people to do likewise. "Such intelligence," says the London Christian, "may well serve to soften the asperity of many people toward their fellow-workers for God. In time of war the tendency is to be unjust toward the enemy, and to blacken all without discrimination. Such a policy is very small, and it tends to defeat itself. The German missionaries have accomplished great things, and when the war is over they will again do great good. The work of healing the awful wounds made by the war will fall largely to the Christian Church. It is necessary, therefore, that even now the preparation should begin, and it will be best begun by the encouragement of the spirit of Christian love. There will be plenty of folk, both in England and Germany, who will seek to nourish the spirit of revenge and bitterness. The Christian people, however, must show a more excellent way; and they can begin by cherishing kind feelings toward their brethren Christ, many of whom, no more than themselves, desired this awful struggle."

S.P.G. Appeals for German Missions

NE of the most striking illustrations of Christian brotherhood brought out by the present war has been the offer of the British Bishop of Chota Nagpur to do his utmost to carry on the work of the Lutheran missionaries, who, by government order in August last, were interned or deported for the remainder of the war. Bishop Montgomery has now appealed through the Church papers for eight clergy to go out immediately, his society, the Society for the Propagation of the Gospel, generously offering to pay all expenses. The need, as he says, is one of extreme urgency, but is thought likely to be only for the duration of the war. Any who have a knowledge of Hindi would, of course, be doubly welcome. A Mission Field editorial note points out that the missionaries to be sent by the Society for the Propagation of the Gospel will be entirely under the control of the bishop of the diocese, who will be responsible for the attitude and policy which they will adopt toward the Indian Christians belonging to the German missions.

SIAM AND THE LAOS

A Christian Sabbath in Siam

ISS EDNA COLE, of Bangkok, gives the following account of the activities of one Sunday in Tap Teang station, Siam: "Sunday we spent nearly three hours in a little palm-leaf church, with its earthen floor and uncomfortable benches, listening to one quarter's review of the Sunday-school lessons conducted by men who had not been Christians many years. The whole church there is the Sunday-school. Every one takes part, asks and answers questions. I have never been in a more satisfactory Sunday-school in any part of the world. Several members of the church were away in different neighborhoods holding Christian services wherever they could get a congregation, and prayer by the church was offered for all who were thus giving the Sabbath to work. Later in the afternoon the women of the church met in prayer, and in the evening the men held by themselves their prayer meeting. Dr. Dunlay has a unique training class for Christian workers. Some six men meet with him very early in the morning and study the Scriptures two or three hours. They are then sent directly with the message they have learned out to the different houses and districts, wherever they have an entrance."—The Continent.

Hospital Patients Baptized

R. MASON, of Siam, tells of an interesting service in the Chieng Mai Hospital, when 13 out of 33 patients were baptized and received into the church. They received instructions daily from the evangelist employed at the hospital. A paralyzed patient who has been a Christian for many years, has also led many to Christ and teaches the patients to read, write, sing, and pray. He has been unable to rise from his bed for 18 months. But his good work goes on just the same. At this service 63 persons were present, some carried on stretchers, some limping in, and one on all fours.

MOSLEMS IN ASIA Under Arrest in Turkish Arabia

On the declaration of war, Dr. F. Johnson, Church Missionary Society missionary at Baghdad, was imprisoned in a Turkish jail, and subsequently he and Mrs. Johnson, another lady missionary, and two Indians, British subjects, were conveyed out of the country as prisoners. After numerous adventures, both painful and humorous, the party reached Beirut, whence Dr. Johnson writes: "For six hours I was kept in the police-station in Beirut, but finally, through the intervention of the American Consul-General, I was permitted to go to the hotel, and we finally

embarked on an Italian steamer for Alexandria. With few exceptions, the treatment we received at the hands of the Turkish officials during our journey was not discreditable to them, considering the times through which the Empire is passing."

With the Troops in Mesopotamia

DEV. LEONARD A. DIXON, K Canadian, who has for several years been connected with the Y. M. C. A. in India, is now engaged in work for the British troops in Mesopotamia. He writes: "The terrific heat, the desert marches, the swamp fighting, and the difficulties of transport, which make short rations occasionally unavoidable, have been some of the obstacles with which the men in France have not had to contend, but which have been only too real here. Furthermore, these hardships have not been offset by the social agencies at work at the bases as in France.

"'Y. M. C. A.' has proved to be a magic password among them all. Accommodation, equipment, transportation, in fact, nearly everything that we have required, has been granted to us. The men have also been equally enthusiastic. The greatest results of our work have been obtained through personal interviews. The weekly Bible classes, the Sunday evening "Hymn-Sings," the services in the hospital wards, and the distribution of khaki Testaments have opened the way for numerous personal conversations, in which the men have shown an eagerness to speak of the reality of Christ and His power."-Canadian Churchman.

Syrian Mission Property Safe

SOME time ago Ambassador Morgenthau sent for President Howard S. Bliss and Dr. Frank E. Hoskins of Beirut to come to Constantinople to consult over the intimations of the Turkish government in regard to mis-

sion schools. Threats had been made that an old statute, practically obsolete, would be enforced against the schools' compulsory attendance ofchapel and Bible study, and further threats were made that the government might compel all teaching to be conducted in the Turkish tongue. These two restrictions, the missionaries realized, would practically stop the work at Beirut. Through Mr. Morgenthau's influence, the Turkish government permitted American schools to open under certain conditions. In spite of these concessions, however, further difficulties are feared. Whether or not newer and more strenuous demands may be made by Turkey at any moment can not now be forecasted. The Presbyterian Board feels that if it can hold its mission property in Syria and elsewhere throughout the Turkish empire, in spite of governmental aggressions, it will be doing well.

Turkish Educational Laws Modified

THE new lurkish cancel which were issued when the Capitulations were abrogated have been recognized as likely to prove a very serious hindrance to the work which missionaries are carrying on in the Turkish Empire. This is particularly true of those which have to do with the compulsory teaching of the Turkish language and the teaching of religion. In an effort to secure some modification of these restrictions, representatives of missionary work have been to Constantinople and have been granted a hearing by the Turkish government through the kindly offices of the American Ambassador. conference there were representatives of the Beirut Protestant College, the Presbyterian Mission work, Robert College, the American Girls' College, the American Bible Society, and the American Board of Commissioners for Foreign Missions. As a result a temporary arrangement was agreed to touching these laws. The points compromised are as follows:

- 1. The government demands the religious exercises and instruction shall be optional for non-Christians, but may be obligatory for Christians.
- 2. That Turkish shall be taught to Ottomans in the first year only.
- 3. That while the new laws touching the discussion and abrogating of previous agreements and firmans stand, the work shall go on, the United States Ambassador protesting.

These concessions will enable the mission work to be continued and will enable the missionaries to deal with local officials under authorization of the highest courts in Constantinople which will save them from many annoying delays and obstacles.

Conditions in Palestine

THE Christian pilgrimages to the sacred sites in the Holy Land have ceased, and Terusalem and all the other communities in Palestine which depend so largely upon this traffic for their income have been hard hit. What with the presence of the locusts and the absence of the travelers, plus war times, the Holy Land has had a taste of real The monks and priests in famine. charge of the Christian shrines, such as the Church of the Holy Sepulcher, the Garden of Gethsemane, the Church of the Nativity at Bethlehem, etc., have mostly been French and Italian Roman Catholics or members of the Russian Church. These, together with the teachers of the Franciscan and Jesuit and Dominican schools, have all been driven from the Empire, and warned that they are not to be allowed to return, even after the war. While the religieuse have been merely deported, other civilians of enemy nations have been interned, first at Damascus, and then later at Urfa, in upper Mesopotamia.-The Outlook.

Threats Against Robert College

THE OUTLOOK contains a very illuminating interview with an unauthority, called "The Man from Constantinople," in which it was stated that the Turks had threatened to take Robert College and the beautiful new Constantinople College for Women, both of which properties were built by American philanthropy and are owned in New York. In the crisis Ambassador Morgenthau quietly moved his own summer home to the College for Women and flew the Embassy flag above it, thus insuring the safety of one set of buildings. Then he arranged that, if Robert College could not be saved otherwise, it should be used by the American Red Cross, with American missionary doctors in charge. The "Man from Constantinople" said that he believed that many more than half a million Armenians had been killed, outside of the army, and that Talaat Bey boasts of it even to the American Ambassador. He cynically and shamelessly declares that he means to get rid of the Armenian question by getting rid of the Armenians. Nothing less than the extermination of the race is his object; and he and Enver Pasha have been heard to say that they will do the same to the Jews and the Ottoman Greens, and then, as a grand finale, to the Germans!

EUROPE—BRITISH ISLES

African Bishops Reply to Kikuyu Statement

THE Bishops of Mombasa and Uganda have announced their decision to cooperate with non-conformists within the limits defined in the statement of the Archbishop of Canterbury. The announcement was elicited by a circular letter signed by the six clergymen who convened the meeting reported in the October Review. It will be remembered that those present pledged themselves, before renewing

their subscriptions to foreign missions or making further collections on their behalf, to obtain in every case an assurance that the practises of admitting members of non-Episcopalian churches to Holy Communion or to preach in the pulpits of the Church will not be permitted within the sphere of the Mission to be supported. The Bishop of Mombasa's reply is addrest to Prebendary Boyd, Vicar of St. Paul's, Knightsbridge, who in his recent pamphlet, "Facing Kikuyu," commits himself to the statement that the most ignorant lay reader preaching that which is untrue is to be preferred in church pulpits to the most cultivated Nonconformist minister preaching what is true! Bishop Peel concludes: "I can well understand 'the feeling of unrest and anxiety among churchmen in England who are trying in ten thousand ways to nullify the Reformation, and to arrive at the condition of things in 'Church' affairs which obtained in England before the Reformation, barring the supremacy of the Pope."—C.M.S. Review.

The C. I. M. in War Time

THE effect of the war upon the work of the China Inland Mission has been of a somewhat unique nature. With many societies the actual fields of missionary operation have been directly affected, with the result that in some cases local effort has had to be suspended through the withdrawal of workers or their internment, but the China Inland Mission has had the great advantage of laboring in a neutral sphere. This is a subject for which the mission is particularly grateful.

But, while the field of operations has been neutral, the work at the home bases and in the *personnel* of the workers has been most intimately involved. In this respect the problems and difficulties have been of a peculiarly searching nature, and as Secretary Broomhall puts it, nothing but a miracle of grace could have saved the mission from serious divisions. The China Inland Mission is not only an interdenominational, but an international organization, enrolling workers from 22 different countries. The love of God, which alone has been able to draw workers from so many lands, to labor together under one banner, has not failed even in these most difficult days to keep those workers united in the spiritual service of evangelizing China.

The missionaries from Continental countries are supported by funds raised in their own lands, so that the financial question does not arise in the relationships of the mission. Prayer is asked that love may prevail, for there are not a few Chinese converts who are closely watching to see if the spirit of Christ is sufficient to conquer the war spirit in those who profess to be followers of the Prince of Peace.

THE CONTINENT

The Y. M. C. A. in France

M. R. OLIVER H. McCOWEN, the Indian National Council Secretary for Burma, is in charge of the great work of the English Y. M. C. A.'s with the British Expeditionary Force in the north of France.

He has contributed to *The Young Men of India* a racy account of his work, from which we quote the following items:

Every branch of the service is being looked after: the fighting men—cavalry, infantry, and artillery—the Army Service Corps, who have done such splendid work in this war, the Army Ordnance Corps, the bakers, who send 500,000 loaves to the front daily, the laborers and the mechanical transport—all these look on the Y. M. C. A. as their own.

In the hospital camps in the large Y. M. C. A. marquee, comfortably

boarded, bedecked with flags, and set out with comfortable deck chairs, the men are being helped to forget the horrors and pain of the past, and are building resources of strength and nerve for a further part in our great task.

The Distress in Serbia

THE Bible Lands Missions' Aid Society is continuing its work of relief of the sufferers in Serbia, and increasing demands are being made upon it.

The main relief work is being done from the headquarters of the Society at Monastir, the center of a vilayat bearing the same name, which consists of 300 to 400 towns and villages. No other relief fund is at work in the whole of this large area.

The chief sufferers are refugees from villages destroyed in 1912, when cattle, grain, argricultural implements, and all household effects were looted.

In Monastir alone there are some 8,000 destitute persons, including refugees from more than thirty villages. Many of them are suffering from illness caused by two and a half years of semi-starvation, while large numbers are in a state of extreme debility, which, failing relief, can only end in a lingering death. There are whole streets of families in this condition.

Mohammedanism in Petrograd

THERE is a mosque under construction in Petrograd, not far from the Troitsky (Trinity) Bridge over the Neva. It is a massive granite building, relieved by a dome of cerulean tiles and a blue-tiled entrance porch. There are three minarets from whence the ears of the "Orthodox" will in days to come be jarred by the call to Moslem prayer. The whole building recalls Samarcand. The building was partly given by the Emir of Bokhara which recalls the fact that Holy Russia as

well as Protestant England is a great Mohammedan power.

The attendents upon the mosque will be chiefly Tartars, of whom 15,000,000 are living under the Russian double eagle. The government of Kasan and the Crimea are the great centers of this population. These Moslems are, undoubtedly, a higher type than their co-religionists of Turkey. They are cleanly, abstinent from both tobacco and alcohol, intelligent, extremely energetic as traders merchants.-Record of Christian Work.

NORTH AMERICA

The Y. W. C. A. Jubilee

THE Young Women's Christian Associations of the United States are planning to celebrate in the month of February, 1916, the fiftieth anniversary of the opening in Boston of the first city association. Plans adapted to city, student, and country organizations have been developed, and the jubilee will be not only an opportunity for a review of the achievements of the past, but a time to make larger plans for the The one city association of 1866 has grown to 245, with a membership of 273,234, and there are also 721 student associations. The extension of the Association movement to the Orient has been one of the most striking developments of the period. Japan now has 20 associations, with six American secretaries, and 18 secretaries are at work in five cities in China.

Plans of the Commission on Missions

BY the constitution of the National Council the Congregational Commission on Missions has a continuous existence, half its members going out of office each two years The Commission, of which President King of Oberlin is chairman, will begin the work of the coming biennium on the basis of previous experience of members who hold over, reenforced by those recently elected.

Among the subjects to which the Commission is expected to devote its attention are the following: preliminary plans for the Tercentenary Fund, which is to be raised in 1920, a study of the field work of the various missionary societies and the relation of field and state organizations; a consideration of the problem of the various missionary magazines published by the denomination and the development of the Apportionment Plan. Sub-committees will make careful study of different topics and by meeting perhaps three times during the biennium the Commission as a whole can work over the reports submitted, and having reached a judgment on major matters will confide them again to the care of smaller committees for execution.

The Ministry in America

WHILE much has been written and spoken about the decrease of students for the ministry, Mr. Talcott Williams, of Columbia University, has been investigating the facts, with surprizing results. He declares that, from 1880 to 1910 the number of ministers has grown faster than the number of lawyers or physicians. In this thirty years, the United States census being witness, the number of ministers had increased from 64,698 to 132,988, or had more than doubled. Further, the number of theological students in the United States has doubled in thirty-three years. There were 5,242 in 1880 and 10,965 in 1913; while in Germany theological students have fallen off one-half in this generation, and in England the number has remained the same.

Church Assistants Organize

A NEW field for women who wish to devote themselves to Christian work is offered by the Congregational League of Church Assistants. The salaried women workers in the Congregational churches have banded together in an organization whose purpose is to add

strength to Congregational churches and to enable the members of the organization to make themselves more adequate to the demands of the modern church.

At the first meeting, which was held in Center Church, New Haven, in November, the following problems were presented as lying within the scope of the organization:

The training of adequate leadership for the Church; the development of the Church as the Father's House, the social center of the community; the reaching out into the community along many lines of social service; the fine art of guiding the unfolding life of childhood and youth.

The executive committee will plan definitely to present the challenge of this new vocation to the young women in the colleges.

A Chair in Christianity

WHILE giving large attention to Comparative Religion, the great seats of learning have in many cases passed by Christianity as a substantive study. So much has this been the case in America, that the president of a great university in the Middle States recently declared that a student might graduate from many of the institutions of learning in the land and yet be as ignorant of Christianity as if he had been educated in a pagan country. At length, there are indications of a turning of the tide, for a worthy example has been set by a small institution, Furman University, South Carolina, the trustees and faculty of which have set up a Chair of Christianity. Holding that Christianity is the salt of civilization, and can no more be excluded than can mathematics. It says to presumptive students: "If you object to a course in Christianity, go elsewhere. For our part, we are unwilling to give our degrees to students who have not had special instruction in the origin,

the documents, and the history of the Christian religion."

Presbyterian Women Leaders Confer

A NOTABLE gathering was held in Chicago, from November 10th to 18th, by representatives of the Presbyterian Woman's Boards of Home and Foreign Missions, the Woman's Department of the Freedmen's Board and delegates from the Synodical Societies, who assembled to consider matters of common interest at the home base.

A call to the conference stated its object in the following words:

"The tendency toward joint synodical presbyterian and local organizations has brought to the attention of the Woman's Boards of Foreign and Home Missions the need of such oneness of method as shall simplify the work all along the line. The insistent demands of the mission cause have indicated the need of a clearcut, definite administrative policy."

The conference had no power of decision on any matter, but agreed upon many recommendations to be considered, and, if possible, ratified by the various Boards represented.

Labrador Missionaries on Parole

A CTING under instruction from the Dominion Government, Captain Jackson of the Labrador coast brought with him to St. John's, Newfoundland, on his first trip southward in the summer, all the male Germans connected with the Moravian Mission in Labrador.

As a result of an interview which the captain thereupon had with the Minister of Justice at St. John's, and of the previous intervention of His Excellency the Governor and of the mission agent in that city, the missionaries and storekeepers who had been brought down were all allowed to return to their posts, but they were accompanied by three or four policemen. These had instructions to stay at the stations until the last ship visited

the coast in the autumn, when they were to return south.

At first the intention was, it seems, that these German members of the missionary staff on the coast should be interned; however, that was altered, and they have now been allowed to resume their work on parole. They went north on board the Harmony.

An Experience of Wu Ting Fang

THE Rev. Huie Kin, a Chinese Christian pastor in New York, was reading a daily paper. Seeing that a distinguished countryman of his was to be in New York over Sunday he telephoned him at his hotel inviting him to attend the Sunday service at his church.

The invitation was promptly accepted. After the service was over the guest said to the pastor:

"When I was a boy in China I was acquainted with some Christian people and I thought highly of Christianity. I had never identified myself with it, but, when I was appointed to America I decided I wanted to throw in my lot with Christian people there, and made up my mind that I would accept the first invitation which was given me to attend a Christian service."

There was a pause which was scarcely perceptible, then he continued:

"This is the first invitation I have had!"

The man who spoke was Wu Ting Fang.

This was not his first but his last Sunday in America. Before another Sunday had dawned this man, who had been Minister from China to Christian America, was on his way home.

Who can say what would have been the results if the invitation to go to a Christian service had been given him on his first instead of his last Sunday in America?—Woman's Work.

LATIN AMERICA

The Church of Rome at Its Worst

THE Bishop of Argentina, I Every, in an article to which The East and the West, of July, accorded the premier place, says some very pungent things of the Roman Catholic Church in South America, where he says that Church is admittedly at its "There is, unfortunately, no question as to the debased moral atmosphere of Latin American lands, and it is impossible not to hold the Church largely responsible. There is no Christian, nor partially Christian, public Integrity and clean living opinion. are not expected. Honor and truth There is a general are exceptional. lax attitude of tolerance toward everything, including vice. . . . Among the mass of the educated men faith is dead. Religion is a matter of custom, not conviction. The tone of the universities, which, of course, includes all the leading and professional men of the future, is frankly unchristian. It causes astonishment if any educated man is a true believer." In his judgment, the facts honestly studied would justify the viewing of South America as an open mission field, and he evidenly wishes that the English Church would so view it.—C. M. S. Review.

Hindus in the West Indies

THERE are in the diocese of Trinidad, in the West Indies, over 100, 000 Indians who have come there to labor on the sugar and other plantations. A large amount of successful missionary work has been carried on among them by the S. P. G., and as a result of an increased grant which the Society was able to make the Rev. Ramprasad Dubé, an Indian Brahman, was lately appointed to assist Mr. Ragbir in superintending the work which is being done among the Indians.

He wrote after his first visit to Prin-

ces Town: "I was glad to find that Mr. Paul Bhaktawar Das, the catechist, had done his best to keep up the Hindi service.

"A meeting of our catechists was held and the rector, at my request, attended and presided. Several important matters were discust, including extension of work, training of East Indian teachers and mission workers for the future, traveling expenses of catechists, etc. The rector told us that there were about 200 Indian children in four of the schools in the parish, but nothing was being done for them in their own language. Some of them attend the religious instruction in English, sit for the religious examination, and do well.

"The distinguishing feature of the meeting was the spontaneous request of the catechists for regular and systematic instruction in Hindi for themselves."

Bible Colportage on the Amazon

HE British and Foreign Bible Society is to have an oil-driven launch for the evangelization of the tribes of the 50,000 miles of navigable waterway on the Amazon and its tributaries. Hitherto, Bible colportage has been carried on from the regular steamers which ply up and down the great river, but these stop only at specified points so that thorough colportage of the region has been difficult. The new steamer, built at the modest cost of \$3,000, will be able to carry a ton of Bibles, sufficient food, water (for the Indians often poison the water of streams in order to kill the fish), and will be provided with sleeping quarters where the colporteur can protect himself from the dangerous insects which swarm about the river banks. Mr. Walkey, an Anglican missionary knows the Amazon thoroughly and is a qualified engineer, has cooperated helpfully in the venture. His theory is that by evangelizing the Indians of the waterways the Indians further in the

forests can be later reached by means of the Christianized tribespeople. The younger Indians of the region are largely able to read, having been taught, in many cases, in return for their services as rubber collectors. The Bible is the only literature in the vernacular accessible to them, hence they are always ready to buy it.—Record of Christian Work.

A Brazilian's View of Protestant Missions

A MISSIONARY was present at a meeting held in the Lapa theatre, when an audience of more than 200 people, representing all classes of society, listened to an address by a leading citizen on "The Return of the Prodigal Son."

He was a Roman Catholic, but when asked if the Americans had a mission among his people, he replied, "Yes, a twofold mission, to correct the abuses of the Roman Church and to give religious comfort to the people, that is, to give the masses the Gospel."

The missionary later went to visit him and offered to read to his mother, if she desired, some comforting words of the Savior. "After I reached Curityba, I sent him two pamphlets and received an appreciative letter. Some day some of those men and women I met will be the first members of the Presbyterian Church of Lapa."

"Saint Good Jesus of the Pardons"

A FEW miles from the town of Atibaia, in the State of S. Paulo, Brazil, there is a small, out-of-the-way village, where every year the Roman Catholic Church holds one of its most celebrated festivals in this part of the country. It is said that once upon a time an image of Jesus was discovered in a bamboo grove there and put by the priest in the church at Nazareth, near-by. But it did not want to stay there, so miraculously went back to the

bamboo grove at night. Then they put it in the church in Atibaia, but it wouldn't stay there either. So the priest announced that the only thing to be done was to build a church at the place where the image wanted to stay. The church was built, then one or two houses, and now after many years the place has grown up into a village.

But far more rapidly than the village, has grown the fame of the miraculous image, or saint, as they call it. From far and near the pilgrims attend and go through all sorts of idolatrous practises of fulfilment of vows. The saddest and most significant thing to a believer in Christ about the worship of this image is the name by which the people call it, "Saint Good Jesus of the Pardons." This is in itself a revelation of the ignorance of the people and an appeal for fuller knowledge of the real nature of Christ.—Christian Observer.

AFRICA

"What Would Jesus Do?"

OF what use are Christian Sundayschools in Moslem lands? A striking answer is given in a little incident related by an eye-witness to Mrs. Finney, one of the American missionaries in Alexandria.

An Australian soldier, who had been in the cafés and drink shops, was sauntering down the street when he was laid hold of by two gay and profligate women, one on each arm. Each was coaxing him. At that moment a bright Egyptian lad was coming from the opposite direction, and the soldier in an offhand way called out to him, "Boy, which one shall I go with?" The lad stopt a moment and then, looking straight up into his face, replied in clear, simple English, "What would Jesus do?" The soldier was so taken aback and so deeply touched that he flung himself loose, and running down the street, disappeared from view.

The British officer who noticed the

affair stept up and asked the lad where he had learned English, and was told that the boy was a pupil in the American Mission school in Alexandria and that this very verse had been explained by one of the teachers at Sunday-school.

Boys of the Munchi Tribe Seek Christ RITING from Salatu, Mr. A. S. Judd, of the Sudan United Mission, gives the following encouraging particulars of a movement which has just begun in one of the tribes among whom the society is at work:

"You will be pleased to know that we have had quite a movement among the boys here during the past few days. One evening a lad of 16 years of age came to see me; he wanted to follow the Christ. The next evening another came, and evening after evening I have had seekers after the way of truth until there are now twelve of the school-boys who have exprest their determination to follow the Master. Some are quite young, but three are approaching manhood, and they have given their testimony, very clear and definite, in public. They will be marked men now. The others, being younger, have not spoken in public, but they all take part in their own prayer meetings, and we have had quite a number of these. The boys have to spend much of the day on their farms, driving off birds from the ripening crops. On Sunday, as they could not get in for service on the station, they held a service out in the fields. This was their own idea. We shall have to give time to the training of these boys, for they will need much help."

Baganda Missionaries for the Sudan

HE Uganda Synod appealed for workers for the pagan Anglo-Egyptian Sudan, and a very speedy response has come from the Uganda Church. The Rev. A. Shaw, of Malek, on the White Nile, has been appealing

in Uganda for volunteers to go among the tribes of the Mongalla province, toward whom Islam is making rapid strides. The C. M. S. mission among them has now been in existence for 10 years, and still looks forward to its first baptism. Of African Moslems the people have seen many, often in high positions of trust and responsibility, but of African Christians they have come into contact with none. first to respond to the appeal were two boys in their third year at King's School, Budo, followed by a pupil teacher from Ndeje. At the communion service held for members of the Synod the Bishop appealed to the elder clergy and lay readers to send one of their number as leader of the new Mission. One of the oldest of the Baganda clergy, the Rev. Yosuwa Kiwavu, offered himself, notwithstanding his advanced age and the fact that he has already spent many years of exile in Busoga, the last two years of them in a remote and dangerous out-station, for the evangelization of which he volunteered to leave his comfortable home. It is little to be wondered at that such an example was emulated. In a few hours' time three other Baganda clergy and two lay readers also offered, of whom the two latter were eventually chosen to accompany Kiwavu and to travel into the Sudan with Mr. Shaw on his return journey.

News From West Africa

FOUR members of the West Africa Mission of the Presbyterian Board arrived in New York, December 15th, and reported that they received only courteous treatment in German Kamerun. Spanish Guinea and from the officials of the French and British cruisers who boarded their ship.

Before leaving Kamerun, the entire party pledged themselves to say nothing of military conditions in Kamerun. They were permitted, however, to tell anything regarding the missionaries

and the work. From the necessity laid upon them on account of the lack of foreign food, the missionaries have cultivated their gardens much more than in former years. One of the missionaries has succeeded in producing a plantain flour and a toothsome syrup out of a native cane. The industrial work has practically ceased because of a lack of cloth for making garments, of leather for making shoes, and a lack of demand for chairs and tables, and for building of any kind. While war conditions are irksome, and at times seriously interfere with the work, the greatest courtesy has been shown the American representatives.

The returned missionaries did not think that their comrades are in any danger.

The girls' schools are all closed, but the boys' schools are running, only with reduced numbers. The most striking of all the statements regarding the work is that the offerings while possibly not equalling those of former years, are remarkable, the people giving out of extreme poverty, and realizing the great need on account of war conditions.

THE ISLANDS OF THE SEA

The Puzzled Melanesian

A CORRESPONDENT writes in The Southern Cross Log:

"Readers may be interested to hear how, as far as one can judge, the catastrophe of the war apears to the mind of the ordinary Melanesian Christian. A thing that strikes one very much is his intense interest in it.

Next to his intense interest is his reserve about what he really thinks. His attitude as a Christian is hard to probe. Here are Christian nations all fighting together on an enormous scale. But war to him means murder, and murder he has learned is a sin, and utterly and entirely un-Christian. War means revenge, and revenge he knows

he must, as a Christian, try at least to get rid of from a heart only too ready to entertain it. Patriotism, selfsacrifice, calm courage as connected with war, are strange notions hard to Then he is told of hosunderstand. pitals, Red Cross work, mercy to all non-fighters, and so forth, and hearing this he looks at the pictures of fighting in Belgium! What is he to think? What can he possibly make of it all? Christianity is essentially to him the religion of peace and mercy. He can only think one thing: that the white man teaches one way and follows another. And so he keeps silent, because such thoughts are neither clearly formed in his mind, nor would he like to express them if they were."

Bible-work in New Zealand

THE British and Foreign Bible Society's latest report from New Zealand, has recently reached London. In a year, which included nine months of the great war, New Zealand has contributed to the B. F. B. S. no less than £2,382; this total contains a gift of £349 from the Otago Bible Society, but it takes no account of legacies from New Zealand, which have reached the record sum of £4,324. A New Testament was placed in the hands of each soldier of the New Zealand contingent, which has been fighting with such magnificent gallantry in the Dardanelles.

Hospital Ship for the Sulu Islands

ONE of the missionaries of the Episcopal Board in the Philippines says that the greatest advent of the past year in that mission has been the conjoint acceptance by the Philippine government and a private philanthropy in America of the proposition submitted by Bishop Brent for a hospital ship for the Sulu Archipelago. It is hoped that this institution will be a center of instruction and healing to 200,000 natives.



The China Mission Year Book for 1915. Edited by D. MacGillivray. 12mo. 586-252 pp. With new missionary map of China, 20x22 inches. \$2.00, net. Christian Literature Society, Shanghai, China, 1915.

The China Mission Year Book has come to be looked upon as an institution—a servant of the cause of Christ and of progress in China.

Volume six contains an immense amount of valuable information not only on Christian progress but on the political, commercial, educational, and social development of China. Many of these chapters are contributed by specialists and all are carefully edited. Dr. Arthur H. Smith writes the survey for 1914 and the story of Christian churches in China.

There are also sections on Meetings of Federal Councils, on the distribution of missionaries, the post-office as an evangelizing agency, social service in China, Woman's Work in China, and a full list of over 400 missionaries and 80 foreign missionary agencies in China and Formosa. The statistics are informing but incomplete. The map in three colors is a unique production prepared by the China Continuation Committee. It shows the various mission centers with 1 to 5, 6 to 15, 16 to 25, 26 to 50, and more than 50 missionaries respectively. Other marks indicate the unoccupied cities distinguished according to their size and importance. The railroads—in operation and proposed—the canal and trade routes are also marked. The parallels of latitude and longitude are omitted. These with a key to mission stations would greatly add to the value and usableness of the map.

The Students of Asia. By Sherwood Eddy. 12mo, 223 pp. Student Volunteer Movement, New York, 1915.

The students of to-day are the leaders of to-morrow and Mr. Eddy has wisely devoted his life to bringing the message of Christ to the students of Asia. India and China he has held remarkable evangelistic meetings at which thousands have been enrolled as enquirers. In the present volume he studies the countries of Asia from the students' standpoint, the present intellectual awakening, the new student life and ideals; the student leaders in India and China; the successful methods employed in student work and the present call of Asia to Christian America and England. The appendices deal with the contrasts between orient and occident, moral instruction in Japanese schools, typical questions asked by Japanese, and the religions of China.

Mr. Eddy's book will be especially helpful to the students of North America. It is more of a general presentation than a detailed study of the subject, but it is an inspirational message drawn from actual contact with Asiatic students.

Missions and Leadership. By J Campbell White, LL.D. 16mo. 192 pp. 50c. N. Collier Printing Co., Wooster, Ohio, 1915.

Dr. White is well-known as the organizer and for many years the general secretary of the Laymen's Missionary Movement. He is a clear thinker and forceful speaker and has won a right to speak on missions and leadership—as he has done in these lectures delivered in South Carolina. First he declares and gives facts to show that the present second decade of the twentieth century is "the decisive decade in missions." He

points out that service to God and man is the only life purpose worth while and that knowledge of world conditions and spiritual forces is essential to power. In the chapter on money and the kingdom, Dr. White is especially at home. He makes figures talk. The final appeal for personal service in the missionary cause is a stirring and convincing argument for more thorough consecration to Christ. He concludes: (1) "The World Field is the only field; (2) The Great Commission is the only commission; (3) Man is God's chosen steward and messenger."

My Lady of the Chinese Courtyard. By Elizabeth Cooper. Illustrated, 8vo, 162 pp. \$1.50, net. Fred'k A. Stokes Co., 1915. Chinese women are just emerging from obscurity. They are showing their strength and are worthy of study. Miss Cooper bases her revelation of the women and home life of China on letters written many years ago, so that the volume does not reveal the new women being produced by modern civilization and missions. The vast multitudes of China have not changed very much, but they are changing.

In the form of two series of letters as written by the wife of a high Chinese official to her husband, the author pictures the thoughts and conditions of Chinese women of the higher class. It is a secluded life, with many families under one roof—parents, children, mother-inlaw, son's-in-law, and grandchildren. The wife, kwei-li, turns finally from the Chinese gods to Christ and in Him finds peace.

Beautifully illustrated and well written, this illuminating story is well worth reading by young missionaries going to China and by those at home who desire a glimpse of the inside of upper-class Chinese homes.

The Most Vital Mission Problem of the Day. By the Rev. Frederick Schwager, S.V.D. 12mo Mission Press, Teckney, Illinois, 1915. A small volume, hardly more than a bound pamphlet. This is a translation, by the Rev.

Agatho Rolf, O.M. Cap., of a German The author of this is a Roman Catholic and of course he considers the whole mission problem from that viewpoint. Of the seven chapters, four are devoted to comparisons between Roman Catholic and Protestant missions in Asia and to a critical discussion of the "Defects of Protestant Mission Methods," "Modern Tactics of Protestants in the Proper," Mission and "Protestant Methods Awakening Missionary It would be quite easy for Protestant critic to make midable list of the defects of Roman Catholic Missions. Nevertheless Father Schwager's small book is wholesome reading for Protestant missionary workers. It is well for us sometimes to see ourselves as others see us. The viewpoint of the author is distinctly continental, as distinguished from British and American. His pre-suppositions materially affect his judgment, but he is an able man and evidently intends to be fair and honest. A reader who does not understand the currents and cross-currents of life in Asia, might get a wrong impression from Father Schwager's chapters, but the foreign missionary secretary and the foreign missionary himself may find this little book interesting and suggestive.

Working Women of Japan. By Sidney L. Gulick. Illustrated, 12mo, xiv-162 pp. 50 cents. Missionary Education Movement, New York, 1915.

Dr. Gulick gives us here the first extended treatment of the increasingly important theme, the working women of Japan. A reviving Buddhism, under the stimulus of Christian ideals, has renewed its ancient interest in some forms of philanthropy, but the serious problems of industrialism have awakened little concern, except among Christians. The conditions of women in domestic and agricultural employments, the more than 1,000,000 factory girls, the 30,000 geisha, the 50,000 shogi, are set forth in useful detail. The closing chapter is devoted

to the Matsurgama Working Girls' Home, the remarkable enterprise of Mr. Shinjiro Omoto, which is illustrating to the community and to the government one phase, at least, of the Christian solution of the problem of the working girl.

Historic Churches of Mexico. By Mrs. John Wesley Butler. Illustrated, 8vo, 258 pp. \$1.50, net. The Abingdon Press, New York and Cincinnati, 1915.

Mrs. Butler's description of twoscore churches, noteworthy as ex-Mexican ponents of the legends and traditions of their ecclesiastical system, is of value to the tourist in search of Spanish architecture and local color. To the student of mission fields and faiths this record of the visions and miracles upon which these churches have been founded and of the credulity of their worshipers is a revelation of the Roman Catholic Church in that country. The conclusion is inevitable that the Mexican people have received stones for bread. hungry sheep look up and are not fed."

Bahaism and Its Claim. By Samuel G. Wilson, D.D. 8vo, 298 pp. \$1.50 net. Fleming H. Revell Co., 1915.

Bahaism claims to have somewhat similar relation to Islam as Christianity has to Judaism. It is founded on Islam, but has advanced to broader and higher spiritual ideals under the lead of a new teacher. Bahaism is far from Christian and it would be well for those who are lenient toward it in England and America to read this revelation.

The Future of South America. By Roger W. Babson. Map. 12mo, 407 rg. \$1.50, net. Little, Brown & Co., Boston, 1915.

Latin-America is in the public eye. It is a coming continent. Mr. Babson deals with its great commercial future, taking up in detail the conditions in each separate country in turn. The suggestions to those having trading interests in South America are of particular value. Populations and educational conditions are indicated briefly, but social and religious conditions are scarcely mention-

ed. Missionaries and religion in Santo Domingo are referred to as follows: "Just what work Christian missionaries are doing among these people I do not know; but certainly there is a great opportunity, at any rate; the great needs of the hour are education and religion. Until both come this will continue to be the most backward portion of the Western Hemisphere."

Introducing the American Spirit. By Edward A. Steiner. Illustrated. 12mo. pp. \$1.00, net. Fleming H. Revell Co., 1915.

Professor Steiner is never dull. He is always original and thought-compelling, and his latest volume is worth reading. Americans will here see themselves as others see them; foreigners will see America as a loving adopted son sees his foster-mother country. The description of America and the interpretation of the American spirit is given in the form of a bright, entertaining narrative. A German director and his wife are guided through the whirl and beauties of American life and scenery with a running fire of criticism and repartee that reveals the failings and excellencies of the land and the people.

Along the Trail. By Sarah G. Pomeroy. 12mo. 96 pp. 40 cents, net. Fleming H. kevell Co., 1915.

Juniors will be greatly interested in this collection of pen pictures of Indians, Pilgrim fathers, Eskimos, Negroes, mountaineers and foreigners in America. It is full of life and color, and seems more like a collection of traveltales than a text-book.

The Revelation. By Arno C. Goebelein. 12mo. 208 pp. 50 cents, net. "Our Hope," New York, 1915.

The most obscure book of the New Testament is the most fascinating to those who study it with a key to unlock its treasures. Mr. Goebelein has given us both an analysis and an interpretation that are worthy of careful study. The imagery, the prophecies, the meaning all require deep study, and it is not surpriz-

ing that there are different interpretations. Mr. Goebelein recognizes the various "schools" and himself looks to the future for fulfilment. The Scarlet Woman he accepts as picturing the Papal system and the thousand years as following the destruction of world by empires and the personal return of Christ. It is a study Biblical and spiritual with abundant reference to history.

Blood Against Blood. By Arthur S. Booth-Clebborn. 12mo. 176 pp. 50 cents, net. Charles C. Cook, New York, 1915.

The writer, a son-in-law of General William Booth of the Salvation Army, makes a vigorous and impassioned protest against war. It is a tremendous indictment, and calls for careful consideration on the part of Christians. Whatever the motives for human warfare, its methods are unchristian and brutish,

Christian Psychology. By Rev. James Stalker, D.D. 12mo. 281 pp. \$1.25, net. Geo. H. Doran Co., New York, 1915.

While many of us do not agree with Dr. Stalker in all of his statements and conclusions, missionaries and students will find these studies valuable. relate to the various faculties and senses, and their influencee on morals and religion. The volume is written in Dr. Stalker's own clear and forceful style

Overtaking the Centuries; or, Modern Women of Five Nations. By A. Estelle Paddock. Pamphlet. 40 cents, paper; 60 cents, cloth. National Y. W. C. A., New York, 1915.

The Y. W. C. A. work has been reaching out to the women of all nations. peculiar field, history, methods and excellent results are here given in brief but interest-compelling form.

NEW BOOKS

China Mission Year Book, being "The Christian Movement in China," 1915 (Sixth Year of Issue). Edited by Rev. D. MacGillivray, M.A., D.D. 12mo, xi-586, 252, lvi pp. \$4.00. With Map. Christian Literature Society for China, Shanghai, 1915.

The Students of Asia. By Sherwood Eddy. Illustrated, 12mo, 223 pp. Student Volunteer Movement, New York, 1915. My Lady of the Chinese Courtyard. By Elizabeth Cooper. 12mo, xvi-262 pp., Il-lustrated. \$1.50, net. Frederick A. Stokes Co., New York, 1915.

Sketches From Formosa. By the Rev. W. Campbell, D.D. F.R.G.S. 6s. Marshall

Bros., Ltd., London, 1915.

A Short History of Japan. By Ernest Wilson Clement. Illustrated, Map, x-190 pp. University of Chicago Press, Chicago, 1915.

Missions and Leadership. By J. Campbell White, M.A., LL.D. 16mo. 192 pp. 50 cents, net. Presbyterian Committee of Publication, Richmond, Va., 1915.

The Inspiration of Responsibility and Other Papers. By the Rt. Rev. Charles

H. Brent. 12mo, 236 pp. \$1.50, net. Longsman, Green & Co., New York, 1915. Fifty Years' Ministry, 1865-1915. Memories and Musings. By the Rev. Wm. Cuff. 1s., net. Baptist Union Publication Department, London, 1915.

Their Call to Service. A Study in the

Their Call to Service. A Study in the Partnership of Business and Religion. By Philip E. Howard. 16mo, 157 pp. 60 cents, net. The Westminster Press, Philadelphia, 1915.

The Reign of the Prince of Peace. By Richard Hayes McCartney. 12mo, 160 pp. Charles C. Cook, New York, 1915. The Kingdom in History and Prophecy. By Lewis Sperry Chafer. 12mo, 159 pp. 75 cents, net. Fleming H. Revell Co., New York, 1915. New York, 1915.

Children in South America. By Katherine A. Hodge. Illustrated. 12mo, 128 pp. 1s. 5d., net. Oliphants, Ltd., Edinburgh, 1915.

The Second Missionary Adventure. By Warren H. Wilson. 16mo, 32 pp. 35 cents, net. Fleming H. Revell Co., New York, 1915.

Church Finance. A Study of Wrong Methods and the Remedy. By Frederick A. Agar. 12mo. 108 pp. 50 cents. Missionary Education Movement, New York. 1915.

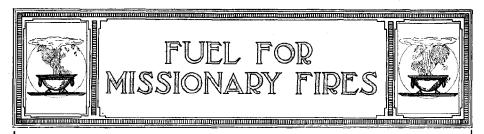
Was It Worth While? The Life of Theodore Storrs Lee. By Some Friends of His. 12mo. 178 pp. Illustrated. 50 cents, net. Association Press, New York, 1915. How to Live. Rules for Healthful Living

based on Modern Science. By Irving Fisher and Eugene Lyman Fisk, M.D. Illustrated, 12mo, xxiii-345 pp. \$1.00, net. Funk & Wagnalls Co., New York, 1915.

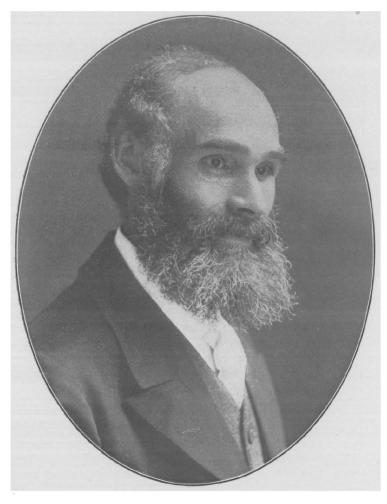
The Negro. By W. E. Burghardt Du Bois, Ph.D. 254 pp. 50 cents. Henry Holt Co., New York, 1915.

A Woman in the Sahara. By Helen C. Illustrated, 350 pp. 6s., net. Gordon. Heinemann, London, 1915.

Sav-ge Man in Central Africa. A study of Primative Races in the French Kongo. By Adolphe Louis Cureau. Illustrated, 351 pp. 12s. 6d., net. Fisher Unwin, London, 1915.



- 1. Many of the new officials in the Mexican Government are Protestants, and many native young women, trained in mission-schools, are being employed to institute educational reforms. (See page 186.)
- 2. The results of forty-four years patient labor and sacrifice in the American Mission at Van, Turkey, seems to have been obliterated by the recent massacres, but the missionaries who have been driven out are eagerly waiting to return to rebuild the work. (See page 169.)
- 3. About two million Russians, now war prisoners in German and Austrian camps, are definitely accessible to the Gospel message through evangelical literature, as never before in history. (See page 161.)
- 4. The Government of Yucatan, Mexico, has taken steps to eliminate the Roman Catholic clerical influence from politics. Roman Catholic churches are deserted, while the kindness of Protestant missionaries to the sick and wounded has opened many hearts, and large and attentive audiences come to hear their message. (See page 163.)
- 5. It is estimated that, of the 50,000,000 people in South America, there are 40,000,000 who have never had the Gospel of Christ so presented to them that they have understood it and the real claim of Christ upon their lives. (See page 221.)
- Intoxicating liquors, which cause the "modern demon-possession," have been cast out of seven more states in America by laws in force January 1, 1916. Eighteen states now are lined up for prohibition. (See page 223.)
- 7. Young Armenian girls have recently been put up for sale as slaves to wealthy Turks in Constantinople, according to a correspondent of a Swiss paper. The prices ranged from \$1.60 up. (See page 227.)
- 8. The war promises to remove one of the great hindrances to the evangelization of Syria and Turkey—namely, lack of good roads and railways. These are now being built rapidly for army transportation and will later become highways for the Gospel. (See page 163.)
- 9. A men's religion club in Philadelphia has enrolled 110,000 members in the past year. Its progress and methods are being watched with the greatest interest by leaders in all denominations. (See page 167.)
- 10. A remarkable revival has recently been experienced in Suchowfu, China. The foundations were laid when the Christians prepared for the meetings by prayer-groups and by special study of the work of the Holy Spirit in the book of Acts. (See page 201.)
- 11. A Student Volunteer Gospel team from Peking University, China, recently started out drest in khaki uniforms and pith helmets, with banners and drums, hymn-books, Bibles, and stereopticon, to conduct an evangelistic campaign in various Chinese villages. Crowds greeted them everywhere. (See page 232.)



THE REV. DAVID BARON-A HEBREW CHRISTIAN

Director of the Hebrew Christian Testimony to Israel Mission in London, England. David Baron was born in Suwalki, Russian Poland, in the year 1855. His parents were pious, orthodox Jews. When a lad he went to England, where he has since lived for over forty years. In England he first read a copy of the New Testament, and became a believer in and a follower of Jesus Christ. He was connected with the Mildmay Mission to the Jews for sixteen years after his conversion; but in 1893 the Hebrew Christian Testimony to Israel was founded, and Mr. Baron became a director with the Rev. C. A. Schonberger, brother-in-law of the late Adolph Sophir. This mission is devoted to preaching and teaching the Word of God by word of mouth, by pen, and by life. The workers are Hebrew Christians. Three missionaries are now working in Europe under difficulties, one of them in Russia ministering funds sent for the relief of the distrest Jews, another in Germany, and another in Hungary.

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B SIGNS - OF - THE - TIMES B

OPPORTUNITIES AMONG WAR PRISONERS

NE great reason for working and praying to keep the United States out of the European war, if it can be done righteously, is the position of influence now offered among the citizens of all the warring na-Never in history have there been so many prisoners of war at Russia alone claims to have one time. over one million German and Austrian prisoners of war, and the Central Powers claim some 2,000,000 Allied captives. There are in addition the prisoners held in France, England, Italy, and Egypt—a total of probably four million men who are shut up in enemies' prison camps with no comforts of life, little to do, almost nothing to read, and much to think These prison camps offer an for unusual opportunity Christian

service—such as may never come again.

The International Y. M. C. A. has been able, through its representatives in Europe, to obtain the consent of the British, French, German, and establish . Russian governments to tents in many of the prison camps, where work is conducted along educational and social service lines. The result has been most gratifying in developing a healthful life and spirit among the prisoners and good will toward the ideals represented by the Young Men's Christian Association.

The unusual opportunity to reach the Russian prisoners in Germany with the Gospel of Christ has lead a group of American Christians to form a "Committee for Gospel Work Among War Prisoners." There is an executive committee, including Dr. W. I. Haven, secretary 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.

American Bible Society, Mr. D. M. O. Shelton, the president of the National Bible Society and the editor of the Review. The treasurer of the fund is Mr. Edwin M. Bulkley, of Spencer, Trask & Company, Bankers, 25 Broad Street, New York.

It is well known that the Orthodox (Greek) Church in Russia has always strongly opposed evangelical work in the territory of the Czar. Princes and peasants have had no real privilege of hearing the Gospel because of ecclesiastical and governmental regulations. Now, however, over two million Russians of all classes are shut up in German and Austrian camps and welcome any It is an unusual oppordiversion. tunity to give them copies of the New Testament and evangelical tracts in their own language. Since the Y. M. C. A. workers are unable to undertake this direct evangelism, the American Committee has been formed for distinctively Gospel work. The way is open, since the German government has granted permission for the distribution of Christian tracts and Testaments. A Russian prisoner also expresses the desire of many hearts in a petition recently received, which being translated reads:

I have the honor most humbly to request you to please send to us, Russian war-prisoners, spiritual literature and explanations in the Russian print, to the following address:

Besitzer Friedrich, Heinrichsdorf, bei Bischdorf, Rossel, Ost Preussen.

DIMITRY SIDONOFF. (A Petition.)

There is a time in the affairs of men at war which, taken at the flood, leads on to God; neglected—but let it not be neglected. The New Testa-

ment in Russian is ready for distribution, many suitable evangelical tracts have been translated, men are ready, and only the funds and the prayers of Christians are needed to lay foundations on which will be built the temple of God for times of peace.

THE OUTLOOK IN MEXICO

NORMAL conditions are gradually being restored in Mexico under General Carranza, altho peace has not yet returned. While the Constitutional troops are seeking to eliminate Villa, the Red Cross workers are endeavoring to stamp out the epidemic of typhus fever. The number of cases is variously stated at figures from 5,000 to 70,000 in Mexico City alone.

Most of the Protestant mission workers have returned to their posts, so that schools and churches are again being opened. Everywhere the American missionaries have received a hearty welcome, and report greater openings for evangelical work than before the series of revolutions. It is a remarkable fact that, in spite of the location of Northern Presbyterian missions in disturbed districts, none of the mission property has been destroyed.

The new government has shown decided friendliness to Protestants, and has appointed a number of leading Christians to positions of importance in the national and state governments. A leading member of the Methodist Church, Professor Andrés Osuna, is the new Commissioner of Education for the Federal District.

The kindness of missionaries and other Christians toward the sick, starving, and wounded has opened many hearts. A revival of religion in Yucatan is reported, with eager and attentive audiences. Prof. R. A. Brown, of Merida, writes:

"To one who knows Mexico of five years ago, the first striking change is the absence of the clatter and bang of innumerable bells of the almost innumerable Catholic churches. I have been in the country thirty days, and have not seen one man, woman, or child go in or out of a Roman church. Every one that I have seen, from cathedral to country chapel, is tightly shut by order of the government. Some Catholic friends started to mass the other Sunday morning, but could find no church open. It is said that some are kept open, for it is not the aim of the revolution to do away with religion, but with the political intrigues of the clergy and their exploitation of poor, ignorant people. The new government seems determined to extirpate every vestige of clerical power in politics, and it has the middle classes with it, heart and fist.

"Last week the great, aristocratic church of Merida was swept clean of its last idol, and turned over to the Students' League of Yucatan for its assembly room. A certain Mexican, whose hands were still covered with the dust of the idols he had been helping to smash, said to a friend of mine, 'We saved a few images, which we are going to take to the public schools, and standing them up before the children, say, "Here you see what a santo looks like, and now you see how he can be destroyed," then with a hammer the image will be pounded to pieces before the eyes of the children."

There is, of course, no alliance

whatsoever between the Mexican government and Protestantism, but, as one of the officials writes: "The present political leaders are very friendly to Protestant Christians because of their sound character, intelligence, and high principles. Surely the good men who are products of missionary work in Mexico are having the best of opportunity to reform the people and their institutions."

Many Catholics are asking why their temples are closed and the evangelical churches continue their services without hindrance. Some people's eyes are opening to the truth, and they are beginning to surmise that there may be a better way than the only one they ever really knew. Without doing injustice to the Roman Catholics of Mexico, it is hoped that the Evangelical Christians will have a benevolent and predominating influence in the regeneration of Mexico.

THE NATIONAL MISSIONARY CAMPAIGN

GREAT audiences of men are reported in attendance at all the conventions of the Laymen's Missionary Movement. In Chicago there were 4,557 paid registered delegates from over twenty denominations. In Boston there were over 1,000 delegates from one denomination alone. In Fargo, North Dakota, with a population of only 20,000, there were 1,300 delegates.

The results of these conventions are most encouraging. Not only are men awakened to their responsibility for Christian work at home and abroad, but in many churches systematic mission study has been inaugurated, and every-member canvass

programs for the increase of gifts. After the Chicago Convention there was a week of missionary education for six Episcopal churches, and an every-member canvass showed an increase of \$10,000 in gifts for congregational expenses and for missions. New members were also added to the churches.

Here are some of the results reported from a few of the conventions already held:

Ninety-five per cent. of the delegates to the Boston Convention were laymen. Only 125 ministers registered as delegates.

The Columbia, S. C., Committee arranged with the railroads of South Carolina, to hang two campaign posters in every railroad station of any importance in the state.

The number of towns represented at the Boston Convention, outside of Boston, was 95. A total of 435 churches was represented in the 2,592 delegates at the Boston Convention.

A Baltimore woman and her daughter decided to buy an automobile, and had looked at various makes and consulted agents; but after the Baltimore Convention, they decided to put \$600 into the support of a missionary and defer the purchase of a motor-car.

Many denominations cooperated in the conventions. The number of delegates shows a gain of 57 per cent. over the conventions of 1906, and each pays two dollars for registration. Much preparatory work had been done by denominational conferences, by teams of laymen in surveys of the convention districts, in rallies of the churches, by advance agents in the convention cities, and also by a group of commissions on

the problem of local church efficiency. The permanence of the work is provided for by the organization of "follow-up" committees in every convention area.

Great preparations are being made for the National Convention in Washington, D.C., in April.

AMERICAN HOME MISSION LEADERS IN CONFERENCE

HOME and foreign missionary leaders hold their council of spiritual peace and war during the second week in January, when reports are given by various committees, and plans are made for further progress. About four hundred gathered in New York for a preliminary dinner on Monday evening, January 10th. During the following three days the Home Mission Council met in Madison Square Presbyterian Church, and some 250 delegates went to Garden City, Long Island, for the Foreign Missions Conference.

Many important phases of the social and religious life in America were discust by the home mission officials of all denominations.

The Indian problem was presented by Rev. Henry Roe Cloud, the Winnebago Indian, who told of his new institute at Wichita, Kansas, where ten young men from ten different tribes are in training for leadership. A Hungarian pastor from Toledo described the growth of his church from nothing to five hundred members in five years, and of \$20,000 gifts from their poverty. Dr. Powell, of Louisville, a Southerner, made a plea for his negro neighbors.

Dr. Perry, the Home Mission Council's representative in mission work at ports of entry, reported the effort to introduce team work among the fifty-six missionaries at Ellis Island. Dr. Warren H. Wilson reported the advance in the field of the rural church, Dr. Herman F. Swartz, the appeal of the city, Dr. H. P. Douglass an account of the remarkable cooperation between denominations in Porto Rico.

An important action was the approval of the move by representatives of five denominations in Utah looking toward complete cooperation in that state. Baptists, Congregationalists, Methodists, Presbyerians, and Episcopalians, have entered agreement that all questions bearing on the location and relationship of existing mission churches shall be submitted to a committee of three national secretaries, whose decisions shall be final. All questions as to the location of new missions are to be passed upon by a joint state commission of the denominations concerned, whose approval shall be a prerequisite to action. There shall also be an annual conference of the five bodies for the study of common problems.

This is the direct result of the work of the "Neglected Fields Survey," undertaken some years ago by the Home Missions Council.

The United Missions Committee which was appointed by the Foreign Missions Conference and the Home Missions Council to act as a bond of union between them and for cooperation with interdenominational bodies, presented the first annual report. One of its early undertakings will be to study in missionary finance, education publicity, recruiting and placing these studies at the service of all

mission boards. It is hoped that economy of effort and increased value may result from a study up of these subjects by the united committee.

The united study committee reported that the book of studies for next year will be "The Two Americas," a text-book so constructed as to combine foreign and home mission interests.

AMERICAN FOREIGN MISSIONS

URING the year 1915 the gifts to foreign Missions, reported through the Protestant organizations, show an increase over the previous of \$2,186,628 (see insert). This includes an increase of \$423,-300 received for investment and \$300,000 increase for relief work. The Canadian missionary societies on account of the war, show a decrease in Foreign missionary contributions of \$92,703. Nothing is reported for investment but \$39,800 was given for famine and similar relief work. The spiritual results of the war are however very marked in Canada as pointed out by Dr. James Endicott.

The foreign missions conference represents 40 boards, 9,000 missionaries, and an annual expenditure of \$17,600,000. A few years ago the annual budget of the conference and its committees was \$5,000, while today it is \$70,000, including the \$50,000 grant of the Rockefeller Foundation.

One of the most stirring sessions of the conference was spent in the study of the unoccupied fields of the world. The great unoccupied and unclaimed areas of South America, Africa, and Asia were shown on a large map, and the condition of these people was described by various speakers. Nineteen hundred years

after Christ, 275,000,000 human beings do not know of the Savior of the world. Charles R. Watson, F. S. Brockman, J. Campbell White, Robert E. Speer, John R. Mott and Charles H. Patton spoke to various phases of the theme. The question was debated as to whether "adequate occupation" of a given field is to be measured by the specific presentation of Christ to every individual residing there or by the establishment of a native church strong enough to proceed independently to the evangelization of its own people. All agreed with Dr. Speer, that the foundation and cultivation of a native self propagating church does not exclude the fundamental purpose of the missionary to preach the gospel to all people in every land.

Another thrilling session was on the war and missions. This was devoted largely to the condition of German missionaries interned in lands controlled by the Allies. A committee of the conference has sent to these and a few French missionaries, for their personal needs, about \$30,-000, gathered from the various boards.

The Board of Missionary Preparation reported that they have in preparation a series of authoritative books on Confucianism, Buddhism, Hinduism, Islam and Animism, for the use of missionaries whose work is to be with people of these religious systems. A movement is on foot for the coordination and possible consolidation of mission publishing plants throughout the world. One of the greatest encouragements is in the gradual progress toward cooperation.

BRITISH MISSIONARY FINANCES

\\/ HILE the gifts to benevolent and missionary objects America have increased during the past year, the strain of the war and its many resulting needs has naturally caused a falling off in the income of many societies in Great Britain. Two years ago the London Missionary Society decided on a line of policy in order to avoid retreat and This involved a reducwithdrawal. tion in the annual expenditure of \$32,500, and an annual increase in income for a period of three years of \$50,000 a year, which was the minimum required to finance its existing work with a clean balance-The churches endorsed this decision by supplying the first instalment of \$50,000 in the first year. Then came the war, and an immediate shrinkage of income, which has, unfortunately, coincided with a large falling off in legacies. At its December meeting, the Board faced a probable deficiency of \$125,000 for the year ending March 31st, and voted a minimum reduction in expenditure for the succeeding year of This will involve the entire closing of its mission in Calcutta, established nearly one hundred years ago, which has twelve European missionaries, important highschools for girls and boys, teachertraining work, and villagers' boarding schools. The Mirzapur Mission, involving five missionaries and a large Indian staff for educational and evangelistic work, is also to be given up. Other extensive relinquishments are proposed in New Guinea and the South Seas. The only thing that can avert this catastrophe is an adequate response on the part of the Society's

constituency before March 31st. May the way be provided for the continuance of these important missions.

AMERICAN CHURCH STATISTICS

THE statistics for churches in the United States for 1915 have been gathered by Dr. Henry K. Carroll of the Federal Council of the Churches of Christ in America. These figures show a total net gain in communicants of 653,640—not as large by 128,000 as the gain reported a year ago. A loss of 150 churches is perplexing, unless it is due in part to union movements such as that of the Cumberland Presbyterians with the Presbyterians (North).

The total membership churches is given as 39,380,718, of whom 14,049,063 are Roman Catholics (including children). Jewish congregations report 143,000 heads of families in which there are probably 700,000 members, where are the other 2,000,000 Hebrews in America? Dowie's Christian Catholic Church is evidently dying and The Christian refuses information. Scientists have given no returns for members since 1907. The largest Protestant denominations are the following:

	Ministers.	Churches.	Commu- nicants.
Baptists (North)	8,290	9,575	1,252,633
National Baptists	13,806	16,842	2,018,868
Congregational	5,923	6,108	771,362
Disciples	6,161	8,494	1,363,163
Methodist (North	.18,813	28,428	3,657,594
Methodist (South)	7,203	16,787	2,072,035
Presbyterian (Nor	th) 9,560	9,881	1,495,157
Presbyterian (Sou	th) 1,850	3,438	332,339
Protestant Episcop	al. 5,538	8,061	1,040,896
Ref. Ch. in U. S	1,213	1,759	320,459
United Brethren	1,875	3,507	339,215

The largest denominational Protestant family is the Methodist, which reports 7,472,108 members (in 16 bodies). The next is the Baptist,

which counts (in 15 bodies) 6,307,-055 communicants. All Presbyterians number 2,104,039 (12 bodies), and the Lutherans (in 20 bodies) number 2,434,184 communicants. The largest gains are given for the Methodists (144,079), and the next for the Baptists (130,838), while Roman Catholics report 187,795 increase. Lutherans show a 10,786 decrease. In 25 years the net gain for Protestants is nearly 12,000,000 and for Roman Catholics 7,817,000, or over 100 per cent.

THE STONEMEN'S FELLOWSHIP

GROWING seriousness and in-A terest in religion has been reported from many parts of the United States as well as in Canada. Great Britain, and the Continent. One remarkable example is in the "Stonemen's Fellowship," a men's church club which was organized some time ago by the rector of Holy Trinity Church, Philadelphia. Since the "Billy" Sunday campaign a year ago, the membership has grown to about 110,000 men, perhaps less than half of them of the voting age. The members are from many different Christian bodies or members of none, but are bound in close fellowship, meeting for prayer and Bible-reading. While founded by an Episcopal rector, the movement has spread into many other denominations.

Naturally there has been serious opposition to the movement, which started in a Protestant Episcopal church, and there are grave dangers that beset it—one of which is that a loose sort of membership in the Fellowship will be looked upon as equivalent to full confession of faith in Christ.



COMING EVENTS



March

1st to 3d, 5th-Laymen's Missionary Movement Conv., Little Rock, Ark. 1st, 3d, 5th-Laymen's Missionary Movement Conv., San Diego, Cal. 1st, 3d, 5th-Laymen's Missionary Movement Conv., Columbus, Ohio. 3d-50th Birthday Celebration of the Young Women's Christian Association. 5th to 8th—Laymen's Missionary Movement Convention, El Paso, Texas. 5th to 8th-Laymen's Missionary Movement Convention, Oklahoma, Okla. 7th—The 80th anniversary of the birth of Bishop Thoburn of India, 1836. 8th to 10th, 12th—Laymen's Missionary Movement Conv., Ft. Worth, Texas. 12th to 14th-Laymen's Missionary Movement Convention, Harrisburg, Pa. 12th to 15th—Laymen's Missionary Movement Convention, Houston, Texas. 12th to 19th—Christian and Missionary Alliance Conv., Pittsburg, Pa. 19th to 21st—Laymen's Missionary Movement Convention, Worcester, Mass. 22d to 24th, 26th-Laymen's Missionary Movement Conv., Scranton, Pa. 22d to 26th—Baptist Young People's Missionary Conf., Ft. Worth, Texas. 26th to 28th-Laymen's Missionary Movement Convention, Binghamton, N. Y. 29th to 31st, Apr. 2d-Laymen's Missionary Movement Conv., Syracuse, N. Y.

April

7th—The 375th anniversary of the sailing of Xavier for India, 1541. 9th to 12th-Laymen's Missionary Movement Convention, New York, N. Y. 9th to 12th-Laymen's Missionary Movement Convention, Brooklyn, N. Y. 22d—The 110th anniversary of the landing of Henry Martyn in India, 1806. 26th to 30th-Laymen's National Missionary Congress, Washington, D. C. 27th—The 40th anniversary of the sailing of Mackay for Uganda, 1876. Apr. 30th to May 2d—United Brethren Missionary Conf., Bowling Green, O.

May

1st—The 100th anniversary of the birth of Fidelia Fiske, of Persia, 1816. 8th—The 100th anniversary of founding of the American Bible Society, 1816. 14th—The 25th anniversary of the death of Bishop Valpey French, 1891. 17th to 22d—Southern Baptist Convention, Asheville, N. C. 21st—The 25th anniversary of the death of James Gilmour, Mongolia, 1891.

2d-The 15th anniversary of the death of George L. Mackay, Formosa, 1901. 2d to 5th-Inter-Church Conf. on Christian Cooperation, Atlantic City, N. J. 6th to 16th-Y. W. C. A. Student Summer Conference, Blue Ridge, N. C. 7th to 14th—Conf. of missionaries of Pres. Ch. in U. S., New York. N. Y, 23d to July 3d-Y. W. C. A. Student Summer Conference, Seabeck, Wash. 23d to July 3d-Y. W. C. A. Student Summer Conference, Silver Bay, N. Y. 26th to 30th-Convention Anti-Saloon League in America, Indianapolis, Ind. 26th to July 6th-Missionary Education Movement Conf. Blue Ridge, N. C.

STATISTICS OF THE PROTESTANT FOREIGN MISSIONARY SOCIETIES OF THE UNITED STATES AND CANADA, 1915

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STATISTICS GATHERED BY THE HOME BASE COMMITTEE OF THE FOREIGN MISSIONS CONFERENCE

							FORRICK	Mission	IADIES.			7	1 1				1	1 1		1				l	1 1	
NAME OF ORGANIZATION (Abbreviated)	Date of Organization	Total Home Income (Dollars)	Total Income from the Field (Dollars)	Ordained (not Phys.)	Риче	CIANS:		.	Special Short Term and	Assistant Total	Total Native Workers	Total Force in the Field	Stations	Out-Stations	Organized Churches	Communicants	Communicants Added during Year	Sunday Schools	Pupils in Same (inc. Teachers)	Golleges, Theological Seminaries, Training Schools	Pupils in Same (inc. Teachers)	Other Schools	Pupils in Same (inc. Teachers)	Hospitals	Free Dis- pensaries	Foreign Countries in which Missions are Sustained and Number of Missions
1. Canada			<u> </u>		<u> </u>						<u> </u>						1		<u> </u>							
Mission Society, Church of England in Canada‡ Mission Society, Methodist Church, Canada Foreign Mission Com. Presbyterian Church, Canada	1912 1902 1824 1844	\$113,884.68 140,487.92 243,824.46 458,719.20 338,542.74	(b)7,005.66	17 57 67	2 3 14 16 5	4 2 3 9	1 20 11 30		32 20 10 63	. 57 . 187 . 244	50 128 477	315 721	19 20 35	180 (b)81 473 165	71 74 24	9,928 (b)1,476 12,499	(b)255 1,253 131	552 (b)77 101 22	13,288 (b)4,623 4,715	1 2 18 1	636 970 687 11	252 11 (b)100 191 48	9,738 (b)3,045 18,147 2,515	5 3 (b)7 12	5 2 (b)9 22 12	India, South America. Japan, China, India, Palestine, Egypt, South America. China, Japan. China, Formosa, Korea, India, Trinidad.
Other Organizations (18)		1,295,459.00	20,851.70		40	30	62	[292		-	2,251	- -	899	169	23,903	2,180	752	22,626	26	2,304	602	33,445	28	50	
Less deductions on account of duplications		177,911.43		3		7		66	72	. 148		148		• • • •										···	<u> </u>	
Net Totals		1,117,547.57 39,809.18 15.00	20,851.70	213	40	23	62		220		1,283	2,103	144	899	169 	23,903	2,180	752	22,626		2,304	602	33,445	28 	50	
Totals, Canada, 1915	****	1,157,371.75 1,252,075.19	20,851.70 24,047.17		40 41	23 16	62 33		220 219	. 820 . 770		2,103 2,366		899 866	169 163	23,903 26,386	2,180 3,546	752 708	22,626 24,565		2,304 3,494	602 654	33,445 27,256	28 27	50 41	
Am. Advent Miss. Society	1863 1865 1814 1842	615,565,95 22,904.00 1,364,268.28 11,886.12	231,170.88 1,127,693.00	4	14 1 37	7 17 2	227	4	81 6 74 5 2	15 717	55	1,902 70 6,771 24	127	440 7 4,814	766 10 2,841 3	21,879 900 314,671 122	3,583 50 14,590	1,105 10 4,664 4	27,593 1,000 216,986 158	14 2 34		234 12 2,344 5	10,774 500 80,062 134	7 26	22 60 1	Africa, Asia, Australia, Europe, South America. China, Japan. Burma, Assam, South India, Bengal, China, Japan, Africa, Philippines, Europe-China, Java, Africa, South America.
Foreign Miss. Board Southern Baptist Con Foreign Miss. Board Nat. Baptist Con. † Gen. Miss. Board Ch. of the Brethren Miss. Board of the Christian Church	1845 1880 1884 1878 1875	11,886.12 537,076.66 21,312.23 114,720.82 19,667.34 330,495.29	1,045.00 995.92 46,830.86	117 2 18 5	11 3 	2		119 1 16 5	2 3 16 2 32	288 6 55 12	651 44 172 22	949 50 227 34 947	59 26 12 5 39	819 25 63 28 217	382 23 16 19	33,584 39,985 1,486 1,192 15,193	6,589 23,173 123 114 3,025	594 25 54 38 311	23,959 463 1,878 3,437 18,107	17 4 1 	776 42 	322 9 64 99	8,057 403 1,622 6,106	 	5 26	China, Africa, Japan, Mexico, South America, Europe. Africa, South America, West Indies. China, India, Europe. Japan, Porto Rico. Japan, China, Tibet, India, Philippines, Africa, West Indies, Europe, Hawai.
Christian Wom. Board, Miss. Ch. of Christ (Disciples). ‡ American Board, Com. for Foreign Miss. Miss. Society Evangelical Assn. Am, Friends' Board of Foreign Miss.		120,667.62 1,101,570.47 40,565.09 74,157.61 19,310.57	11,057.25 367,391.00 1,728.23 17,422.25 341.30	22 166 7 16	36 1 3	4 17 2	25 10 1	18 203 8	28 8 9 34 4 2	82 695 25 91	189 4,777 56 (g)159	271 5,472 81 250 24	17 103 3 (g)32	61 1,458 40 (g)70 8	68 676 11 (g)35 6	4,713 80,844 1,403 (g)4,060 853	407 5,834 134 (g)233 44	83 1,452 63 (g)65 32	5,110 85,769 3,475 (g)5,351 2,670	2	3,424 83 (g)242	1	2,576 80,259 250 (g)5,297 123	3 29 1 2	10 45 1 2	India, New Zealand, Africa, Mexico, South America, West Indies. Africa, Turkey, India, Ceylon, Japan, China, Philippines, Micronesia, Mexico, Japan, China, Europe. Palestine, Japan, China, India, Africa, Mexico, West Indies, Alaska, Guatemala. Japan.
Foreign Miss. Board, German Evang. Synod of No. Am Bd. For. Miss. Gen. Synod Evang. Luth. Ch., U. S. A. ¹ Bd. For. Miss. Gen. Council Evang. Luth. Ch. No. Am. ¹	1884 1837 1869 1890	45,529.34 114,002.61 107,676.30 27,500.00	1,778.24 30,209.00 15,015.00 736.00	12 21 15		3 1	1 1 1	6 17	6 16 11 2	58 39	277 858 484 14	301 916 523 26	6 11 10 4	68 883 6	8 606 350 3	2,213 17,209 12,686 325	51 1,803 792 41	365 243 12	2,472 23,233 7,335 400	1 6 2 2	16 121 178	65 351 262 1	3,896 11,825 8,760 520	2 2 1	3 3 3	India. India, West Africa, South America. India, Japan, Burma. Japan.
No. America. 1	1899 1890 1890 1902	15,428.70 99,119.68 25,000.00 32,214.87 40,114.79	534.37 911.85 1,307.16 370.00	26 5	 1 2		 3 2 2	7	3 21 7 10 5	21 36	62 (b) 25	20 254 83 61 85	13 6	12 100 36 (b(34	9 24 16 (b)6 5	532 4,531 1,300 (b)1,407 161	(c)147 291 390 (b)240	16 49 4	1,600 2,176 542 	7 4 (b)2	184 (b)63	2 38 (b)29 5	65 (b)599 89	1 1 (b)1	2 1 (b)1 5	Porto Rico. China, Madagascar. China. China, Alaska. China, Persia.
Bd. For. Miss. Gen. Conf. of the Mennonites of No. Am Board For. Miss. Methodist Episcopal Church Home and For. Miss. Dept., African Meth. Epis. Church;	1863 1819 1844	51,957.81 10,624.73 1,588,755.29 16,840.42	848,052.00 4,215.83	70	 39	 5	1 59	2	1 1 59 3	901 75	11,300 552	125 59 12,201 627	130	58 5 1,390	5 2 2,367 146	210 150 194,381 17,426 30,139	52 40 7,237	7,204 120 636	466 334,036 1,226 35,009	3 43 6	108 3,237 547 600	44 9 2,763 	1,540 460 91,676 12,437	32 	1 2	India. India, China. China, Japan, Korea, India, Philippines, Africa, Malaysia, South America, Africa, West Indies, South America. [Mexico, Europe. China, Korea, Japan, Brazil, Mexico, Cuba, Africa.
Gen. Miss. Bd., Free Meth. Ch., No. America Bd. For. Miss. Methodist Protestant Church Woman's For. Miss. Society, Meth. Protestant Church Miss. Soc. Wesleyan Meth. Connection of America	1846 1882 1879 1891	797,691.42 56,029.41 25,535.10 14,730.53 18,378.21	65,845.35 2,722.98 7,156.05 447.00	20 3	10 2 	3	13 8	27 3 2 4	36 1 30 6 6 4	93	208 76 36 9	903 301 82 46 23 29	6	95 59 	591 26 10 4 2	2,453 1,436 279 100 5,590	440 236 50 	56 72 8 4	3,544 4,082 602 300 1,200	2 1 3	79 438 80	72 6 12 3	1,523 552 564 70		2 1 1	Africa, India, China, Japan, West Indies. Japan. Japan, China. Africa, India. West Indies. West Indies.
Board For. Miss. Presbyterian Ch., U. S. A	1837 1856 1861 1820	5,300.00 2,262,061.15 46,859.63 344,503.77 522,515.59 1,152,250.00	716,579.00 (g) 5,046.00 230,966.00 56,422.00	11 59	79 5 7 19	26 2 4 3 5	12 75 9 16 53	443 2 16 68 117	91 26 10 3 79 58 79	1,302 47 284	5,863 75 1,221	7,165 122 1,505 1,567 1,528		1,678 27 569 983 419	859 3 146 105 180	143,306 818 44,919 30,107 21,362	17,281 (g) 48 3,770 4,059 2,474	2,910 25 355 543 317	183,656 810 23,017 30,264 18,083	. 7	1,755 125 1,340 479	23 428 261 329	64,223 1,068 28,470 12,375 10,248	70 3 6 14	95 6 15 	China, Japan, Korea, India, Philippines, Persia, Siam, Syria, Western Africa, Soutt Syria, Asia Minor, China, Cyprus. [America, Mexico, Chinese, Koreans India, Egypt, Egyptian Sudan. Africa, Brazil, China, Japan, Korea, Mexico, Cuba. Africa, China, Japan, Brazil, Mexico, Philipines, Alaska, West Indics.
Gen. Miss. Bd. Pentecostal Ch. of the Nazarene. Bd. For. Miss. Reformed Ch. in America (Dutch). Bd. For. Miss., Reformed Ch., U. S. (German). For. Miss. Society, United Brethren in Christ Scandinavian Alliance Miss. of No. America	1832 1838 1853 1897	28,238.94 289,970.30 134,572.11 104,222.17 44,033.53	14,400.00 13,706.00 17,461.00	15 34 19 22 39	11 1 1	7 3	4 6 1	13 34 22 22 22 30	14 41 14 35	42 131 61 63 104	759 140 174	86 890 201 237 104	6 16	6 312 98	13 57 23 102	365 6,072 2,619 6,432	413 388 800	29 304 79 116	690 12,629 4,786 7,199		33 1,043	21 257 6 47	204 13,655 214 1,669	11 2 	1 10 2 8	South Africa, Japan, India, Mexico, Cape Verde Islands. China, Japan, India, Arabia. China, Japan. West Africa, China, Japan, Philippines, Porto Rico. Japan, India, Transvaai, Venzuela. Turkey, South America, Central America, West Indies, Mexico, China, Korea,
American Bible Society	1816 1889 1860	334,054.00 190,243.63 91,167.19 4,906,099.63	10,628.00 457,036.32	415	1 41	 7 91		647 1,2	88 23 1 45 4	271 31 2,567	459 142 7,856	730 173 10,423	99 5 534	455 172 786	89 284	6,212 75,875	968 19,243	127 1,058	6,215			148 17 2,661	3,641 94,818 698	 3 48 6	 11 44 5	Turkey, South America, Central America, West Indies, Mexico, China, Roles, Japan, Egypt, Arabia, Siam, Philippines, Hawaii, etc. West Central Africa, India, China, Japan, South America, Palestine, Philippines, India, China, Japan. [West Indies.]
Educational, Medical, etc., Organizations (21)		422,485.27 18,359,874.17	72,657.00 4,524,305.48	-[[25 371	·[-	113 833 3	48 3,318 3,0	80 155			355 60,283	- -	16,303	11,041	1,151,500	119,715	23,186	775		24,439		562,022	286	416	
Less deductions on account of duplications		1,793,091.50	3,174.82		15	54	8		11 4			1,888	137	4	7	393	1,953	679	5,267	12	461	1,123	37,974	13	19	
Net Totals		16,566,782.67 664,823.38 405,013.18	4,521,130.66	2,803	356	160	825		69 151		48,718	58,405	2,174	16,299	11,034	1,151,107	117,762	22,507	1,138,608	589	23,978	13,501	524,048	273	397	
Totals, United States, 1915		17,636,619.23 16,916,535.99	4,521,130.66 4,211,943.27		356 362			2,913 2,4 2,734 2,3		9,677						1,151,107 1,413,781			1,138,608 1,141,203				524,048 465,062		397 377	
Totals, United States and Canada, 1915		18,793,990.98 17,168,611.18	4,541,982.36 4,235,991.44		396 403			3,175 2,6 2,546 2,5		9,969		60,712	2,219	16,105		1,439,857			1,166,518	606	55,412	12,969	557,493 492,368 308,870	314	447 423	

Represents one-half of the totals given for a biennial period. For work in China only.

(g) Statistics incomplete.



NEAR VAN, ON THE BORDER, BETWEEN RUSSIA, PERSIA, AND TURKEY Mount Ararat in the background and a Turkish fort in the foreground

Thrilling Experiences in Van

BY A MISSIONARY WHO PASSED THROUGH THREE MASSACRES



AN is a city situated on the eastern shore of an intensely blue lake, near the southeastern corner of Turkey in Asia. This beautiful

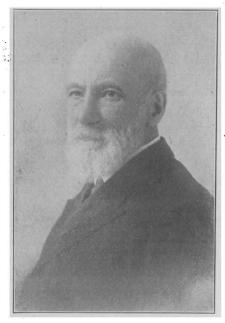
body of water 5,500 feet above the sea, is picturesquely located among mountains that lift their heads from five to eight thousand feet higher, into the region of perpetual snow. Three of the peaks are extinct volcanoes and from the mountain immediately behind the city, we can see the hoary crest of old Ararat, 17,400 feet high. On the summit of Mt. Ararat converge the boundaries of Turkey, Persia, and Russia.

The many cuneiform inscriptions found on the rocks around Van, have been recently deciphered, and tell of the races which dwelt about

them 2,500 years ago. One of these inscriptions was cut high in the rock above the city, by Xerxes the Great, while on his march toward Greece, 500 years before the Christian era.

Of the many races that have dwelt and battled among these mountains, only three remain—the Armenians, Kurds, and Turks. From remote antiquity, Van has been a loved center for the Armenian race, who for centuries have here held their own against Persian fire-worshipers and other foes. During all these centuries the Armenians have maintained their loyalty to the Christian faith, despite persecution and oppression.

Tho they have been enslaved by their rulers, even Islam has, to some degree, protected and appreciated them. It has remained for this twentieth Christian century, boasting of its progress and its *kultur*, to permit the Turks and Kurds to attempt, with fiendish cruelty and in cold blood, to wipe out the ancient and honorable



DR. GEORGE C. RAYNOLDS OF VAN

Armenian race from the face of the earth.

American Mission

Van became a missionary station of the American Board in 1872, when Henry S. Barnum, Joseph E. Scott, and George C. Raynolds located in that city. The prejudice of Armenian National Church against Protestants, was still much in evidence, and considerable persecution was suffered by those who were willing to identify themselves with the new movement. The missionaries themselves shared like experiences. One Sunday, when I had gone to a near village to hold a meeting, the whole population followed

me through the length of the village, hooting, throwing snowballs and stones, and pouring dry manure on my head from the roofs. Finally, I reached the house of the headman of the village, who gave me shelter, and with difficulty restrained the pursuing crowd. Some of the young men who joined our missions were turned out of their homes, while several violent attempts were made to prevent the marriage of our young men to non-Protestant girls.

The bitterness between the National Church and the Protestants in Van was, however, never so deep as in places where the work for reform in the earlier days was new.

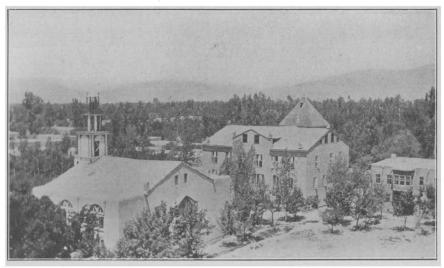
Good feeling was greatly enhanced after the massacre of 1896, when large sums were given for relief of distress, the major part coming through the missionaries, and a small part being sent directly to the Head of the Armenian Church. A joint committee was formed, and held weekly meetings to administer this relief. This collaboration did much to break down prejudice and to induce mutual acquaintance and confidence. American work has enjoyed the confidence of the people as is evidenced by the patronage given to our schools. in which from twelve to fourteen hundred names have been enrolled in Van itself. Several hundreds have also gathered in village schools.

There has been little monotony in our work in Van. During the seventies the Russo-Turkish war brought the zone of conflict near, and the Kurdish troops often made us feel as if we were in a hostile camp. Outlying Armenian villages were plundered by these Kurds while on their way to the city to join the army, and again,

a few weeks later, by the same doughty fighters, who, after receiving their arms, deserted and straggled back to their homes.

In the spring of 1882, I had occasion, with the Rev. George C. Knapp, of Bitlis, to attend a meeting of our local home missionary society at Moosh. On our return toward Bitlis I was leading my horse down a little hill when I saw three armed

they wanted, blindfolded us, bound our hands and feet and left us. Before long I was able to free my hands, staunch the flow of blood and liberate my companion. We made our way to the next village, where I recovered my horse and found in my saddle-bags my pocket surgical case. With a little help from my assistant, I patched myself up and we mounted our horses and rode

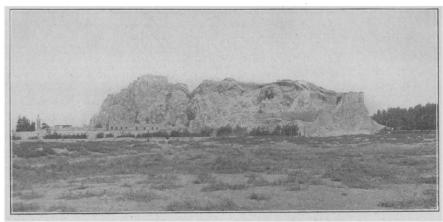


SOME OF THE BUILDINGS OF THE AMERICAN MISSION IN VAN

In these buildings were protected and fed thousands of Armenians and, later, thousands of Turks
and Kurds, during the present conflicts and massacres

Kurds coming up the path, one having in his hand a sword, which he was waving. All three were singing as they do at their weddings. With no thought of evil, I kept on my way till near enough to shake hands, when without a word, the bearer of the sword began slashing me over the head. I was at too close quarters to flee or resist and he continued his exercise till blood was flowing freely from my head and hands. Then they dragged us both to the bushes, where they took what

on the eight hours to Bitlis. The American Minister at the Porte demanded the punishment of the Kurd, and indemnity for our suffering, but tho the Kurd was banished, the demand for indemnity was ignored, and I almost forgot the claim. Twenty years later, after considerable American property had been destroyed by soldiers during the massacre of 1895, the American government emphasized its demands for indemnity and I was surprized to receive notice from the Department of State that \$2,500 was



THE CASTLE ROCK, JUST OUTSIDE THE CITY OF VAN

waiting my order in the United States Treasury on this indemnity account. Just at that time our Van Protestant community was trying to build a church, and with great self-denial had raised \$1,000 toward it. With \$1,500 from the indemnity we were able to complete the church, which we hence sometimes call "The church that the Kurds built."

From 1882 till 1894 our work grew slowly in size and influence. Medical work did its share in advancing the cause of Christ and we could feel that the Gospel was gaining a foothold among the community.

Then an unlooked for catastrophe befell the Armenian people. In the summer of 1894, among the mountain fastnesses of Sassoon, a few miles southwest from Lake Van, occurred the first act of the fearful massacres of the nineties. So strict a censorship was established that it was several months before the world knew what had happened. The following summer, at the request of the British Ambassador at Constantinople, I spent some months in this region administering relief funds

which had been sent from England to reinstate the small surviving remnant—about one-quarter—of the Armenian people. The district was absolutely devastated, not a roof remaining anywhere except on three stone churches which could not be burned. We fed the returned refugees till their crop of quick-growing maize had ripened, and helped them rebuild the ruined houses, and supplied them with material for clothing.

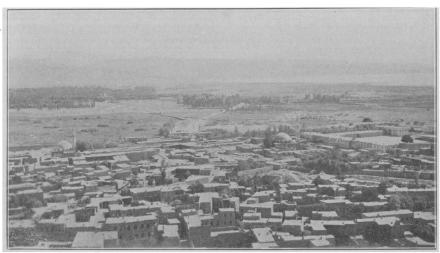
Alas! while we were at work in that valley, the far greater and more general massacres of 1895 were being enacted throughout the land, causing the smaller Sassoon affair to be forgotten.

The turn of Van city came in June 1896, when the orgy of blood and plunder continued for a whole week. It began with a bugle call from the castle, and closed with proclamation officially sent to the Head of the Armenians, then my guest, and through him was announced to the ten or fifteen thousand people who had sought safety within our compound. At that time the slaughter

of thousands left other thousands of helpless orphans thronging the streets of city and village, and opened a new sphere for our exertions. The result was the American Orphanage, which was begun through a contribution from Alsace, the present battlefield of Europe, and enabled us to provide for our first 25 boys and 25 girls. Then the Lord raised up new friends from all the continents and the islands of the sea, till the 50 children had become 500, so that during the fifteen years of its continuance, nearly a thousand shared the benefits of the institution. All the children were taught both booklearning and trades, while the ablest and most promising were carried through high school. Many of them have continued their studies in colleges and universities in Turkey, Scotland and America, and have taken positions of influence in our mission schools and college, and in America. The fruit of those fifteen years' of orphanage work is, therefore, something for which to be profoundly grateful.

The years immediately following the massacre were practically famine years at Van, but the suffering of the people was relieved by generous contributions from Europe and America and the missionary labors were greatly increased by the work of love in distributing the funds and superintending the industrial work.

The medical department of missions has recently taken a prominent place as an auxiliary of evangelistic work. But when I joined the Eastern Turkey mission, I was sent as physician for the missionaries, as it was not then thought wise to pay much attention to the treatment of the people. From the first a part of my time was, however, given to native practise, but often for considerable periods the whole work of the station rested on me, and I could not do much medical work. Since the coming of Dr. Ussher in 1900, the Gospel of healing has come to its own among us. Dr. Ussher has



A BIRD'S-EYE VIEW OF VAN AND THE LAKE, FROM CASTLE ROCK



INNOCENT VICTIMS OF TURKISH MASSACRES
Armenian village school children and teacher in Van

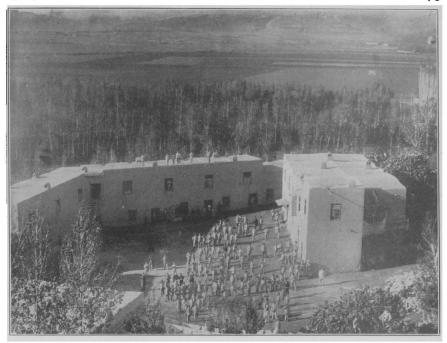
built and equipped a large hospital, open without distinction to Turk and Kurd, Armenian and Yezeed, according to their need. We believe that many who have come for bodily healing have also found healing for the soul. Many who have been converted prefer to maintain their connection with the Gregorian Church, where they have exerted a powerful leavening influence. Even some intelligent Moslems who have been treated in the hospital have gone forth with the Bible in their hands, proclaiming to their friends the blessing it has brought them.

The Present Massacres

In the last six months the trying experiences of the past years have culminated in the wiping out of our work, at least for the present, the destruction of the city and the Armenian villages, and driving out of the Armenian population to starve and die in foreign lands.

To explain how this has come about, we need to take a retrospective glance at recent Turkish history.

When nearly a century ago, our missionaries began their work in Turkey, the Moslems were the ruling class, and while they permitted Christian races to remain, it was only as rayas, downtrodden and outraged, and enjoying none of the rights of Oppression had brought citizens. such ignorance and degradation as to induce a sort of stupid contentment with their lot. The missionaries gave to the Armenians the Bible in the spoken tongue and taught them to read it, established schools, broadened their outlook and gave them a desire for higher things. Then they became discontented with their lot. The



A PLACE OF REFUGE—THE AMERICAN MISSION PREMISES IN VAN

In the buildings of the Boys' School, thousands of refugees received protection and provision during
the massacres

ruling race was unwilling to change its policy, or to grant any better conditions, and so it was inevitable that a rebellious spirit should spring up in their hearts. Naturally more or less open revolutionary movements manifested themselves, tho the missionaries did not encourage these forms of expression.

Appeals were made to the powers of Europe to intervene and these appeals were more or less heeded, especially at the close of the Russo-Turkish war of the seventies. The treaty of San Stefano was framed so as to give to the Armenians considerable freedom, and in the treaty of Berlin, the rights of the Armenians were guaranteed by the well-known sixty-first article. Selfish interests, however, prevented the

powers from carrying out their agreements, and this article remained a dead letter. All this was not calculated to allay revolutionary activity among the Armenians. Sultan Abdul Hamid apparently determined to get rid of the Armenian question by getting rid of the Armenians, and the result was the fiendish massacres of the nineties. He found it too big a job and desisted.

With the revolution of 1908, and the coming of the Young Turkish party into power, bright hopes were awakened among the Armenians, but this hope was not fulfilled, and when the Allies were occupied, and Germany took Turkey as her ally, the rulers concluded that the present was the time to do what Abdul Hamid had found too great a task—the ex-

termination of the Armenian race. Were the Armenians then responsible for this persecution? Have they been justified in the revolutionary measures which they have adopted? If the Armenians had remained in the condition of apathetic ignorance, which prevailed when the American missionaries began their work among them, these massacres would probably not have occured. But when education had aroused the nation, this apathy could not continue, and it was inevitable that some effort to obtain relief should come. **Opinions** may differ as to whether their movements took the wisest form. Had the hopes held out by Mr. Gladstone been fulfilled, relief would have come in more peaceful guise. Certainly a race opprest and outraged as the Armenians were had a right to seek relief. It is equally certain that the Turks might have transformed discontented revolutionists into loval and useful citizens. No reasonable excuse can be framed for the Turkish government, for failing to do this.

Since the present war broke out, the Armenians have not given, so far as I can learn, any just cause for the ill-treatment they have received. They responded to the government's call to arms as obediently as any other class, and discharged their duties as faithfully. But the most unreasonable and exhausting levies were made upon them for feeding, clothing and equipping the army. Armenian soldiers were also discriminated against by their officers and were inadequately provided with food and clothing. They were told that they must obtain their own food from their homes, tho their children were starving. Soon their arms were

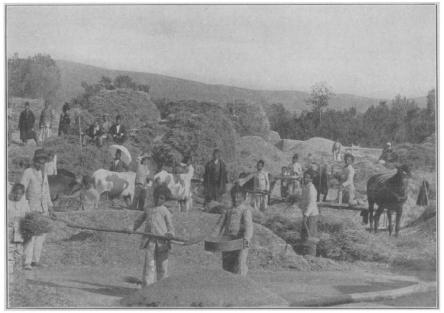
taken away from them and they were treated simply as slaves. Not infrequently soldiers were taken from the ranks and shot, no better reason being assigned than that "they might try to desert."

As long ago as November, 1914, it became evident that a policy of extermination had been determined on, which fully justified preparation for self-defense on the part of the Armenians. But so far as I can discover in Van, where the conflict began, no overt act gave any justification for the orgy of slaughter and devastation which began in April, Then without provocation, unsuspecting citizens to the number of 2,500, in the largest village of the Van Vilayet, were assembled at the government center, and brutally shot down. It was only after this revelation of the government policy, that the Armenians of Van organized themselves for self-defense.

Now began a new chapter of experiences for the Van missionaries. Their premises were near the center of the Armenian quarter. Neighbors felt that the American premises were the place of safety, and began to flock thither, bringing with them household goods and belongings. The missionaries had no disposition to refuse them shelter and each family gave up every inch possible in its own residence to these unexpected Seats were removed from school rooms and church, and hundreds of families crowded into these rooms. Outbuildings were filled, tents and shanties were erected. Refugees from the villages, mostly women and children, with now and then a man, crept in who had come in at night from mountain fastnesses, until more

than 5,000 human beings filled the compound. The Americans exercised the strictest care to avoid every act which might compromise the neutrality of their position, or might give any justification for attack on the United States flag. For five weeks the Armenians of the city held out against all the forces of the government. The stray shots which

however, were better informed, and a day or two before the Russians arrived, they raised the siege, to the astonishment of the beleagured Armenians, and precipitately retreated across the lake and over the mountains. The Armenians were jubilant, and in their turn issued forth to plunder and destroy in the Turkish quarters of the city. The thousands



ARMENIAN ORPHANS AT WORK ON THE THRESHING FLOOR IN VAN

constantly fell in our grounds might be considered accidental, but during the last two days a clearly intentional bombardment was carried on and the United States and Red Cross flags were shot down. Scores of bombs exploded in and around our buildings and, yet wonderful to relate, only two or three fatalities resulted.

The Armenians found both their ammunition and food giving out, and the longed-for news of Russian relief failed to come. The Turks,

of our guests returned to their homes, and the American circle anticipated relief from the strain which had been so long upon them.

Protection for Moslem Refugees

But before the premises were fully emptied, a yet more unexpected band of refugees began to seek admission to their places. The fleeing Turks and Kurds had left women and children in their houses, and the leaders of the Armenians sought shelter and protection for these Mos-

lems under our roofs, and more than a thousand came. Here was another call of God and the Americans gave them what welcome their circumstances permitted. Food was deficient but they managed to keep them from starvation until a Russian philanthropist visited Van and became interested in these people. He furnished funds for a little while, and hastened back to Russia to interest the Countess Tolstoi-daughter of the famous father-who responded to the call. The Americans did all in their power for the comfort of these unlooked-for guests. finding but very few among the Armenians willing to serve the ha-The crowded state of ted Moslem. the premises and the habits of the refugees made proper sanitation impossible, and some time before the Countess Tolstoi's arrival typhus broke out among them. In spite of the great risk involved the missionaries did not remit their efforts. members of the missionary circle came down with typhus, and one, Mrs. Ussher, died on July 15th. Her husband and Mr. and Mrs. Yarrow were too ill even to be informed of the event.

During two months after the evacuation by the Turks and the occupation of Van by Russian troops, the government was under control of the Armenians themselves. Turk and Kurd were conspicuous by their absence, and the people dreamed of a reestablished Armenia. But near the end of July they were rudely awakened by terrible rumors that the Russian army had been ordered to evacuate the district, while news was rife that Turkish troops were advancing on the place. Nothing remained for the poor people but precipitate flight across the border into Russia. Imagine what it means for a whole population, young and old, sick and well, to make a two hundred mile journey on foot across rugged mountains and barren plains, taking nothing with them save what they can carry, and leaving their household goods, their cows and their sheep behind them.

There we see a slightly built and refined music teacher, a pair of saddle-bags over his shoulders, carrying one baby in front and another behind, while his wife trudges by his side bearing a little food for the long journey. Another young teacher has secured a horse to make more comfortable his bride of a year, but he is compelled to see her die in childbirth, and is himself forced to excavate a grave and bury her with his own hands. In a mountain pass, three days march from the city, the fleeing thousands were fired upon by Kurds, and in the panic which followed, the few goods which the Americans were taking with them were thrown away.

What had the American circle been able to do? The two men had barely passed the crisis of their typhus, both having hovered for hours on the brink of the river of death. Nearly all the population of the city had departed. There were but three horses belonging to the station, and these would barely carry the sick and the children. The experiment was tried of using the cows to carry a little food and bedding, but these aristocratic mission cows resented such indignities and scattered their loads about the premises. nately the Russian Red Cross Doctors came to the rescue, and offered some ambulances. So the American contingent followed in the track of the other fugitives, leaving the well equipped hospital, the loved school buildings, the consecrated church, and their own houses with all that these homes contained, to be plundered and destroyed by the first comers.

During the months of stress and

long journey to Russia, but when the Koords attacked the refugees, she met with an accident which caused a fractured leg, and the remainder of the trip was made in much suffering. After a twelve days' journey, the party reached Tiflis, in such sorry plight that it was with the utmost difficulty they obtained admission to a hotel. Mrs. Raynolds as well as Dr. Ussher, were taken to a hos-



MISSIONARY CHILDREN STARTING FOR AMERICA FROM VAN-IN TIMES OF PEACE

strain, Mrs. Raynolds was the only one there of the original company who had opened the work forty-three years before, her husband having gone to America to secure needed funds for the college, and being prevented from returning by the outbreak of war. She had borne her full share of responsibility and labor, and despite the terrible anxiety and nervous strain, had kept alert and efficient, by sheer force of will. She started with the others on the

pital, but, when the stimulus which came from the need of helping others was withdrawn, she yielded to nervous and physical exhaustion and entered into rest in one of the many Mansions which the Master has prepared for His own.

When word reached America, last May, that the Russians had taken possession of Van, Dr. Raynolds felt that the way was open for his return home. As he was just recovering from a severe illness, he was

obliged to wait until July 28th, when, with Mr. H. H. White as his companion, he sailed for Christiania, with bright hopes of resuming family life in the Van home, endeared by forty-three years of occupation and work. The long journey through Sweden and Norway, around the Gulf of Bothnia, and thence to the farthest corner of Russia on the Caspian Sea, brought him to Tiflis, to find his beloved wife gone two days before his arrival, his home destroyed. Nothing remained for him but to join his remaining associates, and to return most regretfully to America.

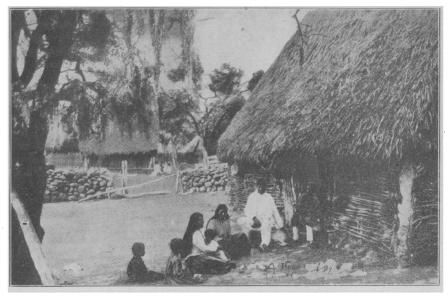
It is an unusually tragic experience for a missionary society and for a circle of workers to meet such a cataclysm, and to see the work of a half century apparently wiped out. Even so we do not grieve as those without hope. We believe that our loved ones who have already passed to the other shore have found a welcome from many who through their help had climbed the heavenly steeps, and that they in turn are extending the hand of welcome to many more being sent there by the hand of disease or violence or exposure.

A recent letter from Russia, from a trusted helper of many years, tells of the death of his mother, his wife and her father, three of his own and two of his brother's children, and then the tears come to my eyes as he adds the name of his twenty

year old brother Boghos. Boghos was an ideal boy, faithful in all his relations, a brilliant student, an enthusiastic worker for the Master, whom we had learned in his youth to love, and we had high anticipations of a life of distinguished usefulness awaiting him. He was for many years a greatly loved member of Mrs. Raynold's Sunday-school class, and was deeply attached to her. The souls saved through the work in Van will far more than repay the expenditures of money, time, toil and anxiety. But for the present the high anticipations for our growing work, our expanding college, the agricultural department which was to make that neglected land blossom as the rose, are held in check. Our faith looks forward revival of this work, to serve not only a returning remnant of the virile Armenian race, but to save even the Moslem perpetrators of those fiendish atrocities. The American Board encourages us all, even me, at seventy-seven years of age, to hold ourselves in readiness to return, and I am improving my enforced stay in America to work for Armenians residing here, and to carry on the study of the Turkish language, so as to be ready to invite Turk and Kurd to transfer their allegiance from the False Prophet to Him who is now the despised Nazarene, but is yet to be recognized as the King of Kings and Lord of Lords.

The number of Moslem children attending mission schools, both for girls and boys, was largely on the increase before the war. Especially is this true in Turkey, Egypt, Palestine, India, and Persia.

The total number of children in the areas of Islam, wholly untouched by any



A TYPICAL HOME OF THE PEON CLASS IN MEXICO

The Women of Mexico

BY MRS. JOHN W. BUTLER, MEXICO CITY Missionary of the Methodist Episcopal Church



N the recent political struggles in Mexico many of the palatial homes of the upper class have been looted by mobs and many

others have been confiscated by the revolutionists. Some of these buildings are now occupied by the army or are used for other government purposes. The millionaire owners are living as exiles in a strange land.

There are still rich people in Mexico, tho all have suffered more or less, and some have lost all their possessions. The wealthy class, of which there are comparatively few, live in great luxury. The extremes of wealth and poverty in Mexico are not appreciated by the transient visitor. The upper class people are gen-

erally well educated and have a sympathetic nature. Some of the ladies support charitable institutions from their own means. Others, when bereft of husband or father, have assumed the responsibility of large estates and have negotiated business enterprises with skill and success.

The Spaniards brought with them to Mexico their ideas that woman should be excluded from contact with the world outside her home. Their style of architecture favors this mode of living, for the patio (an open court in the center of the home), makes it possible for the women to enjoy quiet and seclusion with the ideal surroundings of flowering plants, singing birds, daily sunshine, and abundance of air. The corridor surrounding the patio, on which open all the apartments of the building,

is frequently the out-of-door living room. Here the women sew, dine, or entertain a few friends without leaving home or meeting the public gaze.

Thus women of the higher class have remained secluded and have devoted themselves to the general supervision of family affairs, while the care of details domestic are left to the housekeeper. They have servants for every department and the task of overseeing them is not easy for they are often dishonest, incapable, and ignorant until they are properly trained. The young girls of the family, except those educated abroad, are brought up in seclusion strictest guardianship. the Even up to the day of marriage, the close chaperonage is never relaxed and their social life is not the feverish round of excitement that rules in American cities. Many of the upper class women are skilled in languages, and are proficient in music, sometimes on various instruments.

The women also spend much time in doing fancy work and in making ecclesiastical embroideries, such as altar decorations and ornamental vestry garments. The older families retain a certain pride and dignity especially when they become city residents. The ladies of the aristocracy are fond of bazaars or "kermesses" which are held in spacious gardens and are open to the public. The proceeds are devoted to religious or charitable purposes. These affairs have become quite frequent of late and give the younger element more freedom so that a new phase of life is opening up to the Mexican señoritas. The upper and middle classes in Mexico have the social code of Europe so that women are treated with elaborate courtesy.

For centuries the Mexicans were not a reading people. Education was purposely retarded, and as late as the eighteenth century one of the viceroys reported that Mexico, with a population of 10,000,000, had only ten schools. Books were exceedingly rare in the majority of homes and there were few, if any, Bibles anywhere. It was not till 1891 that education was declared to be compulsory, and even then circumstances made that law a dead letter in most of the states.

The women are devoted to the Roman Catholic Church and, as foreigners and those of different religious views seldom reach the inner sanctuary of the older homes, religious discussions are not often attempted. Such discussions would be futile.

Women of the Middle Class

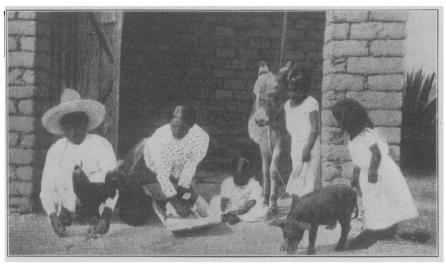
think that the demonstrations of kindly feeling, so characteristic of the middle class Mexican women, are exaggerated and insincere. But to those of us who have lived under such influences. it is heart-stirring and soul-cheering. The little gestures of affection; the solicitous inquiries as to the welfare of the family; the tokens of appreciation so delicately tendered, are much more to be preferred than the thoughtless, brusque manner of some of our own country people. Many times, when we thought we had gone to the limit of hospitality, we have been surprized to see how these noble women surpassed us. A nook can always be made available for an extra visitor, friend, or stranger, and no matter how low the larder may be there is always a morsel to share with those in need.

Family affection is very strong. Mothers are loth to part with their children even for a short time. A lady, the mother of fourteen children, and herself still in the prime of life, was persuaded to accompany her husband to Europe for the twofold purpose of visiting an aged and infirm father and to give the husband, who was a busy physician, an opportunity

who have accepted the Gospel of Christ have had a new revelation of woman's sphere, and they enter into their life work with avidity and with the souls aglow with the Master's love and approval. The middle class is rapidly increasing, and is the hope of the nation.

The Peon Class

The peon women are the chief workers for their families. They



A PEON FAMILY AT HOME IN MEXICO

of rest. They were to be gone but four months. Imagine the amazement of that family of young people, when one day their parents entered the house unannounced after only a ten weeks' absence. The mother heart so yearned for the children that the doctor decided to return home with her.

In recent years many women of this middle class have come to be self-supporting. They have taken advantage of educational facilities and they have stept out of the thraldom of former years, into a life of greater freedom and usefulness. Those bear the burdens and do the heavy part of the labor with a docility unknown to American women. They are timid and obedient to the point of servility. Even the aged are not exempt from bringing produce to the markets and, having set out early in the morning, they trot their steady pace for miles.

Young mothers often carry a child strapped to her back, perhaps on top of a bundle of vegetables, while she carries other produce in her arms. During market hours the little one lies on the earthen or stone floor nearby, seemingly contented with the world about it.

The homes of this class are destitute of comforts. In fact they do not know the real meaning of home as we do. Many of their huts consist of a low frame covered with grass and the one room is entered by crawling on hands and knees. Others have a door, but no window or chimney. The fire is built on the earthen floor in the center of the room to prevent the sparks reaching the dry grass on the sides. smoke blackens the interior and the atmosphere is stifling. There are no beds, chairs or tables, and the only utensils are a few earthen vessels in which the food is cooked. tortilla of ground corn is cooked flat like a pancake, and when rolled up, serves as a spoon. The end is bitten off with the food which is scooped up with it.

The whole family, and often it is numerous, occupy the one room night and day. Straw mats serve for beds. The advantages of the "simple life" may be sung in verse and extolled in prose, but in Mexico it has many objectionable features—physical and moral.

The nation has been many centuries waking up to the most vital needs of her people. The drainage of Mexico City, one of the finest in Latin America, was only established ten years ago. Sanitation seemed to be the last thing considered. Thousands of infants have died, some even among well-to-do families, because no one had been taught how to care for them properly.

Degradation and superstition are the allotment of the majority of the peon women. Domestic animals share

the huts with the family, and the women sometimes receive treatment similar to that given to the beasts of the field. One evening our household was suddenly startled by hearing screams that proceeded from below in the janitor's lodgings. Upon making inquiries we learned that the janitor was whipping his wife. When we expostulated with him, the man replied that it was "the custom of his country and the only way to keep the women in subjection." It is even said that a woman measures the extent of her husband's love by the number of whippings he gives her.

An Ancient Tribe

All over Mexico are found the remnants of ancient tribes, some of which give evidence of having royal blood in their veins. These constitute a class by themselves.

Take one of them as an illustration: The traveler from Coatzacoalcos in crossing the Isthmus of Tehuantepec to reach the town of that name, has journeyed from a nineteenth century city into a district inhabited by an indigenous race of people that today are the same as they were hundreds of years ago. Modern ideas have not yet awakened them, and there is very little to encourage a progressive man to employ his energy at home. Hence the majority of the men seek work on the nearby plantations. Those who remain have their little gardens and cocoanut groves, and are satisfied with what they yield.

The the suffragists have not reached Mexico, this town is controlled by its women! The women take the initiative in everything. They monopolize the market, doing 90 per cent.

of the work, and will not allow men to sell in the market place. The wife



A TEHUANA MATRON WITH A \$3,000 GOLD COIN NECK-LACE, TEHUANTEPEC, MEXICO

must vouch for the husband before he can obtain credit. Most of this superb physical race of women are tall and straight—queenly in bearing, with a complexion of an olive tint, sparkling eyes, luxuriant black hair, and with hearts of children.

Their garments are gaudy in the variety of colors that they love, tho no change is ever made in style or cut. The ornaments are invariably the same and consist of American gold coins of various denominations. The number of links in the chain indicates the wealth of the wearer. During the gold fever 1850-65, the trail across the Isthmus of Tehuantepec from the Atlantic to the Pacific was used by gold seekers in going to and from California. Therefore gold coins were plentiful and became

popular among the women as ornaments. Their love for them has not waned with passing years. Every dollar that a girl can save goes to buy gold pieces. The Mexican coin is never used in this way.

With all this gorgeous apparel in dress, which is sometimes of very costly material, with gold ornaments, these women spurn the idea of wearing shoes. Most of them go barefooted, tho some of them wear the leather sandal with strap and buckle about the ankle. A peculiar headdress is worn, which is another exhibition of the childlike mind in this people. It is related that many years ago there was a shipwreck on the Pacific coast of Mexico. A schooner struck on the rocks in a storm and all on board perished. After the storm abated a sea-chest drifted ashore in which were found, among



A TEHUANA WOMAN IN WEDDING DRESS, TEHUANTEPEC,
MEXICO

other things, a number of dresses for It is surmized that the women of that period, not knowing what they were for, immediately adopted them as head-dresses in place of those they formerly wore of brilliantly colored feathers. The lace or needlework flounce, stiffened plaited, rests upon the head, the body of the "dress" was enlarged to allow it to fall about the shoulders of an adult when it is to be used in connection with the church or ball "huipil dress. It is called the grande." For church wear the frill encircles the face. The bridal dress is not changed in style, but white and gold are the predominant colors. Some have a value of \$2,000.

What Is the Outlook?

One naturally asks, "Is there any hope in the midst of such conditions?" The recent revolution an-The children swers affirmatively. now attending the schools will be the chief reapers of the benefits that will result from the new conditions. Significant reforms are already under way for the improvement of the people. Two native young women, sisters, who were formerly teachers in the Methodist schools are now editing and publishing school books, modern in make-up and satisfactory in moral The new Commissioner of tone. Education for the Federal District is Andrés Osuna, an earnest Christian.

A Mexican lady, a graduate of the Chicago Training School, and for some years an acceptable teacher in the Girls' College in Mexico City, has been employed the past two months by the government to assist in establishing an industrial school. As soon as she secured a proper house the

government provided a generous sum for equipment.

Miss Perez, another young woman who is a graduate of the Bible Teachers' Training School, New York, was requested to visit the women inmates of the new penitentiary and the factories in Mexico City every week, and to talk to them about temperance, hygiene, and personal purity. The penitentiary has 1,000 inmates. After the very first talk a woman came up to Miss Perez and said: "I am not here because I am a bad woman! We had a famine. I was hungry and I stole for food." When the case was stated to the officers, and Miss Perez had consented to youch for the woman's conduct in the future, the woman was discharged.

These poor people need wise and loving help, they need some one to take an interest in them. Thousands would lead better lives if their environments could be changed. Until there are better homes; until the people learn the sacredness of family ties and have better ideas of morality, very little progress can be made.

The Protestant schools are sending out noble young women and the times are beckoning them to great and glorious tasks. Bible women are gathering in a large number of women and children from the middle ranks as well as from the very poor. As a consequence the Protestant congregations and Sunday-schools have greatly increased; in fact, every branch of church work has received an impetus in spite of distressing times. A pure Christianity gathers in all classes among the peoples, and the resurrection morn will surely show the glorious fruits of missionary effort for the women of Mexico.



BALBOA ADMINISTRATION BUILDING AND SETTLEMENT IN THE CANAL ZONE

Religious Work in the Canal Zone*

BY REV. GEORGE SIDNEY WEBSTER, D.D., NEW YORK Secretary of The American Seamen's Friend Society



UNDREDS of seamen are in the port of Colon at the Atlantic end of the Canal every night, and as yet there is no special pro-

vision for the social and religious needs of these men. A few ships' officers make use of the Y. M. C. A. club houses, and a few stranded, sick, or destitute seamen are looked after by the Salvation Army, but the great majority find no welcome on shore except in the vilest resorts. We are thankful to say that a lot very near the docks at Christobal and within a few minutes' walk of the Christobal-Colon

docks has recently been offered to The American Seamen's Friend Society. Before long we hope that means can be secured to erect a suitable building as a center for work in behalf of these seamen.

The Canal Zone is passing through a transition period from the construction to the permanent operation of the Canal. The cities of Panama and Colon claim a population of about 60,000. Outside these cities, within the limits of the Zone, there was in July, 1915, a population of 29,926, which is less than half of the population three years previous. Of this number 6,000 are soldiers, 3,524 are American employees, and

^{*} Dr. Webster has recently returned from a visit to the Canal Zone at the invitation of Governor Goethals and in the interests of work for seamen. The American Seamen's Friend Society, of which Dr. Webster is secretary, began eighty-eight years ago, and has now established work in most of the leading seaports of the United States, Asia, Continental Europe, and South America.—Editor.

the remainder are colored or Panamain employees, women and children.

During the construction period this population was scattered across the Isthmus in village and camps, the greater number centering at Culebra near the Continental Divide, which has cost the greatest expenditure of labor in the construction of the Canal. Within the past two years there has arisen at the Pacific end

Culebra, there are now being established military camps. The six thousand soldiers now in camp on the Zone may be reinforced to the number of twenty-five thousand, if the views of Brigadier-General Edwards and Governor Goethals prevail.

The cities of Panama and Colon have felt very markedly the influence of the American occupation. The United States has spent two-and-one-



A STREET SCENE IN PANAMA CITY

of the Canal the new town of Balboa where the Administration offices are permanently located. At the Atlantic Christobal-Colon—the French equivalent of Christopher Columbus -contains the large docks and coal pockets and the commissary depot. It is the purpose to make Christobal and Balboa the principal cities in the At the three locks, Gatun, Zone. Pedro Miguel, and Miraflores, will be maintained towns for the operation and protection of the locks and the Miraflores water plant. At other towns, such as Corozal and

quarter million dollars for pavements, sewers, and water works in these cities. The absence of begging on the streets near the cathedrals is very noticable to one who has traveled in Europe, and is accounted for by the fact that those who would ordinarily be mendicants are maintained by the selling of lottery tickets for which they are allowed 10 per cent, of their sales. The evil effect of the lottery upon the moral and religious life of the people extends to some of the Americans who come under its influence. Mr. Willis I.

Abbot in his book, "Panama and the Canal" says:

"Panama is an old city as Americans run, for it was founded in 1673 when the Bishop marked with a cross a place for their cathedral. The Bishop still plays a notable part in the life of the town, where it is to his palace in Cathedral Plaza that you repair Sunday mornings to hear

In the cities of Panama and Colon, the Roman Catholic Church is the largest religious force. There are small bodies of Methodists, Baptists, Episcopalians, and Adventists, who are doing aggressive work, and on a side street in Panama I discovered a small Plymouth Brethren Mission conducted by a native of Barbadoes. The Salvation Army, under Adjutant



BALBOA Y. M. C. A. CLUB HOUSE, IN THE CANAL ZONE

the lucky numbers in the lottery an-This curious partnership nounced. between the church and the great gambling game does not seem to shock or even perplex the Panamains, and as the State turns over to the church a very considerable per centage of the lottery's profits, it is perhaps only fair to be thus hospitable. As a vested right under the Colombian government the lottery will continue until 1918, when it expires under the clause of the Panamanian constitution which prohibits bling."

Peter Terrace, has a good work at Colon and in Panama.

In 1912 it is reported that there were forty churches on the Zone of which seven were Roman Catholic, thirteen Protestant Episcopal, seven Baptist, two Wesleyan Methodist, and eight undenominational. Fifteen chaplains were maintained by the government. All but two of these—a Roman Catholic and Protestant Episcopal—were discontinued after July 1, 1914.

The Union Church of the Canal Zone was organized in Jaunary, 1914,

and maintains work at Christobal, Gatun, Paraiso, Pedro Miguel, Corozal, and Balboa. The largest organization is at Balboa where the Rev. William Flammer is a very successful and beloved pastor. At Christobal the Union Chapel is under the leadership of Rev. J. V. Koontz, a graduate of Princeton Seminary 1915, who came to work in May of that year. In giving his first im-



THE UNION CHAPEL, CHRISTOBAL, CANAL ZONE

pressions Mr. Koontz says: "Nothing touches me so much as the great opportunity for true Christian service. The Church has been doing noble work here but there is much land to be possest. There seems to be no limit to the opportunities that are open for work among American citizens, soldiers, sailors, natives, the Chinese, and many others who will gladly listen to the words of eternal life."

The Union Church has adopted as its motto: "In essentials unity, in

non-essentials liberty, and in all things charity." The people who compose this church are a consecrated, earnest body of Christian men and women who appreciate a church they can support financially and spiritually. In the first three months of Mr. Koontz's pastorate, he rethirty-six new members, while at Balboa in July and August Flammer received thirty-two Mr. The auditor of the new members. Canal Zone government, Mr. H. A. A. Smith, is the President of the Union Church. He is, also, the chairman of the local committee of the Congress on Christian Work in Latin America, held at Panama in February.

The teacher of the Men's Bible Class in the Balboa church is Mr. F. M. M. Richardson, who is the superintendent of the department of clubs and playgrounds in the Canal He has entire charge of the social and religious work that is done under government auspices. In a letter written August 12, 1915, he says: "At each of the clubhouses we have Sunday evening song services. At Corozal and Pedro Miguel, where Union Church is held in the clubhouse on Sunday evenings, the song services occur on alternate Sunday Flammer evenings. Mr. holding Union Church service on the intervening evenings. At Gatun and Corozal, where we have a number of soldiers in attendance, it is significant that these boys call for the evangelistic type of songs familiar to them in their home churches.

Short talks are given at these song services, sometimes an address on morals and and sometimes a straight



WING OF HOTEL TIVOLI, CANAL ZONE

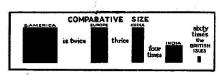
Gospel talk. On other occasions there have been patriotic addresses and educational talks on sanitary and other subjects. Song slides are often used in the song services, and there have been stereopticon lectures on such topics as "The Other Wise Man" and using such motion picture films as "The Life of Moses."

At the Balboa clubhouse there is held a class in "Christianity and the Social Crisis," meeting on Wednesday nights for the more mature men and a class in character study using Fosdick's "The Manhood of the Master." The latter class has an attendance ranging weekly from nine to

fifteen young men, and there is another group of young men known as "The Knights of Good Fellowship," banded together for spiritual, social, and mental development; besides, there are several groups of boys all under capable leadership.

The American people in the Canal Zone should carry on aggressive Christian work that will maintain a high type of character for themselves and be of value as an object lesson and incentive to better things among other residents of the Canal Zone, the youngest territorial acquisition of the United States of America.





Developments in Home Mission Work*

BY THE REV. HERMAN F. SWARTZ, D.D., NEW YORK

Secretary of the Congregational Home Missionary Society



E have made in recent years immense strides in effective comity in our mission city work. We have not done all that should be done,

but it is encouraging to contrast the present with the not distant past. For example, ten or fifteen years ago, in a large city of the Middle West, there were two churches of closely related denominations, that confronted each the other across the main street of a rather sparsely settled suburb. They were not prospering. One church decided to sell its property and to move to another location about a mile away, believing that this course would be good for both of them, and that thus they could better meet the needs of the whole community. The property was sold, and the proceeds were put into a lot a mile distant. No sooner had the title gone on record, than the chief man concerned with the other denomination's extension made a rush for that suburb, bought a lot directly across the street from the one just secured, and started a competing church. A conference was called and a protest made, and this is what he said, in substance: "If you people will attend to your business we will take care of ours, and follow out the historic policy of our church." That was fifteen years

ago. The day of that kind of thing is gone. Go to any of our large cities, Chicago, Cleveland, Los Angeles, St. Louis, and we find it no longer tried. A single church attempted this sort of thing in New York this year, but it had an awful time in the process.

The second great plank is our progress in immigrant work. Last winter we studied the immigrant problem under the head of home missions. When we came to study things as they are, and to look carefully at our own communities, many of us saw a new light from heaven.

Clannishness has been one of the great difficulties, sheer clannishness, We are not speaking of the clannishness of the foreigner, but of the good old-line American. We are the clannish people. Four or five years ago when I moved to New York City to take a missionary secretaryship, I wanted my children reared as Americans, which is difficult in New York. After a long search we found an apartment that met our need. We were assured that all the families in that apartment were Americans. we hired a row of pigeonholes half way up a brick wall and called it our home. We had not unpacked before we discovered that over our heads was a Bohemian family with an unpronounceable name, beginning with a cough and ending with a

^{*} An address delivered at the Missionary Dinner, January 12, 1915.

sneeze. Those people had a piano.

Underneath us was an Irish family, the father of which was an officer on the New York police force. He too loved music and had a phonograph on which he used to play such patriotic little classics as "The Wearing of the Green." Then he would march up and down shouting the tune, a note and a half out of pitch with his instrument. There we were between them, and the difference between the music that came from overhead and that which came from beneath was about the difference you would expect between music that comes from above and music that comes from below.

There were fifteen families in that building, and, with the exception of my brother's family, who occupied the adjoining apartment, I believe that there was not another really, truly American family in the house—and our name was Swartz. We have moved away from that place and are now living in a Jersey suburb. It is this clannishness of the American which is hampering a great deal of our work.

A pastor from Brooklyn said to me about a year ago: "You know I have a great historic church, but the community is changing. I could have two hundred Italians in my audiences, were it not for one difficulty."

"What is the difficulty?" I inquired.

"Those Italians eat garlic," he responded, "and my congregation won't stand for garlic."

What advice could one give him? I had an inspiration. "It is the simplest thing in the world," I exclaimed. "Some beautiful day when

your congregation of old-line Americans are all out, preach a red-hot sermon on the Christian virtue of Congregationalists themselves eating garlic, then they won't notice what the others eat."

"Oh, that won't go," he said sadly. "My people love the Lord; they love their church; and they love their fellow man; but they do not love any of them enough to eat garlic for their sakes."

He came again to see me a little while ago, joy was written all over his features. "We received twenty-four foreigners into our church last communion," he said. "I am feeling better."

Within a year American Protestantism has generally discovered what Peter learned at Joppa, and we are profoundly encouraged thereby.

Then I would like to speak about the tremendous impetus received in recent months by many of our rural churches. Too many such churches have long been decadent. But there has come out this year a marvelous little book telling about the creation of a larger rural parish, giving the simple story of how the thing was done, and convincing us that the religious decadence in the rural religions can be changed to an onward triumphant march of the Gospel through the Church of Christ. This is one of the firmest planks of our optimism.

The Social Aspects of Christian Missions are arising strongly and hopefully. God knows we need this modern message. There are many, many thousands of people in New York, this year, who are not pleased with the social order. We have read that in the industrial city of Newark

one out of every twelve had to receive charitable assistance to carry them over last winter. The rank and file of our people have discovered that there is an intimate relation between home missions, evangelism, and social service. The bread line is not the best expression of Christianity while social readjustment is the need. This is at its base a matter of ethics, but there are no sound ethics without the fear of God.

Toy comes to us from the reports of our evangelistic work on our home mission fields. We have so strongly emphasized social interests that some people say, "You have forgotten evangelism." No, evangelism has gone forward at an accelerated rate, with finer emphasis, with truer consecration than in years. We have discovered that in the home mission churches we have added in the last year one new member for less than every six members enrolled. People in the self-supporting churches, let us see you match that. Our aided missionary churches are doing from three to four times as well as the self-supporting churches. We also find that evangelistic work among foreign peoples yields splendid returns. This is a department of "foreign work" that costs but onehalf of what English work requires.

The final plank in our platform is our unbounded admiration for the consecration and ability, and the unfailing loyalty of the great corps of home missionary pastors and of their wives. We read reports from Europe of the bravery of soldiers, how they hurl their living bodies upon serried bayonets, and do not even flinch. We have all over this country great cohorts of magnificent men

and women who are confronting equally hard things of life with glorious loyalty.

If you are a favored visitor in some old German home within a certain ancient principality, you may be shown, as the most precious of the family heirlooms, a little plain black iron ring, inscribed within in German characters "I gave gold for iron." Your host will tell you that in olden days this little principality was beset on all sides by foes. The prince equipped armies only to be beaten back. New levies and new equipments were again hurled upon the enemy and crushed. The little country was so stript of all resources that the prince in a last desperate appeal called for every treasure that could be granted. The married women slipt from their fingers that last and most precious of jewels, the wedding rings, and passed them into the treasury. With these last gifts, a final army was prepared, and with desperate valor the country was redeemed. In honor of the devotion of these women, and out of the poverty of the state treasury, the prince made these black iron rings, and gave them to those who gave gold for iron-and now no gold could be so precious.

We have men and women in America who are giving all life's gold for iron, and they are the people, these men and their wives, most of them in lowly stations, who establish our confidence in the outcome of the whole campaign. I am an optimist because I believe in the splendid loyalty of the home missionary pastors, and in the presence and the potency of the Spirit of God.

Why the Church in Korea Grows

BY REV. CYRIL ROSS, SYEN CHUN, KOREA Missionary of the Presbyterian Church, U. S. A.



HE Korean Christians have no up-to-date fads, but continue stedfast in the teaching of the apostles. Five characteristics of

this church show the reason for its marvelous growth and its spiritual health. Korean Christians are young in experience, and poor in this world's goods; but they are rich in faith and in love to God and men.

First, in Korea we have a Sabbath-Sanctifying Church. Sunday newspapers, Sunday automobiles, Sunday excursion trains do not rob the pastor in Korea of his congregation either mentally, as in the case of the newspaper; or bodily as in the case of the auto, or the Sunday excursion train. The people flock to the House of the Lord to study the Word of the Lord. Nor are they all content with one service. The church as a whole is in the Bible school and the Bible-school as a whole is in the church. No "young smartee" at fifteen or sixteen thinks he is too big for Sunday-school, for young and old attend and count it a privilege. There is no Sabbath evening service problem. Congregations either come to the church itself or if the people live at too great a distance to return at evening, then some of them hold a service in the neighborhood of their homes.

Second, we find in Korea a Scripture-Searching Church. The rule is not one Bible for a family, but a

copy of the Bible for each member. Individual Bible study during the week is not a forgotten or neglected habit--nor is family worship. Twice day each Christian household gathers about the family altar. This makes practical the real service to God, seven days in the week. This worship culminates in power and joy on Sunday, the day commemorative of the resurrection of our Lord. All over the land, too, there are classes for Bible study lasting from a week to a month, when the leaders come together to learn how to feed the flock of God. These annual and semi-annual brief Bible Institutes are like the great feasts of the Jews for the rehearsal of the dealing of Jehovah with the Israelites. They inspire God's people to renewed consecration and send them forth with a new consciousness of the love of God and a new confidence in His guidance and sovereignty. began to emerge from a Hermit Nation's darkness in 1884, and since 1910, when the peninsula was annexed to Japan, the people have been seeking Jehovah ever more zealously than before. The Bible Institutes held in many districts for shorter or longer terms help to supply the churches with men equipped for voluntary service. Many of the men. who are thus tried and trained, later go into the regular ministry of the Church.

An army of workers is thus being developed so that all their time may

be devoted to Christian service and money must be given for salaries. This suggests a third reason for the growth of the church in Korea-it is a self-supporting Church. The Koreans build their own churches and put up their own primary schools and pay the salaries of their own pastors and other helpers. northern presbytery it is the rule not to ordain any student to the ministry, unless there is a bona fide pledge of his support by the people who have called him to be their pastor. sides this the salary must not be below a certain standard of living considered essential to efficiency. Self-support is further practised in the payment of salaries of teachers in the primary schools.

Fourth: the Church in Korea is a witness-bearing Church. Very interesting and encouraging is the threefold missionary work; (1) Koreans witnessing to Koreans in Korea; (2) Koreans bearing witness to Koreans outside of Korea; (3) Koreans preaching to Chinese in China. A considerable force of men are scattered throughout the peninsula and are supported by the local churches for various work. In Manchuria there are said to be some 300,000 The Christians of Syen Koreans. Shun (Sen Sen), a little town with a population of 5,000 and two Presbyterian churches, are supporting a pastor-evangelist in Mukden, Manchuria, where there is a church and a Korean congregation. In Shantung province, China, three ordained Koreans are now learning the language and are preaching to the Chinese.

These men are supported by Korean Christians.

But the witness-bearing in Korea is not confined to paid workers, it is the general practise among all believers. The standard of admission to church membership is high and a candidate for baptism is often asked if he or she has ever led a soul to Christ. This is a requirement and is always held up as a standard. Korean church regards this witnessbearing as normal and natural-not the exception. There could not have been over two hundred thousand intelligent, active Christian believers in Korea gathered in thirty years, if the rank and file of the church had not characteristically given themselves to the "ministry of the Word."

But one great essential in Korea's Christian growth has not been mentioned. Fifth: the Church in Korea is a praying Church. There is no efficiency without this. It is more than one characteristic of the Church. A prayerful atmosphere has pervaded all true success. The Sabhave been sanctified with baths prayer. Scripture searching has been conducted with prayer. Many financial problems have been solved with Finally witness-bearing has been carried on and has been made fruitful by prayer. It is not strange that the Church in Korea has grown rapidly and continuously in numbers and power. The Almighty has not been partial in pouring out His grace there, but has given his blessing because the Koreans have paid the Godappointed price for success.

Between the great things we can not do, and the small things we will not do, the danger is that we shall do nothing.

The Effect of the War on Missions to the Jews

BY REV. DAVID BARON, LONDON, ENGLAND Director of the Hebrew Christian Testimony to Israel



RADUALLY people are beginning to realize something of the magnitude of the calamity which has come on the Jewish people

in consequence of this, the greatest war in all history.

It is tragedy enough that over half a million Tews should be fighting against one another in the contending armies, and that many thousands of them have already laid down their lives on the different battlefields for interests and policies in which the vast majority of them have, as Tews. no special concern. But the suffering of those engaged in the war is only a drop compared with the great ocean of indescribable misery which the bulk of the Jewish people endure on account of the upheaval in Europe and Asia.

Let me very briefly make this In Russia there were, when the war broke out, over 6,000,000 Jews, of which number 94 per cent. were penned together by anti-Jewish legislation in the so-called "Pale of Settlement." In the provinces of Russian Poland, 2,000,000, or one-third of the entire number of Jews, were located and nearly 4,000,000 were in the provinces of Lithuania, "White Russia," South Western, and South Russia, all contiguous to the German, Austria-Hunngarian and Rumanian frontiers.

In Austria-Hungary there were

before the war 2,300,000 Jews, of whom over a million were in the Polish province of Galicia. 800,000 Jews in the German Empire the bulk were in East and West Prussia, and in the Polish province of Posen. It is this "Iewish Pale" which forms the so-called eastern war zone and which has been utterly devastated by the ravages of the huge contending armies. The heart and center of it all is Poland: for Poland—as Israel Zangwill truly observes—"be it German, Russian, or Austrian-Poland, is the home of Jewry, and Poland preeminently even more than Belgium, has been the heart of hell." Perhaps the greatest sufferings of the million of Jews in Poland, Lithuania, and Galicia have been occasioned by the brutality of the Russian military authorities. Notwithstanding our sympathy for the Russian people in this time of trial, we are compelled to say that the treatment of the Tews in the war area, by the Russian authorities, in spite of the fact that over 350,000 of them are fighting under the Czar's colors, can only be attributable to unjustifiable suspicion begotten of a bad conscience, because of their previous long-continued ill-treatment of the Jews. Assuredly God will not hold guiltless any nation, or individuals who "help forward the affliction" and add to the suffering of His sinful, wandering, but not castoff, and still beloved people.

On the ground of "military necessity," but without real cause, an "Order of the Day" was issued by the Russian Generalissimo decreeing the expulsion of all Jews from the military zones of Galicia, Bukovina and Poland. Later on this decree was extended also to Lithuania and the Baltic provinces. The indescribable sufferings and degradations which this order inflicted upon the masses of the Jews in the war zone may be judged from the account given in our December number (page 895). More horrible and heartrending details were added in the course of a recent debate in the Russian Duma when reference was made to the expulsions from Lithuania and Courland.

The ocean of Jewish misery which has been created by the war should suffice to move Christian hearts to compassion and prayer that the time of Israel's wanderings may soon end, and that these very sufferings may be over ruled of God to bring the time of Israel's national and spiritual salvation nearer.

The Effect on Missions to the Jews

This world-devastating war has a depressing effect on missions to the First: Millions of Jews in Russia, Austria, Germany, the Balkan States and Turkey are so crusht, preoccupied by the physical and economic sufferings brought upon them that it is difficult to get a hearing or response from them in reference to the things which tho not seen are eternal. The present experience of missionaries of the Cross in these countries is like that of Moses during the last days of the Tews' oppression in Egypt,

when he came with the glad tidings that God was about to visit and redeem His people. The Children of Israel, we read, "hearkened not unto Moses for anguish of spirit and for cruel bondage."

Second: Missions to the Jews share in the temporary setback which the war has undoubtedly occasioned to the cause of Christ among non-christian peoples. Not only are "earthly kingdoms at stake in this war," writes a friend and colleague, the Rev. C. A. Schönkerzer, who has been engaged in the work of Jewish evangelization in different parts of the Continent for forty-seven years, "but all work for God and for the salvation of men is being tested, sifted, exposed to a fire of tribulation such as has not been the case for a century, yea, never, perhaps, before." While a most bitter and deadly war rages between the foremost Christian nations, all progress of the work of God is naturally retarded, and especially all missionary enterprises.

Does not the prevailing war, the inimical and bloody split among the nations, threaten to suppress, or at least to vitiate, the Christ-prescribed spirit of pity and love for all men? Does it not deaden spiritual interest for the unsaved and unconverted who are still outside the kingdom of God? No doubt the spiritual devastation caused by this war is as great and even greater, than the material devastation.

It is a dark and perilous time, a time which brings trial to every calling and profession, in which every Jewish Mission experiences a great crisis affecting its very existence.

Third: It is a sad fact that the

Jews in their ignorance associate Christ with the misdeeds of the so-called Christian nations. They have always exprest their resentment at the sufferings which they have had to endure in so-called Christian countries by bitter opposition and hatred to the name of Christ. It is the only way in which this helpless people has been able to avenge itself for the wrongs and cruelties which have been inflicted upon it by so-called Christians, namely by blasphemy and bitter opposition to the name of Christ.

No wonder, therefore, that the Jewish press and the Jewish pulpit have again, in the midst of the present war, given vent to an outburst of rage against Christ and Christianity. They tauntingly ask: What has Christ done for the nation? Does not this war with all its abominations prove positively the bankruptcy of Christianity?

In response to this outbreak we say to Jews, only in fuller form, in reply to the biased, perverse ideas which are propagated by their official representatives:

I. The oft-misquoted words of our Lord Jesus-"Think not that I came to send peace on earth; I came not to send peace but a sword"were neither intended as a warrant. or as an excuse for international strife. They were a prophecy of the consequences of the progress and triumphs of His Gospel even in this present age. It would be opposed by the ungodly and unbelieving, and would bring divisions into families. His true followers would be persecuted even unto death. All of this has come to pass, and proves Christ to be a true prophet of God.

- 2. The misdeeds of nominal Christians are no more to be laid to the charge of Christ and His teaching, than are the sins and crimes of the Tews to be laid to the charge of Moses and his law. "By their fruits," our Lord Jesus said, "ye shall know them"-not ME. Christ Himself foretold that during this present dispensation there would be much false profession of His name. Instead of being responsible for the evil deeds and wars and cruelties of the so-called Christian nations. Christ's word to His followers was: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use and persecute you, that ye may be children of your Father in heaven. Be ve therefore perfect, even as your Father in heaven is perfect."
- 3. The reason that there are wars and other terrible evils in the world is not because the nations are Christian, but because they are yet un-Christian, or not yet sufficiently It is a fact, in spite of Christian. what the enemies of Christ and His Gospel may say, that it is only in proportion as nations and men take the yoke of Christ upon them and learn of Him, that they become controlled by love, and are delivered from devilish selfishness and savagery. If there is to be any deliverance for the world, if the cherished Messianic ideal of universal peace and brotherhood among the nations is ever to be realized, it will only be in and through Christ; and the power of his Cross.

We therefore do not suffer ourselves to be moved from the great aim of making Christ and His Gospel known to the Jews. We know Him in whom we have believed, and are persuaded that whathappen—tho ever may earthly thrones and empires be overturned, and all human institutions be shaken their very foundations, Christ will remain the only hope and Savior of men for time and eternity. Thank God, even the present gloom which prevails in the Jewish mission field in Europe is not unrelieved by rays of hope and promise. One hopeful sign is that many Iews, particularly in Russia and in the Balkan States, are beginning to distinguish between Christ and the "Christianity" organized national which has been such a stumblingblock to them.

Many little circles, particularly among the young men and women, are giving themselves to the study of "true Christianity," as they themselves express it, and we receive applications from the most out-of-theway places in those countries for the New Testament and for other valuable Hebrew Christian publications. Christian sympathy and the relief which is being administered in the Name of Christ to some of the homeless exiles and refugees, however inadequate, is also a means of softening the hearts of some of the poor suffering Jews, and is letting them see that the true spirit of Christ constrains His followers to show love and compassion.

Two of the missionaries of the Christian Testimony Israel, Mr. J. I. Landsman and Pastor L. Rosenstein, have recently visited a number of the centers in Russia where many of these poor refugees are gathered, such Orsha, Homel, Mohiled, Witebsk, Kieff, Orel, Wilna, etc., distributing relief which has been spontaneously sent by Christians in all parts of the world. They bear witness to the deep gratitude which this ministry of Christian kindness has produced in many Jews.

Finally, we hope and believe that this very dark hour in Jewish history —the darkest, perhaps, since the destruction of Jerusalem and the second Temple by the Romans-is the precursor of a brighter morning of hope for "the tribe of the wandering foot and weary breast," and indirectly also for the world. Apart even from the sure word of prophecy, and as a matter of practical politics, it is quite within the bounds of probability that one issue of this great world conflict will be the restoration of the Jews to Palestine, and then, when the spirit of grace and of supplication is poured upon them, and they look as a nation upon Him whom they have pierced —God's light and truth shall go forth from Jerusalem into all parts of the world, and the glory of Jehovah shall cover the earth even as the waters cover the sea.

THE JEW

They would not play with me at school, And as I older grew, I was debarred from social ranks— Because I was a Jew. King of the Jews, despised of men,
Forgive Thy chosen few;
And when I meet Thee, love me most
Because I am a Jew.

-Ethel Hamilton Hunter.

How the Revival Came in China

BY REV. M. B. GRIER, SUCHOWFU, CHINA

Missionary of the American Presbyterian Church



HE Rev. Jonathan Goforth, of the Canadian Presbyterian Mission, Honan, has just closed fifteen days of revival meetings at

Suchowfu, Kiangsu. In the twenty years' history of this station, nothing can be compared with these meetings, in the manifestations of the presence and controlling power of the Holy Spirit.

The station began to prepare for these meetings weeks beforehand, and the entire congregation was divided up into prayer circles. church officers and men members constituted one, the women members another, the Christian teachers and boys in the Boys' School another, the Christian teachers and girls in the So far as Girls' School another. practicable the Christians in the adjoining territory constituted another. The circles in the city met once a and chosen representatives week. from each of these circles also met weekly for united prayer. The Book of Acts was taken as a text-book and studied with special reference to the work of the Holy Spirit. attention of the congregation was kept focused on this subject for weeks beforehand, and "fen hsing hui" was on the lips of nearly every one.

A music committee was appointed to select suitable hymns which were practised in public and private until they were familiar. Twenty-four

selections were then lithographed and published in pamphlet form and sold at two coppers per copy. These constituted the hymn-book for the meetings. Preachers, private members and inquirers came to the number of about a hundred and sixty, at their own charges, not only from the adjoining territory but from districts two and three hundred li away.

Mr. Goforth arrived on November 13th and services began the day following. The regular schedule was as follows:

- I. General Prayer-meeting for Chinese at 8 A.M.
- 2. Prayer-meeting for foreigners at 9.30 A.M.
- 3. General Service in church at 12.30 P.M.
- 4. General Service in church at 6.30 P.M.

For the first eight or nine days there was deep interest and considerable freedom in prayer. Some made confessions of an indefinite character and for a time not under great conviction, apparently. We began to feel that the great spiritual power that had characterized these meetings elsewhere were not to be experienced here. "There is a barrier," Mr. Goforth said, "that must be gotten out of the way. Keep on praying and believing, and God's blessing will come." His indomitable faith rebuked us all and conquered.

The first among the school boys to come forward was a profest Christian of about eighteen years of age. His conduct and character had been considered excellent, but he mounted the platform and under great emotion confest to the hypocrisy of his life, and to the hopelessness of his condition. When the boys returned to the school and to the study hall, I slipt quietly to this boy's room and found him alone weeping bitterly.

On the next day the local evangelist came forward. He is a man under forty, well educated in college and seminary, a forcible preacher, logical in his reasoning and usually quiet in his manner. His whole frame shook violently, and it was difficulty that he could speak. With uplifted and shaking hand he repeated over and over the sentence "I am in great fear," and confest his unworthiness for this high office. One of the leading men in the congregation—a foreman teacher in the Boys' School, who for some time had been holding aloof, if not actually antagonizing the work of the churcharose and with strong feeling confest that he was the barrier in the way of the Spirit's work.

From this time on restraint gradually gave way to freedom. Church officers, preachers, colporteurs, teachers, pupils, would rise in their seats and often amid violent and uncontrollable weeping would make humiliating confessions, violations of the Seventh and Eighth Commandments being astonishingly common among those where it was least expected.

On one occasion the preaching had to be omitted altogether, because confessions began at the very opening of the service and occupied the entire time—about three hours.

The burden of the preacher's message during these days was a plea

that the Holy Spirit might have full control in the heart and life. As an indispensable condition to this, he urged confession and relinquishment of sin and enforced his plea by the teaching of Scripture and by his experience in such meetings elsewhere in China and abroad. By continued reiteration, this truth, under the Spirit's power, was driven home. God's Word proved the hammer and the fire, the hearts of stone, proud and rebellious, were broken. Those who had dared withstand His will were humbled to the very dust.

There were also meetings of great power both among the boys and girls in school. For the first few days, recitations were suspended during the time of the public services, but, later, a great change came over the pupils, and, at their request, all recitations were suspended. Some of the non-Christian boys, sixteen to twenty years of age, whose influence in the school had been very bad, sought the help of some of the Christian boys, confessing their sins, and joining in prayer till midnight in their own rooms.

At this point there occurred the most remarkable meeting it has ever been my privilege to witness. was at the regular morning school prayers, no foreigners being present but myself. After a short exposition of Scripture, instead of offering prayer myself, I threw the meeting open to the boys for prayer. One after another, sometimes several at a time, arose in prayer or public confession, and broke down with uncontrollable weeping, until the entire body, about a hundred, were weeping aloud. One of the large poys suddenly called

"Everybody kneel," and they all went down on their knees. The weeping increased in intensity until it could be heard all over the large compound. Attempts to quiet them only increased their emotion, until we finally started a hymn, and gradually all joined in singing. They were disbanded after the meeting had continued for two and a half hours.

This experience may be explained in part on merely psychological grounds, but not altogether and not Young men twenty years chiefly. old and upward who had never prayed, in manifest agony of spirit confessing and begging for mercy, were not doing so for mere sake of appearances or in unconscious imitation. It was, in their own language, a "little judgment day," and one could get some vague idea of what the weeping and wailing and gnashing of teeth of that "Dies irae" will be.

On the following morning, at the same hour, the meeting took an entirely different turn, and confession was followed by reparation, books, slates, ink-slabs, towels, that had been stolen from each other, were brought forth and restored to their owners, where they could be found or turned over to me. Property belonging to the school, such as lamps, wash-pans, etc., that had mysteriously disappeared, were accounted for; broken window-panes were acknowledged and paid for; cigarets emerged, and pipes were broken and trampled under foot, and obscene books were torn to pieces.

In addition to these evidences of real repentance a deep concern was

manifested for their unsaved rela-One non-Christian boy rose at daylight and walked sixteen miles to get his brother to come to the meetings. He returned bringing not only his brother but a dozen of his young friends. Α non-Christian teacher in the girls' school testified that he had always been a strong Confucianist, but he had to admit that there was a power here of which Confucianism knew nothing, a power that could compel schoolboys to stand up and confess their sins without regard to loss of face.

On the last evening of the meetings opportunity was given for halfminute testimonies to benefits received. These were varied and interest-"Born anew," "Raised from the dead," "Lost and found," are specimens. There was a fine response to the request for a show of hands on such questions as "Who will agree to establish family prayers in the home?" "Who will agree to give a tenth?" "Who will agree to give a certain number of days to preach at his own charges?" One of our Bible-women has already begun to make good by giving a fifth of her time every month.

Mrs. Goforth, in her helpful talks to the foreigners, in her addresses to the Chinese women, in her help with the music, added greatly to the profit of the meetings.

Until conviction was forced upon me by what I saw and heard, my faith had not been equal to believing what God by His Spirit is able and willing to do when His children will but take Him at His word. For what He has done in our own midst we praise Him.

The Revival Scripture Messages



EV. JONATHAN GOFORTH, who has been so remarkably used to awaken spiritual life in Chinese churches, writes that

the results follow the simple presentation of the Gospel, with dependence on the Word of God and prayer with occasional singing of hymns. At a recent revival his series of Bible themes, from which the heart-stirring messages were drawn three times a day, were based on the following texts:

Sunday-The first day:

Habbakuk 3:2.

Exodus 33:14-17

Malachi 3:1-4

Monday

Galatians 6:7, 8

Teremiah 4:3

Revelations 2:4

Tuesday

Acts 5:2

Malachi 6: 5-15

Ephesians 6:18

Wednesday

I John 3:22

Acts 9:11

Luke 11:5

Thursday

Mark 11:24

Acts 1:14

Exodus 17:8

Friday

Ezekiel 37:1-14

No address

No address

Saturday

Acts 2:37-39

Acts 1:8

Sunday

Ezekiel 33

Ephesians 5:18

Philippians 3:13, 14

Monday.

No time for addresses

Tuesday

No time for addresses

Luke 11:1

On many of the days the volume spontaneous and simultaneous prayer was so great and continuous that there was no opportunity for a message from the leader. evidently speaking directly to souls. Some who held back at first and hindered the meetings later confest to their opposition and sin and surrendered wholly to God. At times weeping could be heard all over the room as men and women confest to sins of pride, envy, coldness, hatred, covetousness, laziness, indifference to the lost, lack of prayer, Sabbath breaking, theft, and even to adultery, and a desire to kill. Several gave up the use of tobacco, which they considered a hindrance, and others confest to having lost the joy of working for the salvation of Some of the meetings lasted others. At one service a till midnight. normal school student came to the platform and flung down, with a look of horror, a bundle of obscene books which he said had led him and others fornication. He vehemently urged his fellow students to burn all such books.

As a result of these meetings there was not only a marked transformation of many lives, and a setting right of many wrongs, but a new joy in life and a spontaneous desire of men to give their lives, their talents, their money to God for service to their fellow men.

The Black Problem in South Africa

BY REV. JOHN L. DUBE, OHLANGE, NATAL

Principal of the Zulu Christian Industrial Institute



N the midst of the most terrible war in the world's history, and the consequent brief little rebellion and a war in South Africa,

the war spirit has not had any marked effect on the aboriginal population. They have grievances that would make them welcome almost any source of relief, but they have not sought for such relief from any of the foes of the British Empire without or within. They are as peaceful and loyal as they have ever been.

The Lands' Act

The Lands' Act, prohibiting the sale of land to natives except in certain prescribed areas, has not been altered or amended. According to this Act land can not be sold to natives in European areas, nor can land in native areas be sold to Europeans. When this announcement is made to the natives they reply: "We will thank you to-morrow." That is, they do not know whether to be thankful until the areas have finally been delimited. It seems quite certain that no additional land will be assigned for exclusive native occupation, unless it be some worthless tracts, said to be "good for nothing but for niggers and monkeys." An increasingly large body of our people are coming to feel that we require something more than a monkey's portion. What we now have is in-

adequate to our rapid growth, but the prevailing sentiment of European electors is that we already have more than we can beneficially occupy. As we have no vote, we can foresee what opinion will have weight with the law-makers. It looks as if it would grow more and more difficult for a native to have any title in the land of his birth, and he will be more and more under the necessity of working for his white master for whatever wages he may choose to pay. Such is the trend of politics; and very few politicians are brave enough and have enough sense of justice to hazard their election by a contrary opinion.

The South African natives do not expect to come more and more under servile conditions. contrary, we are rapidly advancing in civilization and the education of our children is proceeding by leaps and bounds. They are aspiring to be ministers and teachers and clerks and doctors and lawyers, for which the demand exceeds the supply. The few that attain the goal set an example that stimulates their fellows, so that there is a growing desire to build upright houses and to furnish them. With their greatly increased wants our people are no longer content to wear a gum head-ring for full dress, to live in a grass hut and eat with their hands out of the pot.

"The Lands' Act" has been offered as a palliative to the tension exist-

ing between the native and European races. "It is to make a separation," they say, "so as to give the natives a chance for untrammelled development on their own lines." line suggested is just what the more intelligent natives are trying to leave behind-the line of savagery and heathenism. Any more separation that at present exists, would only intensify the bitter feeling of injus-But the Lands' Act will not diminish the number of native servants in the towns, in the mines, in the workshops, and on the farms, where they will be in as close contact with Europeans as before. It is in that close servile connection that we find the source of the "black peril" about which such a cry is raised. There is not as much danger in the fact that a native owns a plot of ground adjacent to a European's estate, as there is in a horde of uncivilized tribesmen confined on a reservation.

America is coming to see the wisdom of breaking up the reservation policy for the Indian aborigines, but in South Africa the trend of public opinion is to turn back the wheel of progress and confine the natives in native areas.

The Missionary Outlook

Against such an array of hostile forces, we have an alliance with the missionaries who brought us the Gospel, and I believe that in the end we are certain of victory. But there is a question which I would like the friends of missions to consider, viz. whether the change in the policy of the chief missionary societies is for the better. We would be very ungrateful if after so long and faith-

ful a nursing we were now unwilling to undertake a greater share of the burden of evangelizing our own people. We are thankful that so many heathen can be reached in those centers where they congregate from all parts of Africa to earn money. But it is a mistake to suppose that there is any the less need of missionaries dwelling, as they used to do, among the people in their native haunts, where they can set an example of family life and minister in the homes of the people and help and guide them in all the ways of civilization. There is also a great danger in sending out to preach and form congregations in the native territories young native men who are supposed to have been converted in the night-schools on the Rand and yet have barely learned to read the New Testament in the vernacular. It is in this way that the spirit of discontent is multiplied a hundredfold. Such a 'gospel,' if we may call it a gospel, instead of quenching the flame of discontent pours oil upon Our native evangelists, like those of all other races, should be first thoroughly trained in their profession, before being sent out to work.

While the African heathen continue to live in dark and dangerous places there is still a call for missionaries to go and live among them. They can not be converted by Bibles and tracts printed in England and America or by evangelists quickly taught in the night-schools in the mining centers. There are communities where the people are now so advanced in Christian civilization that they can be left to the ministrations of native pastors, but many new centers of light must be created,

tho we alone, unaided by our missionary progenitors, are still too feeble to create them.

The Coming Kingdom

In spite of heathenism, in spite of political disabilities, we are moving The Kingdom is coming. On these hills, where within my recollection the wild antelopes formerly roamed without molestation, we recently witnessed a remarkable scene at the opening of a new building of the Zulu Christian Industrial School. One of the finest buildings for native education in these parts was erected almost entirely by the natives themselves. Lord and Lady Buxton, Governor-General of the Union of South Africa, his two daughters and retinue came in six motor cars. There were also gathered some 3,000 natives, over half of whom were well-drest This building is only Christians. one of the fourteen erected in this institution which was initiated and

is being carried on entirely by the Africans themselves. When tive education and advancement is receiving such recognition from the highest sources, it may be taken as a little indication of the door that is opened to us. If there were no adversaries, no hostile criticism and no disabilities to be overcome, we would seem to be lacking in credentials that God has opened the door. There are agents who would, on account of race prejudice, pervert all principles of justice to their own selfish advantage; vet the agencies for the extension of the Gospel are so marvelously increased, and such facilities for education and advancement are being opened, that we are greatly encouraged. But our trust is in none of these things. It is in our Savior who died that we might be free, and we believe that His Kingdom will yet come and His will be done on earth as it is in Heaven.

THROUGH THE EYES OF AN AFRICAN BOY

The following story is told by a young Kaffir boy:

When I was a boy in Africa, my father sent me to keep sheep. In Africa, men don't work at all; women work; but men dress their hair and fight and talk; boys keep cattle, not in little fields, but in wide open places, where a lion or a leopard may come to catch them; the boys watch, and if lion come make a great noise, a great, great noise, and frighten him away. One day some boys tell my brother and me they had been to Natal, and seen many wonderful things; big houses and ships and looking-glasses, and white animals like men and women, and they make strange noises, no-body could understand. This makes us think we must go and see these white animals and these wonderful things, and we ask our father to please let us go to Natal for three months. That's three or four years

ago now, and we never go back yet; but we want to go and tell our father and mother that man works and woman stays at home. That is proper, because man is strong and woman is weaker, and got babies to mind. But Kaffir woman very strong, must put baby on her back and work just the same, make crops grow and grind corn, and dig and build house; and when she get old and weak and no use Kaffir man say: "This one no use now, must push her over," and then they take her to steep place on top of hill and push her down, because she is no use and can't do anything. Now I know that's very wicked, and I want to go back and tell my people and they sha'n't push my old grandmother over, I hope. She loves me and my brother, and we want to go soon to save her from being pushed over, and tell her about Jesus.—Mission Dayspring.

True Heroism in Uganda*

BY BISHOP TUCKER



HE martyr spirit is not dead in Uganda, as the following incident testifies.

Some months ago I was officiating in the

Cathedral at Mengo. The great congregation had dispersed, and a large body of the communicants remained. Slowly the service proceeded, the profound silence broken only by solemn words of administration. last communicants had returned to their places, and I was about to close the service, when from the extreme end of the building-a corner of the south aisle, where she had been sitting by herself-a woman advanced slowly up the nave. I waited wonderingly. As she took her place, kneeling alone at the rail, Henry Wright Duta, who was assisting me, whispered in my ear, "It is Rakeri."

"Rakeri!" In a moment her story flashed through my mind, and with heart uplifted in praise to God, and with a voice ill-controlled through the emotion that welled within, I administered to her the emblems of the dying love of Our Lord and Savior Jesus Christ. Slowly and with dragging footsteps she returned to her place, and with the Gloria in Excelsis and the Benediction the service came to an end.

Now who was Rakeri (Rachel)? She was a woman connected with the congregation at Ngogwe, near the shores of the Great Lake. Some time previously it had been told at a meeting of Christians how that on a certain island sleeping sickness had broken out, and that the people were dying in large numbers without any one to teach them

the way of salvation. This so touched the heart of Rakeri, who was present, that she volunteered to go and teach the women and children. She was warned. She was told of the peril. It would be at the risk of her life. Infection meant death. There was no cure; but nothing could turn her from her purpose.

"I know all this," she said, "but those people are dying and know nothing of Christ, the Savior of the world. I know and love Him, and must go and tell them of Him."

She went, and after a while came back and told how she had been enabled to lead one and another to the feet of the Savior ere they passed into the unseen world. She returned to her post. A few months passed by, and then came the news that she was ill. She was brought back and carried up to the hospital at Mengo, where Dr. Cook, having examined her, pronounced the fatal verdict, "sleeping sickness."

She lived for some months in the hospital under the doctor's care, and during the whole of that time, as long as she could move about, she was as a ministering angel to the sick ones in the women's ward. She would go from bed to bed, reading with this one and praying with that one, soothing all in their pain as far as she was able, and ever seeking with loving words and tender pleading to lead them to the feet of the Savior. And all the while she was a dying woman.

Where, in the whole history of the Christian Church, is there to be found a nobler instance of self-sacrificing love? "Greater love hath no man than this, that a man lay down his life for his friends."

^{*} From "Eighteen Years in Uganda and East Africa," by Bishop Tucker.

Every-day Religion in China*

BY THE REV. HOPE GILL, WEST CHINA Formerly of the Church Missionary Society



ICTURE yourself stationed in the midst of a Chinese county capital.

We are the only white people amid a population of over 70,000 Chin-

ese; the nearest station where white people live being forty-five miles away. Altho this is not a large city, yet it is one surrounded with great walls, with the usual four gates, and it has a resident magistrate, who is responsible for law and order throughout the country.

All around are to be seen facts and acts connected with every-day religion. On the east of our mission house, quite close by, is a great temple dedicated to the God of Medicine, while on the other side, with only a few shops between, is another temple to the Fire-god. The monotonous sounds of the gong-beating, and the bell-tapping are ever telling us that souls are worshiping they know not what, seeking peace and forgiveness of sins, but, alas! finding none.

Walking through the crowded streets, we notice pieces of tessellated red paper hanging from the lintel of every doorway, and on the two door-posts of every house strips of red paper are pasted, thus signifying that the inhabitants worship spirits. If we look again at the lintel, we see feathers with blood sprinkled on them sticking to it, and blood sprinkled on the papers too. This means that at the New Year sacrifices were offered to the local deities by the slaying of fowls, the blood being sprinkled to atone for the sins of the household. Not only is the victim slain to appease the local gods, but also to propitiate Heaven and Earth. for the blood is sprinkled on the ground at the doorway, while the worshiper

prostrates himself there, offering up incense and burning candles.

Similiar ceremonies take place indoors in front of the family altar. At sunrise and sunset every day family worship is held both before the home shrine and at the doorway of every house. This important feature has a significant lesson for all Christian people. It puts to shame many whose devotion to the living and true God falls far short of that of the poor heathen to his false gods!

Only on special occasions, for example, New Year and the Dragon Feast, do all the members of each family join in this worship. Those are times also when due reverence is paid to the older members, who have everything provided for them, kneeling hassocks, incense lighted, etc., by the younger members. In these great festivals all are drest in their best-or "big"-clothes. On ordinary days, one of the junior members in most cases performs the daily homage for the rest of the family. Out in the open he offers up his oblations and bows down before all, standing and kneeling in the street doorway. In Hebrews 9:22, we notice how this blood cleansing has been known for ages past. The missionary can use this in his evangelistic preaching.

In many shops are hung long strings of fire-crackers, paper money and candles, stuck by their bamboo "wicks" into straw ropes, as well as bundles of incense paper. A great trade is done in the sale of these materials for idolatrous worship. Each act of daily Chinese worship costs money, and readily do these poor benighted souls pay for all such perquisites.

Some worshipers go from their houses

^{*} From The Church Missionary Gleaner.

to neighboring temples, and there propitiate the gods in the same manner. For instance, numbers of devotees crowd into the temple of the fire-god on certain occasions. The Buddhist priests are kept busy and make a good revenue out of it. To see able and clever men thus prostrate themselves again and again before this god of fire, or before the medicine god, or the so-called "guardian" or "king" of the city, fills us with burning zeal in our campaign against the hosts of darkness.

Another act of every-day religion in vast China is connected with boat traffic. If we intend to travel anywhere by boat, when our boat is chartered, the agreement written and duly signed, the day to start has arrived, and we are all on board the house boat quite ready, there is still delay. Why? The skipper and his pilot have gone to a temple or shrine to worship! A fowl is taken out of the boat's hold and is sacrificed in the temple, so that the deity who dominates the river may be appeased. The men then come back from the temple and prostrate themselves before the blood sprinkled on the prow of the boat. They have also scattered some feathers, which will remain on the now sacred spot perhaps for weeks. Meanwhile the whole crew watches reverently. Then, when sufficient fire-crackers have been set off to frighten the evil spirits, and the worship is over, the order comes from the skipper, "Kai chw'an," which means, "Open out the boat, let go!"

The same ceremony is repeated before attempting any bad rapid in the up-river journey. The missionary, at such a moment speaks for his Master to the crew on board, and on shore to the trackers. and scatters among the riverside inhabitants Gospels and tracts.

In the Confucian temple, on the first or the fifteenth of the month a bang! bang! bang! is heard, accompanied by the sound of trumpets. The gong-beaters go along, heralding the advent of the city magistrate with his big retinue of under officials and attendants. Inside the temple, before the tablet put up in honor of Confucius, when all is arranged, incense is offered up. The father and mother of the people in the person of the magistrate prostrates himself full length on the floor, three times over kneeling down, and nine times knocking his head before the tablet. Meanwhile fire-crackers are let off, gongs loudly beaten, and every one around stands at attention, waiting to take their turn.

These Chinese claim our very best, both in intellect and spiritual power. They are ready now to be evangelized by laborers "full of the Holy Ghost." A million a month in China are dying, really dying, without the knowledge of the Savior. Who will go forth to this great and glorious work? "To God be the glory, great things He hath done," but if His servants "forward go" to possess the land yet lying fallow, "strong through His Eternal Son," we shall see "greater things than these."

MY PRIVILEGE

The Missionary Offering is at hand, and the call for funds is pressing and insistent. I must decide what to do about it, because I mean to be loyal to Christ and to my Church, to help make America a Christian country, and to help give the Gospel to the world.

On the one hand:

My hope in Christ.
My spiritual blessings.
My church fellowship.
My Christian surroundings.

My prosperity.
My ability to give.
My Lord's money in my hands.

On the other hand: Many people without Christ. Many people without Christ.

Many who are meeting defeat in life's battle.

Many in woe, squalor, sorrow, and sin.

Many devoid of spiritual privileges.

Many unable to rise alone or help themselves.

Many dependent on Christian help.

Many needing what my Lord's money would provide

If I say "no," what will that mean to me, to my fellow men, to my Lord?-The Christian Missionary.

Wanted: A Missionary*



O read the advertisement in a Boston daily paper.

"Wanted: a printer to take charge of a Mission press in West Africa. Apply to Employment

Secretary, Y. M. C. A."

Every day brings something of interest -frequently of romantic interest-to the Home Department of the American Board in the matter of securing recruits for needy fields. We keep in correspondence with hundreds of volunteers and possible volunteers. These cover a wide range of callings: clergymen, physicians, educators, agriculturists, industrial teachers, business agents, architects, and, most frequently of all, young women teachers. Recently we have entered upon the task of finding a printer to take charge of our press at Kamundongo, West Africa. Through the gift of a Boston business man we have an excellent printing and binding plant out there, from which the Mission is waiting to publish seven or eight text-books, the New Testament, a hymn book, and a number of other things. The position calls for an all-round printer of strong Christian character, and of such personality as to make a congenial member of the station group.

Having failed to find such a man through our own efforts and those of the Student Volunteer Movement, we turned to Mr. Robinson, the Employment Secretary of the Boston Young Men's Christian Association, who proved to be a friend indeed. After hearing the conditions and qualifications involved, Mr. Robinson placed the above "ad" in the Want column of a Boston paper.

The response was immediate, even overwhelming. Nearly 150 printers put in an application, and Mr. Robinson

spent a good many hours on many days running these down by letters and interviews. Ruling out those obviously unqualified, he sent nine applicants to the Board Rooms. Then the final sifting process began.

Number 1 looked exceedingly promising—a foreman in charge of a pressroom in one of the largest printing establishments in the country. He wanted to know how many linotype machines we had. "None? Well, well, well!" "And how long will it take to get out a book?" "A month at least," we told him. "We issue a book about every day in our plant," he replied. Still he wanted to go, liked the adventure, etc. We sent for his wife, and that settled it. No missionary business for them.

Number 2 proved to be an experienced worker, too experienced, in fact; we ruled him out on the score of age.

Number 3 was all right on the professional side, but admitted his wife was not interested in Africa and he would have to leave her behind. That settled his case.

Number 4 was a reformed drunkard—a good fellow and a good printer; but we couldn't take the risk.

Number 5 runs a large jobbing establishment near Boston, just the kind we want. Unfortunately, while "long" on printing, he was "short" on religion. In fact, he confest to not being a Christian at all. The conversation then turned from Africa to Boston and from printing to personal religion, and he went out looking very serious.

Number 6 was the opposite kind: "long" on religion but "short" on printing; a college graduate of good character and full of missionary zeal, but

^{*} From The Missionary Herald.

with meager practical experience. So it was a reluctant good-by to him also.

Number 7—a most interesting case—Methodist, aged 35; good talker; had once thought of becoming a preacher; has had a printing experience of twenty years in a large establishment; owns his own home; a ladylike little wife, who is a good housekeeper and as eager as himself; no children.

"How did you become interested?" we asked.

"My pastor preached last Sunday on Christ building his Church, and said that Christ needed every kind of workman, that each Christian should seek to find his job and get busy on the great task. I said to my wife, as we walked home, there seemed little that I, as a printer, could do for Christ. When we reached the house I took up a Boston paper, and my eyes fell on that 'ad' of yours. I said to my wife: 'Look at that, will you! Why shouldn't I go to Africa as a missionary printer?' She agreed that I should. So, sir, here we are. We are confident the Lord has called us to that work." We put this man aside for further careful consideration.

Number 8 was a good candidate too, in charge of the printing department of a manufacturing establishment known the world over; a nice-looking young fellow, a Baptist, with an attractive wife. We noticed after two interviews that the wife was asking very particularly about the climate and snakes. Still it looked good, and he was kept for further study.

Number 9, a well-set-up young fellow, recently converted, full of zeal, and a good printer; all his relatives favorable. Ruled out on the ground of having no wife and health not sufficiently robust.

So it simmered down to two. More interviews, more letters, many testimonials sought, doctors called in, pastors interviewed; and, to make a long story short, Number 7 was presented to the Prudential Committee. The Committee listened with interest, approved his papers, and he was engaged for five years as missionary printer for West Central Africa.

May the Lord use him mightily for spreading the Gospel by the printed page among the natives of Angola, and may all the others who could not go find positions of great usefulness here at home!

O-W-N. W-O-N. N-O-W

BY REV. SAMUEL MCP. GLASGOW, MERCEDES, TEXAS

OWN. We want God to OWN this lower Rio Grande valley, and are ready to do our part. But the Evil One is fast preempting the land.

WON. If the Lord God is ever to OWN this valley it must be WON to Him. This can only be done with the help of the whole Church.

NOW. If God is to OWN this valley, it must be WON for Him NOW. To-morrow, when sin and worldliness have become entrenched, how shall the lost title be regained for God?—Condensed and adapted from *The Missionary Survey*.



MAKING THE MOST OF THE MAGAZINES

BY BELLE M. BRAIN, 38 UNION AVENUE, SCHENECTADY, N. Y.



ISSIONARY work calls forth our help in almost exact proportion to our knowledge of its needs and progress. This is why our Lord said to "Lift up your eyes and

His disciples "Lift up your eyes and look on the fields."

But the mission fields are far away and most of us can look on them only through printed pages. This makes the missionary magazine a very important factor in the work. Books serve to bring us in touch with the mission field and inspire us to service, but it is the regular, up-to-date information presented in the magazines month by month that keeps the fires steadily burning. And it is the knowledge of immediate need that calls forth the largest assistance.

The denominational magazine forms a bond between the missionaries on the field and those who "stay by the stuff" in the homeland and is a necessity to those who would be intelligent workers and who desire to fulfil the obligations they have undertaken as a denomination. Not to take one's denominational magazine is to keep oneself in ignorance of one's own work and lose its blessing and inspiration.

At the same time, especially in these days when great events are transpiring in mission lands, every Christian worker needs the broad outlook of the whole world field that can be obtained only in an interdenominational magazine.

Let us then take both and get a world vision of the enterprise in its entirety.

In the way of periodical literature a man needs his own denominational missionary magazine, some such general missionary publication as the comprehensive and up-to-date Missionary Review of the World, and a good daily newspaper.—William T. Ellis in "Men and Missions."

A Great Money-Raiser

Missionary workers have long believed that the magazines are great money-raisers. Now, through a system of tracing gifts made to the Emergency Fund raised by the Episcopalians last year, we have tangible proof of it.

"The exact amount contributed through the influence of the magazine can not be known," says The Spirit of Missions. "The first letter which went to the whole Spirit of Missions family was not 'keyed' so as to differentiate their offerings from others. But the second was. It reached 15,000 of our readers and the response made by them was three times as great as that from 60,000 non-readers whose names had been given us by their clergy. How much influence we may have had in some of the larger gifts we can not determine, but it is gratifying to know that in September a donor sent a check for \$5,000, saying, 'I notice in The Spirit of Missions that the Emergency Fund is nearing the \$400,000 you have

asked us to raise. Please accept the enclosed contribution."

THE CLUB AGENT

There is no better way of increasing missionary interest than getting more missionary magazines taken and read. Yet many a society that exercises the greatest care in the selection of its other officers entrusts the work of magazine circulation to any one who is willing to undertake it.

It is, in some respects, a thankless task and often makes large drafts on one's pocket book, due to the fact that many subscribers are careless about paying their bills. "Before I took the office," wrote a faithful secretary to Woman's Work, "it was the custom for the magazine secretary to send in the money from her own purse as soon as the members announced their intention of renewing their subscriptions. I continued the custom and at one time was more than \$12 out of pocket. More than one subscriber waited a full year before giving me the money, and then did so with annovance and was much offended to be asked to pay the next year's subscription in advance." No wonder this secretary refused renomination.

On the other hand the privileges and rewards of the work are great. One can never tell what even a single subscription will do. It may, as one business manager suggests, immediately put a missionary tincture into the whole atmosphere of the subscriber's heart and It was a copy of THE MISSION-ARY REVIEW OF THE WORLD, sent him month by month by a Scotchman in his church that resulted in the missionary conversion of Doctor Robert F. Horton, of London, the great missionary speaker who made such a deep impression at the Student Volunteer Convention, at Kansas City.* The Best Methods editor never ceases to be thankful to the godly

woman who twenty-eight years ago invited her to join her club of subscribers to THE MISSIONARY REVIEW which was just then entering upon its new series under the direction of Doctor Arthur T. Pierson. All through the years the magazine has been a source of inspiration and help and the twenty-eight bulky bound volumes now constitute a reference library that could not be equaled at many times the cost-perhaps not at any cost. Mrs. Mary Clokey Porter, Thank-offering Secretary of the United Presbyterian Woman's Board, who has done such remarkable work, was also a charter member of this pioneer club and in a recent letter referred to The Review and the friend who formed the club in terms of deep respect and affection.

Every year men and women are led, through the influence of some missionary magazine, to devote themselves and their money to advancing the kingdom of God. Perhaps the subscription you helped to secure may reach some life and turn it into channels of service for Christ. This is worth while. Take courage, then, club agents and magazine secretaries. Take up your task with joy and push it with vigor.

PRAY FOR YOUR MAGAZINE
The Editors Need Your Prayers
So Do the Contributors
And the Subscribers
And the Canvassers
Few People Pray for the Magazines
WILL YOU?

SECURING SUBSCRIPTIONS

APPOINT ENERGETIC AND ENTHUSIAS-TIC MAGAZINE AGENTS. In publishing a list of churches having clubs of twenty or more subscribers, The Missionary Herald says: "A glance over this list shows that these clubs are not confined to one section of the country; nor to large churches; nor to those in cities; nor to 'rich' congregations. They are in churches where some one has taken an interest in forming a club."

^{*} See "A Pastor's Experience: How I Learned to Put Missions First," by Doctor Robert F. Horton, Missionary Review, May, 1914.

EQUIP THE CLUB AGENT. Complaints come from many sources of canvassers who do not take the magazines themselves and can not therefore advertise them intelligently. Woman's Work tells of a secretary of literature who called at the office for a supply of posters, circulars, and sample copies, and asked as she was leaving, "What is this magazine about anyway?" If the canvasser can not afford to pay the price, either the society or the publishers should furnish the magazine free.

Use Sample Copies. Almost all magazines are glad to supply them (back numbers), and they can be used in various ways. Some canvassers leave them at the homes and call later for subscriptions. Others send in lists of non-subscribers and ask to have sample copies mailed from headquarters.

SELL SPECIAL NUMBERS.. In the last few years the Baptists have issued a special Christmas number of *Missions* and have enlisted the children to sell copies on the profit-sharing plan. This introduces the magazine to a large number of new readers and secures many new subscriptions. The *Spirit of Missions* also does this with its special Lenten number.

Make Magazine Subscriptions One Point in the Efficiency Standard. This works well. "Our Literature Committee secured as many subscriptions as we have members so we can go on the Honor Roll," says a worker in Lutheran Woman's Work. "We have gained another point for the Standard of Efficiency by securing five new subscribers," says another. In the last few years such reports have been duplicated in countless societies.

INCLUDE MAGAZINE SUBSCRIPTIONS IN THE EVERY-MEMBER CANVAS. The General Assembly of the Presbyterian Church makes provision for subscriptions to *The Assembly Herald* on its official Every-Member Canvass blanks. Thus every one canvassing for the sup-

port of the church and its benevolences becomes also a canvasser for the magazine.

ENLIST THE PASTORS. They are the best advertisers. A number of pastors in the Southern Presbyterian Church, realizing the value of *The Missionary Survey*, not only in arousing interest in the benevolences of the Church but in cultivating a spirit of service and sacrifice among their members, are promoting its circulation by taking a few minutes at the Sunday morning service to introduce it from the pulpit. A few have personally canvassed their congregations for subscribers.

ENLIST THE SUBSCRIBERS. They, too, are good advertisers. "Let us talk the magazine and the things we read in it in season and out of season," says the business manager of Lutheran Woman's Work.

ENLIST THE YOUNG PEOPLE. The Outlook of Missions tells of the missionary committee of a Young People's Society that wanted something definite to do and at the suggestion of the pastor undertook to place a copy of the denominational missionary magazine in every home in the congregation. Sample copies were sent for and the young people delivered one to each home. Two weeks later the homes were visited again and subscriptions solicited. It was a heavy task but it developed the missionary activity of the society and secured many new subscribers.

ENLIST THE SUNDAY-SCHOOL. There is an immense amount of energy in the Sunday-school; most of it is unused. In the Southern Presbyterian Church a number of classes have been canvassing for *The Missionary Survey*. A class of five 14-year old boys rounded up 55 new subscribers in 10 days and a class of 10 girls secured 58 subscriptions in a church of 200 members where only 10 copies had been taken before.

Have a Magazine Fund. A Woman's Missionary Society in the United Presbyterian Church has a fund for furnishing copies of *The Woman's Missionary Magazine* for three or six months or a year to women who are not interested in missions or who are not (or *think* they are not) financially able to pay the price. The plan works well. Many of the temporary subscribers have become permanent ones.

What a Druggist Did

Few business men would think of using their show windows to advertise a missionary magazine, but that is what an Ohio druggist did not long ago.

"One day when one of our secretaries was walking along the street," says The Missionary Intelligencer, "his attention was arrested by a strange exhibit in a drug-store window. Others had stopt also and were studying the unusual spectacle. The owner of the store is a member of the Christian Church and believes in missions. In the background was a fine exhibit of various goods such as a drug-store usually sets forth, but on the window glass itself were at least a dozen interesting pictures and clippings from The Missionary Intelligencer."



A Red Letter Chart

Every year Miss Finks, the capable editor of *The Home Mission Monthly*, devises some scheme to keep the subscription lists up to a definite standard. These have proved so successful that even in years of depression the lists

have gone steadily forward until they now number nearly 40,000.

Two years ago the plan was to urge every society to make the year a "Red Letter Year" by placing the magazine in the home of every member. To keep the aim before the societies and show the progress made, a simple chart was devised, directions for making which are as follows:

"Take a sheet of cardboard and mark it into squares large enough to be seen across the room, providing as many squares as there are members in the Around the outer edges set apart as many squares as there are subscribers in the society and color them red using ink, paint, or crayon. This will leave as many white squares in the center as there are non-subscribers and will show at a glance how many subscriptions are needed to reach the aim. When new subscribers are reported, color squares red to represent them. Hang the chart in a conspicious place and call frequent attention to it."

This plan was productive of large results and could be used by any society.

The Steady Subscriber

How dear to our heart is the steady subscriber,

Who pays in advance of the birth of each year,

Who lays down the money and does it quite gladly,

And casts round the office a halo of cheer.

He never says "Stop it; I can not afford it, I'm getting more magazines now than I read";

But always says, "Send it; our people all like it—

In fact we all think it a help and a need."

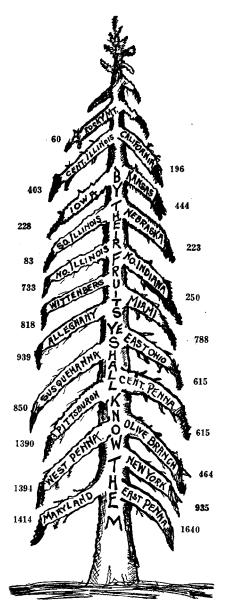
How welcome his check when it reaches our sanctum;

How it makes our pulse throb; how it makes our heart dance!

We outwardly thank him; we inwardly bless him—

The steady subscriber who pays in advance.

—The Lamp.



A Magazine Tree

The "Magazine Tree" devised by Mrs. Louise K. Krechting, business manager of Lutheran Woman's Work, has proved a fine thing for pushing magazine circulation and stimulating friendly rivalry among the synodical societies composing the Lutheran Woman's Board. In Nov-

ember, 1914, there appeared in the magazine a cut of a tall pine tree on the branches of which were the names of the 21 synods of the Church with the number of subscribers in each. At the same time a vigorous campaign for new subscribers was inaugurated.

At the Biennial Meeting of the Woman's Board held in Omaha last May, the tree idea was used again to report progress. At one of the sessions a living tree—a beautiful white pine—was placed on a table in front of the room and one by one the delegates came forward and with appropriate words hung on the tree clusters of real fruit—peaches, apples, grapes, etc.—each individual piece of fruit representing 100 subscriptions.

At the close the delegates stood around the heavily laden tree and sang an adaptation of "The Steady Subscriber" to the tune of "The Old Oaken Bucket."

By making a large chart with a "Magazine Tree," instead of printing it in a magazine, it could be used by any organization composed of a group of societies as well as by a Woman's Board.

ANNOUNCEMENTS FOR THE BUL-LETIN BOARD

One of the best ways of advertising a missionary magazine in a church is to place striking announcements of it either in the church calendar or on the bulletin board in the vestibule. The following

THE MISSIONARY HERALD FOR 1913
Another year opens. Will it be as thrilling as this year? Revolution in China! War in Turkey! Rebellion in Mexico! Missionaries in the thick of world events! Could you have spared the Missionary Herald in 1912?

Now for 1913. The Missionary Herald will be awake to whatever transpires on its many fields of action.

Time to renew subscriptions now—75 cents a year. Clubs of ten or more, 50 cents each.

THE

Woman's Missionary Magazine
Published in the Interest of the
Woman's Missionary Society
of the

United Presbyterian Church

Note

That-

An informed church will be a transformed church.

That-

The paucity and powerlessness of our prayers for missions is not due so much to heartlessness as to a lack of knowledge of the things for which we should pray.

That-

The Woman's Missionary Magazine has but one great aim—The Spread of the Kingdom for God's Honor and Men's Good.

Will You Help to Circulate it?

advertisements used by the magazines they represent can be easily adapted to others.

GETTING THE MOST OUT OF A MAGAZINE

BY MRS. J. M. WILLIAMS, WESSON,
MISSISSIPPI

In the Southern Presbyterian Church we are blest with having such a helpful co-worker as *The Missionary Survey*. I love it so well that when I am done with it nothing is left but a few jagged

pages and the bedraggled covers. This may seem a strange way to love, but if the editors knew all the good things that have first been gleaned from its pages, even they would not censure my destructiveness.

We would not think much of a mechanic who loved his tools so well that he would not take them out of the tool chest. To me *The Survey* is a chest full of tools invaluable to every missionary worker. Shall we preserve the chest and let the tools lie and rust? Shall we pile the magazines neatly on a shelf to accumulate dust and at last end their days in the kindling-box? I do not object to a reference file; it is useful some times. But if you wish to keep a file of your *Surveys*, take two copies. This is the plan in our home.

Most of us are busy housekeepers. You may have little time for reading. Your Survey may have to lie for hours, maybe days, unenjoyed. When the first spare minute comes, take a pencil and sit down to read. If you have only time for a few pages, read them carefully by all means. Read with the mind and heart open—not filled with other things. Mark each picture that should be saved, each article you will need for future reference.

After the magazine has been well read and much marked its mission is not ended, even tho by this time it looks old and dilapidated. When a quiet evening arrives, get busy with a pair of scissors.



THE EQUIVALENT OF TWENTY-ONE VOLUMES FOR \$2.50

Each year The Missionary Review contains the equivalent of twenty-one volumes, a complete library of Missions, on the history, methods, principles, and progress of Missions, and the lives of Missionaries and Native Converts. Each small volume would contain about 30,000 words (one hundred and fifty pages).

No one who has a live interest in the work of Christ can afford to lose the inspiration of this great international magazine.

Cut out the pictures, poems and articles marked beforehand and file them. I use small wooden boxes, each plainly labeled -Africa, Brazil, Cuba, Children, Medical Missions, Educational and Industrial Work, Poems, General Use-about a dozen in all. These may be sub-divided if desirable. Thus the box marked "General Use" may have envelopes marked "Poems" and "Scriptural Exercises." The programs and exercises given in The Survey should always be saved as they give good ideas of arrangement and other helpful hints for program makers.

Each box should also have an envelope for pictures relating to its contents. Nothing is more valuable than picture-teaching. Keeping the pictures to illustrate our programs will put us in touch with far away lands and our fellow workers in them.

Such a library as these boxes form is convenient and more valuable and usable than any book ever written. A fine missionary library is of great benefit and it is well to read every good book you can find. But for every day "tools," give me my "chest" of clippings!

When a program is to be prepared, consult your clippings. When you wish to inform yourself upon a mission or a missionary, go to your home-made encyclopedia.

If you can afford to subscribe to magazines in other lines costing \$1.50 or more, you can surely afford \$1.00 for two subscriptions to *The Survey*—one to keep, if keep you must, and one to USE.—(Condensed from a leaflet published by The Woman's Auxiliary.)

MAGAZINE MEETINGS

Magazine meetings are invaluable for introducing missionary periodicals to a society and usually result in more magazines being taken and read.

Such meetings may present one magazine or many. For introducing an individual magazine, this program, con-

densed from The Home Mission Monthly, could not be bettered:

DEVOTIONAL SERVICE. Subject: "Spreading the Light." Text: "The women that publish the tidings are a great host."

PRAYER for a blessing on *The Home Mission Monthly*, the editor, the writers, the readers, and upon all missionary literature.

HYMN. "Tell the Glad Story."

THE MAGAZINE. Have seven women take the following parts:

- 1. The Cover. Use the charming new poster which contains the cover and is large enough to be seen across the room. Call attention to the high artistic merit of the cover (it was produced by a leading cover artist), its fine coloring, the ecclesiastical suggestions of the design and the seal of the Woman's Board.
- 2. Editorial Notes. Have a condensation of these given from memory.
- 3. The Secretaries' Notes. Have the most important points in these given from memory, especially emphasizing those of value to the society.
- 4. TOPIC OF THE MONTH. Have a five minute resume of the articles presenting this
- 5. The Illustrations. Have these described vividly, using incidents or facts gleaned from this or other numbers to make them more telling.
- 6. SIGNIFICANT ITEMS. Have a number of short, pithy items, brief news notes, plans, etc., (distributed beforehand) retold by the members in their own language.
- 7. If there is a story or general article of special interest, have it retold; or have a poem recited.

Here is a suggestion for introducing all the missionary magazines of a denomination that comes from a Presbyterian Christian Endeavor program issued a few years ago: "Send for sample copies of The Assembly Herald, Woman's Work, The Home Mission Monthly, and Over Sea and Land, and have each reviewed by a different person, special mention being made of the best things in each."

Still another plan—one that worked well in the Woman's Missionary Society

of Union Presbyterian Church, Schenectady-is to procure copies of a number of different magazines of different denominations together with THE MIS-SIONARY REVIEW OF THE WORLD, Everyland and Men and Missions, and present them in turn, telling something of the character and scope and giving brief selections from their pages. By selecting a poem from one, an inspirational article from another, a missionary's letter from a third, a chart from a fourth, a picture from a fifth, and so on, a varied and profitable program was given that was much enjoyed. The magazines can be secured at small cost from headquarters or they can be borrowed from missionary workers of different denominations in one's own city.

A MAGAZINE STUDY CLASS

From the Maxwell Street Presbyterian Church, Louisville, Kentucky, comes the report of something new in mission study. The Ben Bigstaff Mission Circle which had its origin some twenty years ago in a young girls' Bible class taught by Mrs. Evans D. Veach, has been holding a mission study class with *The Missionary Survey*, the official organ of the Southern Presbyterian Church, as a text-book. Through the courtesy of Miss Lily Appleton, Secretary of Literature in the Circle, we are enabled to give the following account of this interesting experiment.

The Ben Bigstaff Mission Circle, in accordance with the recommendation of the General Assembly of the Southern Presbyterian Church, is organized for work along four lines which are also included in *The Survey*—(1) Home Missions; (2) Foreign Missions; (3) Christian Education and Ministerial Relief; (4) Young People's Work and Sundayschool Extension.

Every winter for the last ten years the Circle has held a mission study class, using the regular text-books. But last year, realizing that tho many of the members were subscribers to *The Missionary Survey*, they were not as familiar with it and its four lines of work as they ought to be, the Secretary of Literature suggested its use as a text-book. "A great point in favor of the plan," she says, "is the fact that the price of the magazine (fifty cents) is not much more than the cost of many of the study books and that by using it for the few weeks the class is in session, the members would have it for an entire year and perhaps learn to love it so much that they will become regular subscribers and readers."

The January, February and March numbers of *The Missionary Survey* formed the text-book, with a file of the magazine, and the prayer calendar for reference. The splendid maps issued by the Publication Committee were also a great help. Each of the four causes represented in *The Survey* and the Circle were taken up in turn and thoroughly treated. The meetings were very interestinng and the members were able to grasp the wide-spread and varied work of their Church as never before.

The class work occupied one hour each week, the order of exercises being as follows: Scripture reading, hymn, prayer; a review of the previous lesson; questions on the day's lesson; sometimes a short talk by the leader; closing prayer. A social hour followed during which sandwiches with tea or chocolate were served. An interesting feature of two meetings, one on home missions, the other on foreign, was the use of the questions published on these topics each month in *The Survey*, the answers to which are to be found in the pages of the magazine itself.

The study class should create a demand for the magazines. Perhaps it would be a good plan for every society, once at least, to conduct a study class along the lines herein described.

LATIN AMERICA

Facts About South America

COUTH America is nearly 5,000 miles O long and 3,000 miles wide in the widest part. It embraces ten republics exclusive of Panama and the Guianas. It has the largest rivers, the greatest mountain ranges and the densest forests of any continent in the world. The Amazon has 60,000 miles of navigable waterway. There are 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 Roman Catholics or Protestants. The population of the continent is about 50,000,000, of whom probably 40,000,000 have not had the Gospel presented to them in a sufficiently intelligent way for them to understand it. All of the republics have granted religious toleration, but the most bitter opposition to evangelical missionary work still comes from the priests of the Roman Catholic Church. By these the Bible is pronounced an immoral book which will corrupt the minds of those who read it. No continent of the size and population of South America has so few missionaries.

Latin America and Rome

THOSE who think that missions in South America are an intrusion upon an honored branch of the Christian Church hardly take into consideration the growing intensity of hatred which peoples of Latin America cherish toward the priests of Rome. Mexicans have ordered them out of the country. In Uruguay the revolt against the padres

takes a constantly deeper hold. In Peru the celebration of the 100th anniversary of the end of the Inquisition and the agitation for religious liberty indicate another approaching emancipation. Chile, two years ago, was stirred to the depths by the coming of a Papal delegate whose program was to sell various church properties in order to remit the proceeds to Rome. Fifty thousand people paraded the streets of Santiago demanding his expulsion by the government. Opposition to Romanism is especially strong among Chilean students and workmen.

An Evangelical Colony in Brazil

VER twenty years ago Mr. F. C. Glass, of the South American Evangelical Union, visited Santa Cruz, Govaz. Brazil, held two meetings and sold a few Scriptures. A copy fell into the hands of a stranger from the Gamelleira District who read it, became interested. began preaching from it and led eleven of his neighbors to God. On Mr. Glass' return later, meetings were held and 45 persons were baptized, among them José Pereira, a large landowner of Gamelleira, who offered a large tract of land for Christian colonization. This was legally made over to the mission, fenced, and provided with houses, and a church building to accomodate 300 people. Alcohol and tobacco were barred from the community. Señor Ricardo was installed as pastor and for some years has engaged in itinerating evangelization through the whole surrounding region. Already there are numbers of scattered Christians about, as well as

a body of some 150 in the colony itself. To minister to their Christian growth, summer conventions for Bible study have been held during the last three years. At that of June, 1915, between four and five hundred persons were in attendance, and before the meetings closed 20 unconverted persons had been added to the Church. The village was crowded with happy guests; all the farmhouses in the neighborhood were filled to overflowing with men and women eager for Bible study and prayer.—Record of Christian Work.

Social Service in South America

VISITORS to South America miss from the life of the young people, and especially from the lives of the young women, the absorption in social service which has in the past few years become almost a passion among large numbers of Christian young people in North America. The young woman of South America, beautiful and admirable in many ways, has 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 their active participation in community betterment movements is almost unknown.

In view of that fact, the work of Miss Estella C. Long in Montevideo, Uraguay, is noteworthy. 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 Doctor Hugh Hamili'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. "I feel confident," writes Miss Long, "that the Sunday-school, proprely managed, is to be the great evangelizing agency of this land."

Protestantism a Force in Mexico

CIGNOR GARZA LEAL, a Y. M. C. A. secretary, expresses the conviction that Protestantism is to be one of the main forces in the future progress of Mexico. He says that this form of Christianity has been a force against those who rob the lower classes, and that it has helped to purify the Roman Catholic Church and to rouse it to new activi-Protestantism has helped to develop in Mexico a middle class. efforts have been especially directed toward the lower classes, who need ambition to be prosperous, clean, well-educated, independent, and good. ambition the Protestant Church is helping to awaken.

Protestantism has also helped to form an educated class and build up the school system in Mexico, but greatest of all is what it has done for Mexican women.

A Narrow Escape in Guatemala

HE dangers that are encountered I in disturbed districts of Central America are exemplified in the recent experience of Dr. C. F. F. Secord, a missionary in Guatemala. When he assisting in the care of the wounded during a short campaign of the Government against revolutionists he was shot, but not seriously, and with a few others was separated from the body of the troops. He fell into the hands of the revolutionists, who proceeded to strip the doctor and two others, and then tied them securely to stakes driven in a large ant hill. Here they were left to be devoured by these carnivorous insects. The night wore on and they waited in awful suspense for the light to break, when the ants would come out and begin their deadly work. Before morning dawned however, God answered their prayers and

they heard the shouts of some of their troops who were making a search for them.

NORTH AMERICA

New Prohibition States

NTOXICATING drink has aptly been called the "modern demon-possession." The casting out of these demons has been progressing through legal processes. On January 1, 1916, seven more States joined the prohibition army, which is pushing forward its forces every year. The new States which bar intoxicants are Arkansas, Washington, Idaho, Iowa, Colorado, South Carolina, Oregon, and those already dry are: Maine, Kansas, Tennessee, Mississippi, Arizona, North Carolina, West Virginia, Georgia, North Dakota, Oklahoma, and Alabama. Virginia, having already voted out the saloons by a surprizing majority, steps in line next November. Thus one can start from our farthest northwestern point and travel entirely across the United States to Cape Hatteras, in dry territory, with the exception of a small corner of Wyoming or Utah, which one must traverse to pass from Idaho into Colorado.

A Church Missionary Week

THE Church of the Atonement, Philadelphia, recently held a series of services called A Missionary Week. "The idea of the missionary week," says the rector, "is perhaps not new, but the success was so wonderful that I hope other clergy may try the plan." services began with Sunday, and were held on the following evenings, with afternoon services for women. Bishops and missionaries, together with local clergy were among the speakers. The choirs of the neighboring parishes cooperated. The congregations at the evening services averaged 350, and the influence of the Week was felt in all the adjoining parishes. A large measure of the success is due to the fact that the

way was prepared the week previous by meetings for prayer, 16 in number, held at the homes of various parishioners.

Centennial of the Bible Society

HIS year is memorable as the centennial year of the American Bible Society, which was organized in the consistory room of the Garden Street Reformed (Dutch) Church, New York, on May 8, 1816. Sixty men banded themselves together as an organization to give to the Word of God a wider circulation in the world. While the actual centennial anniversary will not take place until May, and while the general national gatherings of the different denominations will have special exercises at their annual meetings in May and June in recognition of the centennial, yet it has been urged that churches generally regard the entire year as the "Centennial Year" in which the claims of the American Bible Society shall be laid afresh upon the generosity of God's people.

Boston Laymen Organize

PERMANENT Boston committee A of the Laymen's Missionary Movement was organized recently, representing in its membership the Episcopalian. Congregational, Baptist. Methodist. Presbyterian, and Universalist denomi-The principal work of the movement is to be carried on by committees of each denomination, but the general committee is expected to help them to do their work better. The "platform" adopted at this occasion is to have these "planks": (1) The enlistment of men in church work in enormously increased numbers; (2) the adoption by each man and each church of a larger and more heroic program, including service to the whole world; (3) the application of whole-hearted cooperation within a church and between denominations. An every-member annually, and of a very thorough nature, is planned for every church in the Boston district.

The Home Mission Task To-day

THOSE are wrong who think erroneously that the occasion for home mission work in America is largely passed. We must remember that a home missionary frontier consists of new communities or new situations because of which people without adequate religious provision are as a matter of fact home missionary needs and opportunities in America are larger today than at any other time in the past one hundred years. There are more new communities springing up without church provision than at any other time. Moreover the population is a more shifting population.

Possibly, however, the most insistent missionary appeal of to-day, is that which arises from the immigration to America of millions from the Old World, coming in recent years from the lands of the closed Bible. The spiritualization of this host of new Americans is one of the pressing tasks of home missions.—Rev. C. E. Barton, D.D., in *The Congregationalist*.

American Work for Moslems

THE organization of the American Christian Literature Society for Moslems. Inc. offers a channel through which Christian truth can be sent into all parts of the Moslem world. Since the organization of the American Committee of the Nile Mission Press of Cairo in 1910, this committee and its successor the Society, has forwarded over \$48,000 for the work of the Nile Mission Press and for Dr. Samuel M. Zwemer's newspaper evangelism among Moslems. In one year ten and one-half million pages of Christian literature were printed for Moslems and distributed in China, Russia, India, Persia, Malaysia, Turkey, Arabia, and Africa, where Arabic is read. As a result the number of Moslem inquirers

into Christian truth is constantly increasing. Dr. Samuel M. Zwemer is an active member of the Society, the secretary of which is Mrs. James M. Montgomery, Box 888, New York City.

Missions Boards and Theological Students

A NEW and important move was made when 34 students, representing seven theological seminaries of the Protestant Episcopal Church, met at the Church Missions House, New York, for a two days' conference in January. One of the significant facts was that the initiative was taken by the seminaries rather than by the Board.

The first day was devoted to a study of the missionary enterprise and the present conditions and needs of various fields. The second day was devoted to methods; the Conference visited the several departments of the Church Missions House and saw its machinery in operation, after which brief addresses were given by the heads of the various departments, stating how the work of each is conducted.

The responsibility of theological students took up the last afternoon with papers on mission study, offerings, recruiting, and intercession read by men from the various seminaries.

It is hoped that large results may follow this effort to relate the future clergy to the missionary enterprise of the church.

Christian Relief of the Jews

O NE of the horrors of the present war is the number of sufferers who have been innocent of belligerent acts and who are helpless in the face of an enemy. Perhaps the largest class of these sufferers are the Jews in Russian Poland, Galicia, and neighboring districts. Their homeland is the battle ground for Russia and the central powers and both sides seem to add to their afflictions. Not only have the

Jews of America taken steps for the relief of the sufferers, but even earlier the Christians of America and England opened a relief fund. The Jewish Missions of Great Britain have been distributing generous contributions and a Russian Jew Relief Fund has recently been established in Canada with Sir Wm. Mortiimer Clark as Chairman. Thomas Findly, Esq., Treasurer (88 Admiral Road, Toronto, Canada), and Rev. J. McP. Scott, D.D., as Secre-It is estimated that out of 14,000,000 Jews, no less than 10,000,000 are affected by the war. Millions are destitute and homeless and starving. Now is the time to manifest to them the spirit of Christ.

Jewish Relief for Suffering Jews

THE Jews of the United States an-THE Jews of the control nounce that they will raise \$5,000,-000 as a relief fund for members of their race in the war-stricken countries of Europe. At a meeting in Carnegie Hall, New York, \$800,000 was subscribed to this fund in a single evening. Nor is the money coming only from the very wealthy. The poor are contributing generously. One Jewish workman, earning \$7 a week, is giving \$3.50 a week to the fund, or half his wages. On the recent Jewish "Tag Day" (January 27th), it is said that \$2,000,000 were contributed to the relief fund. The sufferings of the Jews have been terrible, everywhere in the war zone. The Jews of America have sent \$1,085,000 for the relief of their brethren in Russia, \$600,-000 to Germany, \$430,000 to Austria-Hungary, and \$109,243 to Palestine.

Eskimo Hungry for the Word

I N a recent letter a missionary tells how eager these savages are for God's word. He says: "The Eskimo have now, chiefly through the translations of the devoted Moravian Brethren, the whole of the New Testament and other parts of Holy Scripture

in their own language. These have been printed by the British and Foreign Bible Society in the syllabic character, and in this connection we owe Mr. Bilby an unspeakable debt of gratitude. He has not only helped to write portions of the New Testament in syllabics, but he has also prepared the Book of Exodus for the Eskimo. There are now many of these people in Baffin Land. who have learned to read in this simple character, and not only do they read, but they try to understand what they read. They also take with them the Word of God to places where it is quite impossible for white men to go: so friends will readily see what a wonderful factor God's Word is in reference to Eskimo evangelization, and what scope there is for prayer that it may become still better known among the many and scattered tribes of Eskimo."

EUROPE—BRITISH ISLES A Revival Needed in Britain

VICE-ADMIRAL SIR DAVID BEATTY, Commander of the First British Battle Cruiser Squadron, whose ships won a victory over the Germans in the North Sea, has made a stirring appeal for a great religious revival in England. A letter from him was read at the annual convention of the Society for the Propagation of Christian Knowledge, in which he says:

"Surely Almighty God does not intend this war to be just a hideous fracas or a blood-drunken orgy. There must be a purpose in it. Improvement must come out of it.

"In what direction? France has already shown the way and has risen out of her ruined cities with a revival of religion that is wonderful. Russia has been welded into a whole, and religion plays a great part. England still remains to be taken out of the stupor or self-satisfaction and complacency into which her flourishing condition has steeped her. Until she can be stirred out of this condition, until a religious revival takes place, just so long will the war continue.

"When she can look on the future with humbler eyes and a prayer on her lips, then we can begin to count the days toward the end. Your society is helping to this end, and so is helping to bring the war to a successful end."

Oriental Students in British Universities

THERE are very few Christian I Unions among British university men where some attempt is not now made to show friendship and to give help to Oriental students. East and West Societies are being founded, which British and Oriental students join as members. These societies hold debates and social gatherings, and are bridging the gulf cut by race prejudice. London the hostel for Oriental students, opened in 1913, is being carried on, and efforts are made to help the men in the choice of lodgings and the obtaining of suitable friends. A growing circle of British Christian people are offering the hospitality of their homes for the vacations. As far as possible foreign student secretaries are appointed in the larger university centres, and the work is all supervised by one secretary whose headquarters are in London. The Chinese Students Christian Union has become a strong and important organization, and holds an annual conference at Swanwick. This Union has its own full-time secretary, its magazine and local meetings. A similar Union has recently been established among Christian students from India and Ceylon.

A Successor to Dr. Guinness

WHEN the late Dr. Harry Grattan Guinness, at the close of twentyeight years of responsibility as Acting-Director of the Regions Beyond Missionary Union, gave up the general oversight of the work, the position of Acting-Director was accepted by Rev. D. F. Mackenzie, a successful minister of the United Free Church of Scotland.—The Christian.

Bibles for the German Troops

THE war has stirred German Catholicism to the distribution of the Scriptures. A Catholic press in Trier published an edition of Matthew; also a pocket edition containing a Harmony of the Gospels and the Acts. Episcopal approbation remarks: "Especially in the camps and hospitals is there an earnest desire for religious edification. One can not satisfy this hunger of Christian heroes better than by the distribution of the Scriptures which, as manna, is a food from heaven full of all sweetness for believing hearts and of spiritual power. May the Divine Spirit which talks in the Holy Scriptures to humanity give to all readers grace to understand, so that it may be a source of wisdom, a lamp to their feet, and a light to their path." German Catholics are raising large sums for the printing and distribution of these Bible portions.

Gospels for Italian Soldiers

THE Scripture Gift Mission is distributing the Word of God as widely as possible in Italy, where there has never been such a golden opportunity of sowing the Gospel Seed as now. There is not only absolute freedom from all legal restrictions and obstacles, but also in great part from priestly interference.

"Three millions of Italy's young men are, or soon will be, under arms, men from every region and of every social condition, exposed to great hardship, self-sacrifice and temptation and face to face with instantaneous death or mutilation for life. The result of this is to make them think as they never did before and when the alternatives of life and death are before them, the tendency to atheism of the last few years seems suddenly stemmed as by a miracle. There is an intense yearning among the men for spiritual help. A spiritual worker in Italy says: I wish I could express their soul hunger for comfort and the way in which they crowd round and ask for Gospels. I wish you could see them stretching out their hands and asking over one another's shoulders for the Gospel."

Salvation Army in Russia

THE Salvationists have opened in Petrograd a home for refugees from Poland. Seven Salvationists are to take part in the relief expedition which the Russian government has organized for the Armenians, which will be financed by the Grand Duchess' Tatjanas Fund.

Another Russian Reform

ONE great moral disability of the Russian people disappeared with the prohibition of vodka. A second has now followed in the breaking up of the Russian Pale, the region in the west of Russia to which the Jews were compelled to restrict their residence. They are now free under the Imperial sanction, pending an examination of the whole question, to reside anywhere in the empire except in the cities of Petrograd and Moscow, and other places under the immediate jurisdiction of the ministry of war and the Imperial court.

MOSLEM LANDS

Armenians Sold in Turkey

N English paper, The Anti-Slavery publishes the following letter, translated from the French, which appeared in a Swiss paper, and states that the assertions made in it have been confirmed by the International Bureau in "A number of young Armenian girls were brought to Constantinople in order that they might be

reduced to slavery by the wealthy Turks. For this purpose they were put up for sale either at Bit-Bazar or at Le Han des Persons in Stamboul. Orphan children of from 8 to 12 years were sold for 2 medjidiehs (about \$1.60) while older girls fetched a higher price. In one case a pasha of great wealth bought one in order to make her a present to a friend. This was told me by a Belgian who was an eyewitness of the transaction. The sale of slaves at Constantinople, however, was not carried on on the same scale as at Adana, for instance. learn that thousands of orphan girls were sold for a piece of bread each."

Life of Livingstone for Moslem Boys

THE Nile Mission Press of Cairo in I connection with the World's Sunday-school Association, has recently issued an edition of fourteen thousand copies of an illustrated Boy's Life of David Livingstone. This edition is to among Moslem boys circulated through the Christian Sunday-school scholars in Egypt, the Sudan, Arabia The St. Paul's Congreand Algiers. gational Sunday-school of Brooklyn, N. Y., is paying two-thirds of the expense. Those who know the kind of books usually read by Moslem boys and the great dearth of interesting, wholesome literature will realize the importance of this work in which the Nile Mission Press and the World's Sunday-school Association are cooper-They also published in 1915 24,500 copies of story parables for Moslems by Miss Trotter, 7,600 pamphlets written by Dr. Zwemer for Moslem men, and 20,000 useful leaflets for teachers. The total output of the press for 1915 was \$53,000 pamphlets and leaflets in Arabic, Turkish and Persian versions may follow. World's S. S. Association Committee on work among Moslems is composed of Bishop J. C. Hartzell, Chairman; Dr.

E. F. Frease, Miss A. Y. Thompson, Dr. S. M. Zwemer, Dr. John Giffen and Rev. Stephen Trowbridge, Secretary.

Conditions in Armenia

THE quiet that has come over the Armenians of Asia Minor is the silence of death. How many have been killed, how many deported and how many women and girls are prisoners, none can tell. Some five thousand are in Egypt, thousands are in Russia and Persia and hundreds of thousands are still in Turkey. American Armenian Relief Committee, of which Dr. James L. Barton is chairman, has forwarded to date about \$300,000, which are being used to save the remnant of these unfortunate There are 225,000 of the people. refugees in Tiflis alone and relief costs \$5.00 per capita a month. Turkish authorities refused to allow any commission to go into the country to administer relief. Many of American missionaries remain at their posts in Turkey, but eleven have died in the past ten months.

The Russian forces have occupied Van and are reported to have surrounded Erzerum, in which are 80,000 Turkish troops.

A Christian School in Persia

THE furloughs of Rev. and Mrs. S. M. Jordan, of Teheran, Persia, having been postponed on account of war conditions, Mrs. Jordan writes of thankfulness that their health makes it possible for them to remain where they are needed. "In spite of the troublous times and the added opposition to Christians," she says, "we have had a good year in school and out. Our 534 boys, 50 of whom are in the two boarding departments, have given us much to do. We have in no way lessened our evangelistic work in Bible class, Y. M. C. A., Brotherhood, or with individuals, and tho there is

less open result—six boys, four Mohammedans and two Jews asking for baptism this year—God knows what may be in the hearts of others. as the day."—The Christian.

An Object Lesson for the Arab

N incident in the life of Dr. Paul A_W. Harrison, of the Arabian Mission of the Reformed Church, shows how a missionary may live out the gospel of sacrifice which he proclaims. An Arab one day brought a child to him, suffering from a disease which required the transfusion of blood as the only hope of a cure. Dr. Harrison asked the father if he would allow a vein in his own arm to be opened in order that his blood might be transmitted into the body of his child. His refusal was instant and final. Dr. Harrison quietly opened a vein in his own arm and gave the blood necessary to restore that child. The father uttered his amazement by declaring that he would not have done that for a house filled with gold.

INDIA

Work for India's Young Men

THE growth of the Young Men's Christian Association in India, and its adaptability to the needs of the native young men have been remarkable. There are now over 200 active Associations in India and Ceylon, each association having from one to five branches. Some associations are small, with only a handful of members, whereas the Colombo Association, with over 1,000 members, is the largest in the National Union. The total membership reaches to nearly 12,000. three-quarters are Indians and over half the latter are non-Christians. 190 secretaries are on the staff of the Indian Association Movement: Indian. 95: British, 51; American, 41; Continental, In addition to the above, who are all paid workers, there is a large number of honorary secretaries, practically all of whom are Indians. More progress has been made in the securing of Indian secretaries during the past ten months than in the previous half decade. Nor in numbers alone has there been advance, for the educational standard has been raised practically to the equivalent of the B. A. The fact that B. A.'s and M. A.'s are now asking for men with university degrees, admission to training for the secretaryship puts this profession in an altogether different light in the eyes of Indian young men.

German Missionaries in India

THE National Missionary Council, representing missions from all parts of India, passed the following resolution at its annual meeting: "The National Missionary Council desires to place on record an expression of its deep thankfulness to God for the disinterested and self-denying labors of German missionaries in India, to which we owe the establishment, not only of the existing German, but also of some of the most flourishing British Mis-The Council is convinced that their labors have throughout been inspired by devotion to Jesus Christ, and directed to the spiritual elevation of the people of India. . . .

"The Council deeply regrets that the labors of the missionaries have inevitably been interrupted, and sympathizes with them in their present separation from the work which they Further, the Council deplores that the exigencies of the war have led to the interruption of that fellowship between German and other missionaries which was enjoyed before its commencement, and earnestly hope that on the conclusion of peace, in the good providence of God, conditions may be such as to make possible the resumption of this happy cooperation in the task of extending Christ's Kingdom."

Troubles of German Missionaries

THE German missionaries in India who were interned, as well as those still at large, received notice about the middle of August that they would be repatriated to Germany, or, in the case of men under forty-eight years of age, be sent as prisoners of war to Ahmednagar. All the members of the Schleswig Holstein mission and all the German members of the Basel mission had already been removed from their stations. In the Hermannsburg mission the effect of the new order left only one missionary, who happened to be a British subject; and in the Leipzig mission, from which only three missionaries had been previously removed, the effect was to leave only two men and two women, who are Russian sub-The Bishop of Madras had several interviews with the Governor of Madras, requesting him to modify the order, and several missionaries on health and other grounds were allowed to remain. The German missions relief committee, of which the Bishop of Madras is a member, sent a letter, which the bishop signed, to each German missionary, in which they exprest "distress at the manifestation of bitterness in the public press," stating that they had done their best "to prevent the passing of premature judgments on the political question, and still more to help our fellow missionaries to maintain an attitude of brotherliness toward you all personally," and begging them on their part "to refrain from criticism either of Government or of British missionaries."—The Church Missionary Society Review.

A Young Moslem Convert

THREE years ago a young Pathan accompanied his father to the Church Missionary Society hospital at Peshawar, near the Khyber Pass. A serious abdominal operation was performed on the old man, from which he

recovered. The son while there bought a Gospel. Last summer the young man, now twenty years of age, went again to the hospital and stated that he wished to become a Christian. He had met no Christian in the interval and had no teaching beyond learned from that Gospel, but he had quietly made his determination and he had already learned something of the cost. His people were angry, and took everything from him, and tho he is a boy of good family he possesses nothing but the clothes he wears. He is now working in the hospital, getting as yet only a living wage, but learning something of what it means to be a Christian.

Cross and Crescent in India

THE Rev. R. F. Pearce writes in the North India Gleaners: "I regret to say that the Mohammedans are now making a set at our people. first to secede was a man at Bollobhpur who had been a Mohammedan convert some years ago, and went back to live with his relations. He was followed by two families of Christian parentage at Bhitapara. It is not uncommon for a Mussulman convert to relapse, but I have never before heard of Indians of Christian parentage going among Mohammedans, and found their isolation inconvenient. I went over to see them, but could not find the heads of the families. I saw a son of one family, and he said he did not want to be a Mohammedan, but his father called him to the mosque, and told him to repeat some words after the moulvi. He did so, and was then told that he was a Mohammedan. He did not understand what the words meant. obvious that there is no religious conviction in a conversion to Islam. hope that some members of these families will come back, but the whole incident shows the dangerous position of isolated Christian families in non-Christian surroundings, especially if they are illiterate."

A Woman's Medical College

MOVEMENT is now well under A way to establish a union medical college for women in Southern India. The city of Vellore has been chosen as the place to locate the college, and the government of India has given twenty acres of land for the site with a promise of more help. The mission board of the Dutch Reformed Church has given \$50,000 toward the hospital, and a like amount has been secured from the legacy of Mrs. Rockefeller. comes through the Woman's Baptist foreign missionary society. But other large sums will be needed to provide necessary buildings and equipment for such an institution as the plans call for. It is the purpose to make this a high grade medical college where young women may receive the same training for medical service as they would receive in England or the United States.

An Appeal From Indian Villages

THE following letter, received by a missionary in South India, is typical of the mass movement 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 There is no mission working Christ. 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." -Missionary Tidings.

CHINA

China's Two Needs

E LDER LIN, of Tsinanfu, Shantung province, who, at eighty-seven years of age, is the oldest living Christian of the 10,000 Presbyterian church members in Shantung, has sent by a returning missionary this message to American Christians: "China has only two needs, she needs to guard her mouth and to guard her heart. China needs to guard the mouth—she needs to watch out for everything which will make it easier for her people to 'get over the days,' and to have food and comfort in their lives. We must care for our country's material prosperity. And we need to guard the heart. Now, the Chinese heart is a heart of fear. Rich and poor, old and young, every one of us naturally fears both men and devil. What we need is to know about the heart of love."

Elder Lin has sent two grandsons to America to prepare themselves to meet these two needs: one is studying mining engineering and the other, who expects to be a preacher, is taking a postgraduate course at Princeton Seminary.

The Scout Movement in China

THE Chinese Boy Scouts' Association was established in 1913 with the exprest purpose of spreading the scouting idea throughout the country, and altho the Association has been working quietly and within a limited area it has always kept in view the object of making the movement a national one. During the week of Olympic Games held in Shanghai in May, 1915, an enthusiastic meeting of people interested in the movement was held, and it was decided to consider the gathering the first meeting of the national Boy Scouts Association of China, and to recognize the original Chinese Boy Scouts Association as the (National) Boy Scouts Association of China after at least six representatives of the great

cities of China had been added to the already existing Council. A Scout Rally which was held at this time, in which all the Shanghai scouts and a patrol from Canton took part, brought the movement into so much prominence that the executive officers of the Boy Scouts Association of China have difficulty in coping with the work of organising new troops and supplying information to those whose interest has been aroused.—Chinese Recorder.

\$300,000 for Shantung Christian University

ORK on the new buildings for the Shantung Christian University at Tsinanfu, China, is being pushed rapidly and \$100,000 has already been contributed for the main recreation hall, the chapel, the science hall, five residences and one dormitory. Another sum of \$245,000 has also been contributed toward the Y. M. C. A. building, three dormitories, the teachers' training college, a model Chinese village for residences of Chinese professors and university employees, a power house, university press, machine repair shop, and other necessary adjuncts of university and mission life. The entire amount needed will be at least \$300,000.

Social Service in Shanghai

THE East Gate Social Service House in Shanghai, opened last spring, was the first effort of the missionaries to gain a place in this neighborhood. Silver, a Presbyterian missionary, writes: "For years this district, where the most intelligent and enterprising of the Chinese business men are found, has remained at our doors, one of the least evangelized parts of the city of Shanghai. We have felt that we must accept the responsibility for work, yet our force has remained too small to cope with the problem. Gifts for land and hall came to us and we felt the Lord Himself was

challenging us to a bolder faith and a more perfect obedience to the call of the need. With only part of the funds needed for the first year's current expenses we went forward and decided on the place where we wanted to open work, and what was our surprize to find a three-story building of European architecture with a pleasing exterior and the inside almost suited to our needs. Has not the Lord gone before us, and shall we not be strong and very courageous, believing in the future of this work and surmount the difficulties that face every new venture?"

Student Volunteers in Peking

HE annual message of the Student Volunteers of Peking University is inspiring reading. "The Gospel Team started out on their first venture the latter part of June-eight young men all drest in khaki uniforms, with pith helmets on their heads, with banners and cornets, bugles and drums, a magic lantern, a bundle of books, and glad hearts-a little band of soldiers of the Gospel of Peace with the helmet of salvation upon their heads, the sword of the Spirit in their hands. were perfected before they left Peking, and words of hearty welcome had come from pastors along their route. In each place posters announced the coming of the team with the Gospel message and musical and lantern attractions. In most places the crowds were so great the first night that tickets for admission were given out for succeeding nights; and even then the churches were usually crowded with women, while the windows were removed and the courts packed with men and boys. At Chien So, where they came into the region of flat roofs. the chief of police came with a very courteous but unusual request, that the girls from the government school might be permitted to come, promising an extra guard for the night. Long before dark women began to arrive in carts from far in the country. Here the crowd was so great that the lantern was placed in the court, and the church and court were packed with ticketholders while the roofs of all the neighboring houses were black with the people."—Harlan P. Beach.

What Progress Has Been Made

THE latest statistics of evangelical church membership in the republic of China gave 470,000. The churches are served by 546 ordained Chinese pastors and 5,364 unordained workers. There are also 4,712 Chinese Christian school teachers, 1,789 Bible women, and 496 native assistants in the hospital. Chinese Christians contributed last year \$320,000 for Christian work. There are 85,241 Chinese boys and girls in primary and day schools of the various missions and 31,384 students in the intermediate and high schools and colleges maintained by the evangelical The hospitals number 235. church. with 200 dispensaries. Patients treated last year, 1.322,802.

JAPAN AND KOREA

A Unique Gift of Japanese Christian Students

THO the war has been responsible for engendering hatred and bitterness. it has also been the occasion for many beautiful expressions of a truly Christian spirit. One of the most unique of these is the action of the Christian students of Japan, who at Christmas time sent fifty Christmas trees to the twelve stations where German prisoners of war are detained and also 50,000 sheets of writing paper. several thousand envelopes and some On the letter paper was candles. printed in German a Christmas greeting and the words: "The Lord is our Refuge and Strength, a very present help in trouble."

There are many evidences of genuine spiritual life in the Japanese student movement to-day. In all the student hostels it is the custom to have a sunrise prayer and Bible reading service together. A majority of the residents attend. Students are also accustomed at certain times of the year to hold sunrise prayer meetings on a neighboring mountain or beneath some tree which has acquired sacred associations. Such occasions seem to mean more to Japanese students than to those of Western lands.

Japan's Evangelistic Campaign

THE three years' evangelistic campaign, which was initiated and planned by the Christians of Japan, is now more than half over, and it is possible to point out some of its characteristics up to this time. One of its best results has been the developing of a spirit of cooperation and the breaking down of denominational barriers. A significant feature of the movement is that it has not been necessary to call in famous speakers from abroad in order to interest the common people. * Japanese pastors and laymen have not only drawn crowds, but have perceptibly imprest cities like Tokio, Osaka and Kyoto, so that the newspapers and the men on the street for the first time found Christianity a live subject for comment and consideration.

The campaign has used all methods: it has revived street preaching; the automobile and the newspapers have been prest into service; Japanese Christians have not hesitated to pay at almost advertising rates for space in the most prominent pages of Tokio dailies for concise but convincing summaries of Christian truth that have gone not only to tens of thousands of subscribers, but have been distributed personally or through the mails to many others as well.

The results, says the Japan Evan-

gelist, are "nothing short of marvellous," compelling one to recognize the vigor and resourcefulness of the Japanese church, as well as the power of God.—Congregationalist

ISLANDS OF THE SEA

American Schools in the Philippines

THE wonderful educational work which the American government has built up in the Philippines has brought into being a magnificent body of 9,000 English-speaking teachers of native stock. The fact that these are in touch with Anglo-American ideals and literature, rather than with Spanish, will have an enormous influence in bringing the Philippines into the channel of a reformed type of Christianity.

Missionary Spirit in the South Seas

NE of the most remarkable features of missionary enterprise in the Pacific has been the missionary spirit of the Polynesian Church. In every group, without exception, this has been manifested in such a marked degree that it is not too much to say that no part of the world can show a finer record of missionary enthusiasm and self-sacrifice than these islands of the No sooner has the Southern Seas. Polynesian convert realized the significance of the Divine love than he has become possest by a desire to pass on the good news to others. From island to island, and from group to group, the evangel has spread, and the remarkable success of missionary effort in the Pacific has been due, not so much to the labors of the white missionaries, as to the humble, but no less heroic efforts of the native Christians.

While the churches of Polynesia have given of their best manhood and womanhood for this noble work, those who have stayed behind have not been lacking in practical sympathy. Most of the older missions in the Pacific are self-supporting, that is to say, they build their own churches, maintain their own schools, and support their own teachers, the only charge on the Missionary Society being the maintenance of the European staff, and the schools for higher education. But in addition to this, something like \$75,000 per year is contributed by the Polynesian churches, for foreign effort.

AFRICA

Winning Moslem Boys and Girls

NOT long ago the World's Sunday School Association had published at the Nile Mission Press in Cairo more than 20,000 copies of Christian storyparables in the Arabic language. These were given to the children in the Sunday-schools of Egypt as awards for bringing new scholars and for learning portions of the Scripture by heart. The pastor of Baiyadia, a small town in Middle Egypt, reports that after the first week fifteen Moslem boys entered the Sunday-school for the first time, and ten Moslem girls. The lesson was on temperance and they were so keenly interested that they have all been coming ever since, so the prospect is that they will become regular pupils. From the Zaraby church the pastor, Ibrahim Dewairy, reports 40 pupils as the result of the first announcement of these story-parables as prizes.

British Missionaries in German East Africa

MORE has been heard of the sufferings of German missionaries than of the British for two reasons: (1) There are many more Germans in British territory or conquered provinces than vice versa. (2) The British missionaries in German East Africa have not been sent home, and practically nothing has been heard from them. A recent report from Great Britain says of these interned missionaries:

Rev. Duncan Travers, secretary of the Universities' Mission to Central Africa, writes that the mission has no very definite information concerning forty-two missionaries who are prisoned in German East Africa; communication with them is possible. They are allowed to see no letters, but the mission has been informed by the Bishop of Zanzibar that parcels sent to the Naval Officer-in-Charge, at Zanzibar, may perhaps be forwarded. members of the mission who are interned have received no communication whatever from their friends since August, The mission has reason to believe that they are somewhere on the line between Dar-es-Salaam and Lake Tanganyika, and from the latest intelligence it is understood that they are all alive.

"No tidings of the Church Missionary Society representatives in German East Africa were received for many months, and some fear was felt for their safety until one of the secretaries of the Ber-Missionary Society sent, thoughtfully, through Pastor Wurz, of Basel, Switzerland, the following message: 'If you are writing to a member of the Church Missionary Society, please send a cordial greeting from me and say that I have received news from our missionaries in German East Africa that the brothers of the Church Missionary Society are, under the circumstances, doing well, and that our brethren are in every possible way helping them and their work. Also I have written a cordial greeting to the brethren of Church Missionary Society (in German East Africa), and said that we should like to do whatever is in our power for them and their work."

In West Africa the British troops have succeeded in driving the German forces (15,000 men) out of Kamerun into Spanish Guinea, where they were disarmed and interned. The British oc-

cupied Lolodorf, January 28th, one of the mission stations of the American Presbyterians.

Revival in South Africa

REVIVAL has recently come at Rusitu, Gazaland. Missionaries tell of remarkable scenes of rich blessing, the power of the Holy Spirit. Large numbers have surrendered themselves to Christ and have been baptized. Mr. Rees Howells, one of the missionaries writes: "The first three days were a time of confessions and pleading for mercy. Then the next two, they came to liberty, and, oh, the joy, the whole congregation bursting out into joyous thanksgiving! On Friday morning, 60 stood up for baptism, wanting to become members of the church. On Saturday, we all went down the river, and the service lasted from 9.30 a.m. till 5 p.m., and many of the heathen were held spellbound throughout that time. It was a glorious sight to see two at a time coming into the river."

Algerian Women Baptized

THE first Arab women in modern times to accept Christ publicly in Algeria were baptized early in the winter in the North Africa Mission of the Methodist Episcopal Church. Miss E. R. Loveless, acting principal of the Constantine Girls' Home, describes the occasion:

"We are not working here among Copts or Armenians, but directly among the Arabs and Berbers-bigoted Mohammedans. The baptism of our native woman Roheiha, and the two girls Sherifa and Hajeela (November 7th) was a wonderfully impressive occasion, for these were the first native women in Constantine to publicly confess Christ. No one could doubt the happiness of all three, for their faces literally shone with joy and their clear, firm responses showed their intelligent understanding of the step they were taking.

"It was a supreme moment for some when that trio of voices responded 'I renounce the religion of Islam.' Their voices said that. Their faces said 'We have found something so much better.' The vision of those three white-robed figures as they stood before us on Sunday afternoon and the echo of that threefold response will never be forgotten."

Lovedale Institution

THE Lovedale Missionary Institution, South Africa, looks forward to celebrating its seventy-fifth anniversary next July. In this connection it is interesting to note that at least one native family has never been without a representative in the Institution during these three-quarters of a century. On July 24, 1841, Jacob Bokwe was one of the original 20 pupils with whom the Institution began. Twenty-five years later his son, John Knox Bokwe, entered as a pupil, and remained on as a valued member of the staff long after his school course was completed. Succeeding members of Mr. Knox Bokwe's family have kept up the continuity, coming and going without any break, the four now in residence being, of course, Lovedalians of the third generation. Jacob Bokwe, his wife, and his wife's sister were all received into the Church as full members on March 31. 1844.

MISCELLANEOUS

How Can I Keep Informed About Missions

- 1. By spending some money on my own missionary education.
 - How much has it cost thus far?
- By reading missionary books and magazines.
 - How many have I read this year?
- 3. By joining a missionary discussion group.

Is there one in my church?

4. By attending missionary conventions.

How many have I attended?

- 5. By contact with missionaries. How many do I know?
- 6. By acting on what I know now.

 Am I doing this?
- 7. By passing on what I learn. How much have others learned through me?

-Laymen's Missionary Movement.

OBITUARY NOTES Dr. Ira Harris of Syria

R. IRA HARRIS has died at Tripoli, after more than thirty years of service in the Syria Mission of the Presbyterian Board. Devoted as he was to his medical work. Dr. Harris never permitted it to crowd out his missionary motive. On the label of every bottle of medicine that went out from his hospital he had printed passages of Scripture, so that every time a dose of medicine was taken the patient would be reminded of Christ the great Physician. He was recognized as a man of wise judgment and poise, and several times has acted as the American Consular Agent at Tripoli. At the time of his death this was the case. Whenever there were special calls because of famine or plague, Dr. Harris was likely to be the first one to respond.

Archdeacon Wolfe of China

In the death at Foochow of Archdeacon J. R. Wolfe, in the eighty-second year of his age, the Church Missionary Society has lost one of its pioneer missionaries. The Archdeacon, who set sail for China in 1861, had almost completed fifty-four years of foreign service. As a pioneer missionary, his journeys over the province, preaching and teaching, led to the

establishing of one station after another which to-day are strategic and important mission centers. He was a man of untiring energy, and had visited in his evangelistic tours practically every church in a district about the size of England. His three daughters are all engaged in missionary work, and one of his sons is in charge of a mission hospital. The Archdeacon was respected and loved alike by the missionaries, the European community, and the Chinese for whom he had worked for so many years.

American Board Missionaries in Turkey

SINCE May 1, 1915, 11 American Board missionaries connected with the three Asiatic Turkey missions have died. The end came to all but one (Dr. Barnum) in the midst of their work, and most of them came to the end of their labors because of the hardships and overexertion connected with the war.

Mrs. Mary E. Barnum, May 9, 1915. Miss Charlotte E. Ely, July 11, 1915. Mrs. Elizabeth B. Ussher, July 14, 1915.

Rev. George P. Knapp, August 10, 1915.

Mrs. George C. Raynolds, August 27, 1915.

Mrs Helen D. Thom, September 9, 1915.

Rev. Francis H. Leslie, October 30, 1915.

Daniel M. B. Thom, M.D., December 6, 1915.

Rev. Henry S. Barnum, D.D., December 10, 1915.

Fred D. Shepard, M.D. December 18, 1915

Henry H. Atkinson, M.D., December 25, 1915.



India and Its Faiths. By James Bissett Pratt. Illustrated. 8vo. 843 pp. \$4.00, net. Houghton, Mifflin Co., 1915.

In accordance with the statement of the preface, this remarkably readable book is not an attempt to write another treatise on the religions of India, but rather to reveal through the eyes of a traveler and one interested in the general problems of psychology and the philosophy of religion, the Indian religious life as it is to-day, without partizanship or antecedent bias. It is a tribute to Mr. Pratt's power of observation that in the comparatively short trip covering the autumn, winter and spring of 1913-14, he could get such an insight into the heart of the religious situation of India.

The book contains twenty-one chapters. The first chapter "On Avoiding Misunderstandings" might well be read by all who are trying to comprehend the situations in the Far East. Mr. Pratt's cautions as to the taking of testimony and the need of openmindedness are exceedingly valuable.

The next five chapters cover: "Hindu Worship," "The Hindu Pilgrim," "The Many Gods," "The One God," and "Duty and Destiny." They give a general statement of the religious situation and a very strong and vigorous picture which serves as a background for the succeeding chapters.

In chapters seven to sixteen we have an illuminating and sketchy account of the various religious movements of India, laying special emphasis on the reform movements in Hinduism and the progressive tendencies in all religions.

The last five chapters touch upon "Christian Missions in India" and their value.

Mr. Pratt's book is marked by frankness and fairness. If at times he seems to be too optimistic as to the religious situation, the fault springs from his eager desire to see the good in all movements which look toward an understanding of the truth. A second characteristic is the writer's ability to stand off and look at a problem, even the Christian religion, and see both its strength and its weakness. Apparently he has been tryirg to divest his mind, at least for the time being, of all favoritism. It is significant that one lays down the book without any doubt in his mind that the writer recognizes in Christianity a preeminence among the religions of the world, which is a strong vindication of its claims. Similarly, while looking fairly at Indian faiths, the author is unsparing in his criticism of their defects. In speaking of the teachers, priests and holy men of India and their degeneration, he says:

"Perhaps the saddest part of this whole process of degeneration is to be found not in the loss of belief, not in the meaningless forms, not even in the immoralities and obscenities connected with some of the sects, but in the hypocrisy and sham inevitably bred when an orthodox but unspiritual conservatism meets an increasing but cowardly intelligence."

Mr. Pratt says a strong word as to the attitude of the American government toward Eastern nationalities, and brings out into clear relief the danger of a continued disregard of Christian principles in international relations because of the inevitable reaction it will have in the minds of intelligent Orientals.

The book puts within the ability of

the ordinary reader a popular treatise on a fascinating topic, and is strongly recommended for those who have neither time nor disposition to go more deeply into the study of India's faiths.

Mary Slessor of Calebar. By W. P. Livingstone. Illustrated. 8vo. 3s. 6d. Hodden and Stoughton, London, 1915.

The life story of Mary Slessor, of Calebar, rivals in many particulars the thrilling story of the heroism, and devotion of David Livingstone.

Mary Slessor was born in a poor Scottish shoemaker's home, and as the father became an habitual drunkard, she was compelled to earn her living at a very early age. It was prophetic of her growing strength that she and her mother, with splendid pride, kept the fact of her father's infirmity largely unknown until his death.

The girl early conceived the idea of being a missionary, and after overcoming many seemingly unsurmountable obstacles, she was sent by the United Presbyterian Church to Calebar, West Africa. She had a compelling sense of mission: "I must go; I am in honor bound to go," was a characteristic expression. For years she supported her mother in the Scottish home from what she could save from her modest stipend.

From the first, Miss Slessor showed not only a true pioneer spirit, by penetrating unattended into the interior, but she also exerted a wonderful power over the cannibalistic savages, among whom she lived. For a time she was compelled, for lack of other shelter, to live with the wives of a chief in his harem, and was frequently witness of unspeakable cruelty and of violent deaths from trials by poison, burning oil, and by decapitation. The naturally a timid, gentle weman, she repeatedly subdued mobs of drunken savages, and so great was her power over different tribes that the British government made her a magistrate.

Most unconventional in dress and appearance—she went unshod and hatless

during all of her thirty years in Africa—she nevertheless delighted in the beautiful things of life, and during her years in the African bush, kept informed of the main events taking place in the outside world.

The success that rewarded her toil was very great and will multiply as the years pass. Honored by government officials, loved by her fellow workers and almost worshiped by the children, men and women about her, she gladly lived her life to the full. The story of her life recently published surpasses "Thinking Black" in interest and gives not only a vivid picture of life in the African bush but also the power of a life that was glorified and transfigured by a full devotion to her Lord.

In the Land of the Cherry Blossom. By Maude W. Madden. Illustrated, 12mo, 192 pp. 75 cents. Fleming H. Revell Co., 1915.

Japan is a land of fascinating scenes and people. Miss Madden pictures many of these delightfully in her series of 20 sketches. There are snapshots in temples and Japanese homes, at festivals and feasts for the dead; there are life sketches of a geisha maiden, of a prisoner who became a preacher, of a modern Cornelius and of others who have come into the light of Christ. Missionary societies and Sunday-schools will find the volume especially adapted to their needs.

Their Call to Service. By Philip E. Howard 16mo. 157 pp. 60 cents, net. The Westminster Press, Philadelphia, 1915.

These stimulating studies in the partnership of business and religion, examines the lives of such noteworthy men as Sir George Williams, John H. Converse, John S. Huyler, William E. Dodge, and Cyrus H. McCormick. They show how each side of the partnership contributes to the other and makes for symmetry, strength, and achievement. They are especially valuable for young men.

The Reign of the Prince of Peace. By Richard H. McClearney. 12mo. 160 pp. 75 cents. Charles C. Cook, New York, 1915.

The poem is a description of the time when Christ shall rule—a time of peace and plenty, of righteousness and love.

The Kingdom in History and Prophecy. By Rev. Lewis Sperry Chafer. 12mo. 157 pp. 75 cents. Revell, 1915.

Bible students have long differed in their interpretation of the Kingdom of God and its fulfilment. Mr. Chafee, here gives a clear Biblical exposition of the subject—the promises, the offer, and rejection, the present situation and the consummation. The volume is worthy of careful study and is closely related to missions.

The Nez Perces Since Lewis and Clark. By Kate C. McBeth. Illustrated. 8vo. 272 pp. \$1.00. Fleming H. Revell Co., 1908.

Miss Kate McBeth, who has recently gone to her reward, was a woman of truly heroic personality and power. In this narrative we have the story of thirty-five years of life and work with her sisters among the Nez Perces Indians of the Northwest. Miss McBeth was a faithful, unselfish, and wise teacher, and has left a monument in the Christian Indians who came from her school. These sisters were pioneers, and built schools, houses, and churches, invented and manufactured things to supply the necessaries of life, endured hardship and trials—but the victories and trophies won made it worth while.

How to Live. By Irving Fisher and Eugene L. Fisk, M.D. 8vo. 3 x 5 pp. \$1.00, net. Funk & Wagnalls Co, 1915.

Missionaries and pastors will be greatly benefited, their efficiency will be increased and their lives of service prolonged, if they will read, digest, and put into practise the simple, sane principles set forth in this volume. The subject of health on a high plane is discust under the main divisions of Air; Food; Poisons; Activity; Hygiene, etc. The preservation of physical health is, per-

haps, not the first duty of a man or woman, but it is a most important factor in happiness and service. The command: "Be ye holy" may rightly be interpreted to include also, "Be ye healthy."

The Children of Wild Australia. By Herbert Pitts. 12mo. 90 pp. 60 cents. Illustrated. Fleming H. Revell Co., 1915.

The Australian Aborigines, the people of the boomerang, are among the least known of all the people still on earth. They have peculiar habits, laws and characteristics that make them particularly fascinating to study. This description of their life and customs will appeal to children and to all who love adventure, folklore and travel in strange lands. We also see the blackfellows need of Christ and the encouragement for work among them.

Nancy's Mother. By Jean Carter Cochran. Paper. 12mo. 70 pp. Presbyterian Woman's Board of Foreign Missions, 156 Fifth Avenue, New York, 1915.

This fascinating picture of the charming life and work of a missionary mother in China is also a well-deserved tribute to Mrs. James Cochran, who is made to live before us as Nancy's Mother. The series of scenes and incidents grip the heart and stir the best impulses. "Nancy's Mother" will go on shedding love and sunshine wherever this little gift-book finds a reading. She will also make friends for Christ and His service.

The Children of South America. By Mrs. Katherine A. Hodge. Illustrated. 12mo. 128 pp. 1s. 6d., net. Oliphant's Ltd. Edinburgh, 1915.

Mrs. Hodge, whose article on the "Women of South America" appeared in the August Missionary Review, has recently passed away. She gives here her last contributions to missionary work in South America. It is a vivid story of conditions and people of various countries, told for children. Many will find the volume some that one-sided in its view, since the emphasis is on the darker side of sin and illiteracy, without

due regard to the excellences in Latin-American character and institutions. The descriptions are calculated to awaken interest and a desire to help improve conditions and opportunities.

The End of the Law. Christ or Buddhism. By Gilmore and Smith. Paper. 12mo. 87 pp. 4 annas. Association Press, Calcutta.

This is an apologetic for Christianity. It is constructive and positive, showing the contrast between the two religions and the supremacy of Christian truth. The main feature is that it shows how Christ is the fulfilment of the best ideals of Buddhism. Of course, he is vastly more than that.

NEW BOOKS

- A Short History of Japan. By Ernest Wilson Clement. 12mo., pp. viii-190. \$1.00, net. University of Chicago Press, Chicago, 1915.
- The Mikado: Institution and Person. A Study of the Internal Political Forces of Japan. By William Elliot Griffis, D.D., L.H.D. 8vo. 345 pp. \$1.50, net. Princeton University Press, Princeton, N. J., 1915.
- Mary Bird in Persia. By Clara C. Rice. With a Foreword by the Right Rev. C. H. Stileman, D.D. Frontispiece. 8vo. 200 pp. 3s. 6d., net. Church Missionary Society, London, 1915.
- Dravidian Goes in Modern Hinduism. A Study of the Local and Village Deities of Southern India. By Wilber Theodore Elmore, Ph.D. Illustrated. 8vo. 157 pp. W. T. Elmore, Hamilton, N. Y., 1915.

Mary Slessor of Calaber. By W. P. Livingstone. 3s. 6d., net. Hodder & Stoughton, London, 1915.

The Sunday-School Teacher and the Program of Jesus. By George H. Trull and Jay S. Stowell. 16mo. 160 pp. 50 cents. The Westminster Press, Philadelphia, 1915.

The Red Indians of the Plains. By the Rev. J. Hines. 6s., net. S. P. C. K., London, 1915.

Life Abiding and Abounding. Bible Studies in Prayer and Meditation. By W. H. Griffith Thomas, D.D. 16mo. 79 pp. 40 cents, net. Bible Institute Colportage Association, Chicago, 1916.

The Acts of the Apostles. Outline Studies in Primitive Christianity. By Rev. W. H. Griffith Thomas, D.D. 16mo. 96 pp. 50 cents, net. Bible Institute Colportage Association, Chicago, 1916.

A Short History of Belgium. By Leon Van der Essen, Ph.D., LL.D. 12mo. pp. viii-168. \$1.00. net. University of Chicago Press, Chicago, 1915.

The Sailors' Magazine and Seamen's Friend. Bound volume for the years 1914 and 1915. Vols. LXXXVI. and LXXXVII. Illustrated. 8vo. 192,192 pp. Tre American Seamen's Friend Society, New York, 1915.

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The Cameroons (West Africa). A Historical Review. By T. Vincent Tymmns, D.D. 24 pp. 3d., net. Carey Press, London, 1915.

PAMPHLETS

The Perpetual Prayer Calendar. "Praying Always." Oliphants, Ltd., Edinburgh and London, 1915.

But Now This Saith the Lord. A Missionary Anthem. By T. Tertius Noble. 10 cents a copy; 8 cents in quantities of 12 or more. Board of Missions, 281 Fourth Avanue, New York, 1915.

Missions in Africa. The Congo. 10 cents. American Baptist Foreign Mission Society, Box 41, Boston, Mass., 1915.

Presbyterian Missionaries at Work Among the Lepers of the World. By W. M. Danner. 5 cents. Woman's Pres, Board of Missions of the N.W., Chicago, 1915.

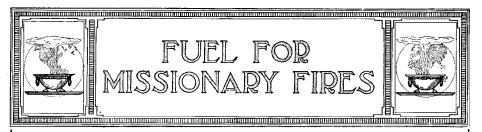
A Wide-Awake Station in the Land of Chosen. Board of F. M. P. C., 156 Fifth Avenue, New York, 1915.

Report of the Work of the Bureau of Education for the Natives of Alaska, 1913-1914. Bulletin, 1915, No. 48. Government Printing Office, Washington, 1915.

The Almanac of Missions of the American Board for 1916 contains much valuable information not only for those interested in Congregational Missions but for all missionary students—currencies, postage, shipments, a calendar of anniversaries; American Board fields, statistics and addresses of missionaries. 10 cents. Boston.

Converts Through Medical Work. By Samuel W. W. Witty, tells very interesting and some remarkable stories of people converted to Christ through the ministry of physicians. These include a Buddhist monk, a Toro princess, a Brahman, and a leper. 6d, net. Church Missionary Society, London.

The Way Home From the Homeland gives Dan Crawford's story of his journey back into Central Africa. It is a brief message in Mr. Crawford's own inimitable style. 6d., net. Oliphant's Ltd., Edinburgh, 1915.



- 1. Nearly two million volumes of the Bible or portions of the Bible were issued in China last year by the American Bible Society. It is difficult to keep pace with the demand. (See page 276.)
- 2. Dr. Wanless, a medical missionary in India, has within one year performed twice as many operations as the total performed in all the government hospitals within a radius of 250 miles from Miraj, where his hospital is located. (See page 269.)
- 3. Public health campaigns, conducted by Y. M. C. A. workers, are reaching thousands of men and women in China, and demonstrate some of the by-products of Christian missions. (See page 396.)
- 4. Large territories in India are still wholly unevangelized. In Bengal, for example, there are nineteen million people without a single Christian living among them. (See page 301.)
- 5. While there have been hindrances and losses to Christianity in India. due to the European war, the spiritual gains to the native church up to the present time are reported by Mr. Herbert Anderson, an experienced missionary, to outweigh all other losses. (See page 266.)
- 6. At the beginning of American occupation of the Philippine Islands, the Bible was almost an unknown factor in the life of the islanders. Now, however, the Bible societies have issued the Bible in whole or in part in thirteen different languages of the islands. (See page 276.)
- 7. At the dedication service of the cathedral in Tai An Fu, China, the preacher was a missionary who in the Boxer year had been obliged to flee for his life from that same city. (See page 307.)
- 8. One of the great opportunities in America is that among the more than four thousand students from foreign countries, destined to be future leaders in their home lands, who are now studying in educational institutions in the United States. (See page 310.)
- 9. At the request of Chinese Christians, a native hotel-keeper in Hankow, China, has agreed to place a copy of the New Testament in each of the bedrooms of his hotel. (See page 311.)
- 10. Fifty cuts on the body of a five-months-old baby found by a missionary in West Africa had been made by a witch-doctor in order to let out evil spirits. This is but one evidence of paganism and the need for Christian teaching. (See page 315.)
- 11. If peace comes to Mexico under the Carranza government, Protestant Christianity will have an unusual opportunity in educational work. Already several prominent Protestant Christians have been appointed to responsible educational positions. (See page 243.)



ROBERT E. SPEER

A snapshot of the Chairman of the Congress on Christian Work in Latin America, which met at Panama, February 10 to 19, 1916

THE

MISSIONARY REVIEW



OF THE WORLD



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Vol. XXIX, No. 4 New Series



HOPEFUL SIGNS IN INDIA

HE movements for the development of an intelligent native Christian leadership in India are most encouraging. Native Indian missionary societies have formed to reach the unevangelized. and conferences of Indian Christians are held annually. During the last week in December, the second All-Indian Conference was convened at Allahabad. About seventy-five delegates came representing bodies of Christians in fifteen provinces. There were clergymen, legislators, physicians, lawyers, judges, police officers, public officials, college professors, teachers, engineers, and business All except two were university men. This in itself is an answer to the slur that all Indian Christians are ignorant, low-caste Hindus. The Gospel is preached to the poor and the outcast, but it is the

glory of Christ that His Gospel can take the ignorant and despised sinners and elevate them to a high plane of character, intelligence, and influence.

At the Conference, among the interesting topics discust were: (1) the disabilities of Indian Christians in certain provinces; (2) the need for technical training; (3) the Christians and military service; (4) the divorce laws and (5) Christians in public office. A remarkable spirit of harmony prevailed in spite of the fact that the delegates came from so many different denominations; provinces and walks in life.

The recent Eddy campaigns in India may be expected to have a still greater effect on the coming generation than on the present. In South India alone over 310,000 people listened to the Gospel and 835 new villages were entered. There

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.

were 8,000 volunteer workers enlisted and over 13,000 enrolled in Bible training classes. The decisions for Christ numbered 6,422. In Madura there were 3,000 Hindus present every night.

SPIRITUAL UNREST AMONG HINDUS

THERE are some significant signs of spiritual unrest and the breaking down of Hinduism. Rev. Norman Tubbs, of Agra, writes that Christian thoughts and ideals are sapping the very foundations Hindu beliefs and customs. of us," he says, "feel that there may come before long a great landslide of the upper classes to Christianity. But that will never come until there is a deepened sense of sin and the message of the Cross is accepted. The Brahman is hardened spiritual pride, but a large Christian Church drawn from the despised outcastes, cleansed, sanctified, lifted, and educated, will do more than anything else to convince the proud Brahman of sin and salvation."

There is need for a great educated Christian leadership in India, but many missionaries testify that where the work among low-castes is most successful there are the greatest opportunities for reaching the higher castes also.

YOUNG WOMEN'S WORLD WORK

T is difficult to believe that organized missionary work by women is only a half-century old. Yet it is true the first women missionaries were sent out to the foreign fields only about a half-century ago and the first woman's missionary society recently

celebrated its jubilee. On March 3rd, the Young Women's Christian Association marked its fifty-year milestone with appropriate pageants and demonstrations. The Association. which was organized in Boston in 1866, has, like the Y. M. C. A., spread into many parts of the world and has a magnificent headquarters building in New York. The keywords of its history are "Sisterhood and Service." The following striking contrasts reveal some of the marks of growth and world-wide service.

"1866: Thirty members formed the first Young Women's Christian Association in Boston.

"1916: There are 350,000 members in 245 city, 721 student, and 15 county associations.

"1866: In the first rooms the religious meetings, educational classes, and employment bureaus were started.

"At the present time 48,000 in Bible study, 23,000 in mission study, 45,000 in educational classes, and 50,000 placements in employment bureaus.

"In 1872 Hartford dedicated the first building erected distinctly for a Young Women's Christian Association. There are now 189 buildings owned by associations in the national movement, valued at nine million dollars.

"In 1877 a boarder in the Boston home taught calisthenics. To-day there are 58,000 in classes in the department of physical education and hygiene, with 197 gymnasiums.

"In 1866 Poughkeepsie started a girls' branch. Now 138 associations have a membership of 18,000 girls.

"In 1894 Agnes Gale Hill was sent as the first foreign secretary to India. The National Board has now thirty-eight secretaries in India, China, Japan, South America, and Turkey."

PROTESTANTISM IN MEXICO

PEACE has not yet come to unhappy Mexico. The Carranza forces are endeavoring to establish a stable and enlightened government, but Villa and his followers continue to wage guerrilla warfare not only against their Mexican opponents but against Americans in Mexico and on the border in the United States.

Religious liberty has been guaranteed by the Carranza de facto government, but the authorities have shown Roman Catholic orders, so long supreme in Mexico, that they are not wanted. No Christian will condone acts of violence against the priests, friars, and nuns of Mexico. or any other land, and it is earnestly hoped that the new government will show true toleration of all that is lawful and righteous, and will make the land one where rich and poor, learned and ignorant, Roman Catholic and Protestant will enjoy equal rights and protection.

The attitude of the present administration toward Protestants is especially friendly. This is due in part to their greater enlightenment and faithfulness and in part to the unfavorable results of Roman Catholic domination in former years. A highly educated Protestant Mexican correspondent writes:

"The revolution has been trying to bring under control the power of the Roman Catholic Church and their constant efforts to work against human rights and against the modern principles of democracy. Therefore, they believe that no one can help them better than those who understand human rights and who will work toward their full establishment. Protestants have shown themselves

upright and worthy and loyal to the modern principles of democracy. Therefore, they have been welcomed by the leaders of the revolution and are holding important positions all over the country. Missionary schools have sent out hundreds of graduates who have proved to be broadminded, patriotic, trustworthy, and loyal to the modern principles of democracy. The graduates are classed with the graduates of other great public institutions of learning. In general, the leaders of the present revolution are ready to give any man his due, and to accept men because of their individual worth. They make no distinction whatever in regard to private creed or philosophical views. are looking for men of character. There, therefore, is a great chance for the evangelical Christians in showing the practical value of their creed."

MEXICAN PROTESTANT LEADERS

A MONG the leading Protestants now in office under the Carranza government are: Professor Laenz (a Presbyterian), State Superintendent of Guanajuato; and Professor Andrés Osuna (a Methodist), Director General of Primary Education in the Federal District and the territories.

It is a significant fact that the Protestant Christians are to be so influential in public education work. Miss Juana Palacios, who has supervision over 108 teachers, reports that tho these teachers are Roman Catholics, she has the good will and sympathy of all but five. Prof. Velasco, a Methodist, also an official under the new government, who was sent to Boston in charge of 45 Mexican teachers to visit American schools, writes: "I believe that the Lord has

given the Protestants in Mexico the greatest opportunity to rebuild the country, in cooperation with the government, to uplift the people and to show them what the Gospel life can do for the people through Christian education."

Another Protestant Christian official writes: "The evangelistic Christians are having now in Mexico the greatest opportunities of their lives. The leaders of the revolution and the most prominent government officials have great confidence in those Christians who have been true to their convictions and are giving them prominent positions in the government, in educational work, and in the army. . In general they are giving a good account of themselves."

Dr. John W. Butler, who has spent forty years in Christian work in Mexico, also sends his valuable testimony to the effect that "Protestant missions have been moving forward in a wonderful way. Attendance at church has been on the increase and Protestant schools are more largely attended than ever before. The masses are steadily advancing and have begun to think and act for themselves. The supreme opportunity for the evangelization of Mexico is at While the complete separahand. tion of church and state has been consummated, there is no intolerance in matters of religion and the people are more susceptible than ever before to religious teaching."

AFTER THE PANAMA CONGRESS

THE Congress on Christian Work in Latin America has passed into history. In spite of difficulties and in spite of criticisms the plan has been successfully carried out, so that

the principal evangelical forces, engaged in carrying the Gospel to the unevangelized in Latin America, have met together in conference and have prepared for a continuance of their work and for positive and practical results.

The story of the Congress is ably told in another page by the chairman. The effect on the delegates, on the church and Christians in North America and on the Latin Americans can not be foretold. three hundred delegates were earnest, consecrated men and women. did not all agree as to aims or method but all are devoted to the cause of Christ. All were not satisfied with all the positions taken, but none could doubt the sincerity and consecration of those from whom Even the discusthey may (liffer. sions and disagreements may used of God to promote interest in the spiritual welfare of Latin Americans. The greatest results from the Congress may come from a church at home awakened to its responsibility by the returning delegates and by the printed reports. The Congress should mark a new era and a new beginning for missionary work in Latin America. We have looked on the field with clearer vision; now we must pray for laborers and go into the harvest field with greater devotion.

Some denominations and some earnest Christians held aloof from the Congress because of what we believe to be a misconception of its aim and spirit. It is to be hoped that they will not refuse to join in every worthy plan for advance and for closer cooperation among the evangelical forces in the field. There were

free and friendly statements of facts opinions This and at Panama. enabled those who differed to see each other's viewpoint and to benefit by each other's experiences. immediate effect of the Congress seems to have been a greater desire for coordination and for cooperation between Christian workers, more definite plans for the development of Christian leaders among Latin Americans, a more thorough occupation of the field and a more intelligent interest in the work on the part of Christians of North America.

It is greatly to be desired that a series of public meetings in the United States will be arranged to disseminate the message and influence of the Congress among the home churches in the same way that the regional conferences in Latin America have extended the benefits of the Congress among the workers on the field. Is it not time that mission study text-books be prepared for all study classes on "What is Roman Catholicism? What are its peculiar teachings and practises?" the Christians in Protestant lands understand this Church and its practical influence in personal, social, and political affairs.

CHRISTIAN WORK FOR THE SOLDIERS IN EUROPE

A REMARKABLE work is being done by Y. M. C. A. workers in concentration camps of Europe and for the soldiers at the front. At the beginning of the war, many were indifferent to the Association or ignorant of its work. To-day its workers are welcomed everywhere. They make life worth living for the soldiers and lead many of them into

spiritual regeneration. So writes a newspaper correspondent.

"In a thousand hospitals, huts, halls, tents, and buildings, from the sand-stretches of Egypt, the bluffs of Gallipoli, from muddy Flanders to drab London, hundreds of thousands of British soldiers enjoyed their Christmas and New Year under the kindly auspices of the Y. M. C. A." Two days after the war began the Y. M. C. A. had established 250 huts or centers in France and England. That number has now grown to 1,000, and is increasing daily. . . . The first efforts were made practically under protest. Now half the peerage are enrolled as workers, ladies of title sacrifice their leisure to aid in running hostels in various parts of England, others of the best families. hundreds in number, are in Egypt. Malta, or Flanders devoting their entire time to Y. M. C. A. service."

Another indirect benefit of the Christian work in the war is seen in a letter from a Canadian chaplain:

"In all our work at the front. there is not the least evidence of denominational friction or rivalry. We are a band of brothers endeavoring to speed forward the Kingdom of God. It is a common thing for all communions to meet together for Divine service. All Protestants use the same form of service and the same hymns. Battalions parade as a unit-there is no dividing up of denominations. I have had present at my Eucharists men of every denomination, and I know that Anglicans have attended the Lord's Supper when administered by Presbyterian chaplains. . . . This war is breaking down many barriers—social, national, ecclesiastical."

CHRISTIAN STUDENTS IN THE WAR

N the large number of men in the war from British and Continental universities, the Christian men have been in the majority. The British Student Movement reports that in many Unions the first men to volunteer were the leaders of the Christian Union, and a census of British universities, taken three months after the outbreak of war, showed that 10 per cent. more of the Christian Union members, than of the general body of students, had joined the forces. Several secretaries from the headquarters staff have taken commissions in the British army.

It has been difficult to keep in touch with the men. "The best work in this line has been done by Oxford University. Altho the Christian Union there has been reduced to under one hundred members and has lost almost all its leaders, it has been able to retain its secretary and has kept in very close touch with all its members, sending them reports and letters from time to time."

The French Student Movement is carrying on a similar work, having organized a "Monthly Military Correspondence," consisting of religious books and pamphlets, as well as personal letters, which have been sent to students under the colors. It is said of these men that prayer has been their vital support, and that the Day of Prayer for Students was observed in the trenches.

THE NATIONAL MISSIONARY CONGRESS AT WASHINGTON

THE Laymen's Missionary Movement has held a really remarkable series of conventions in about

seventy-five cities during the past six months. The last of these local conventions will begin in New York, April 9th, and close in Brooklyn on the 16th. The registration will probably reach 5,000 or more men in each place. In cities where similar conventions were held six years ago the registrations this year have shown an increase of from 30 to 100 per cent. This is an evidence that the men are waking up to the importance of missions.

The climax of the campaign will be reached in the National Missionary Congress to be held in Washington the last week in April. The attendance will be limited by the seating capacity of Memorial Continental Hall to 2,000 delegates who will be selected from more than twenty different communions, and will represent every state in the Union.

The complications and responsibilities brought on by the war, the new emphasis upon America's problems at home, the unusual number of missionaries and students of missions back from foreign fields and tours, and the recent Panama Congress make a unique background for a most impressive program. There is an unusually strong list of speakers, including most of the well-known missionary leaders of North America.

While the Congress will, in a sense, be a climax for the year it is hoped that it will, in a deeper sense, be simply foundation work for the future. With every prominent communion and every state represented by selected men there should be hereafter a new message and a nation-wide leadership and consecration that must tell in the work at home and to the ends of the earth.



COMING EVENTS



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April

2d to 9th-Christian and Missionary Alliance Convention, Oakland, Cal. 7th—The 375th anniversary of the sailing of Xavier for India, 1541. 9th to 12th-Laymen's Missionary Movement Convention, New York, N. Y. 13th to 16th-Laymen's Missionary Movement Convention, Brooklyn, N. Y. 10th to 12th-Christian and Missionary Alliance Conv., San Francisco, Cal. 12th to 16th—Christian and Missionary Alliance Conv., Pasadena, Cal. 17th to 23d-Christian and Missionary Alliance Conv., Los Angeles, Cal. 22d—The 110th anniversary of the landing of Henry Martyn in India, 1806. 26th to 30th-Laymen's National Missionary Congress, Washington, D. C. 27th—The 40th anniversary of the sailing of Mackay for Uganda, 1876. Apr. 30th to May 2d-United Brethren Missionary Conf., Bowling Green, O.

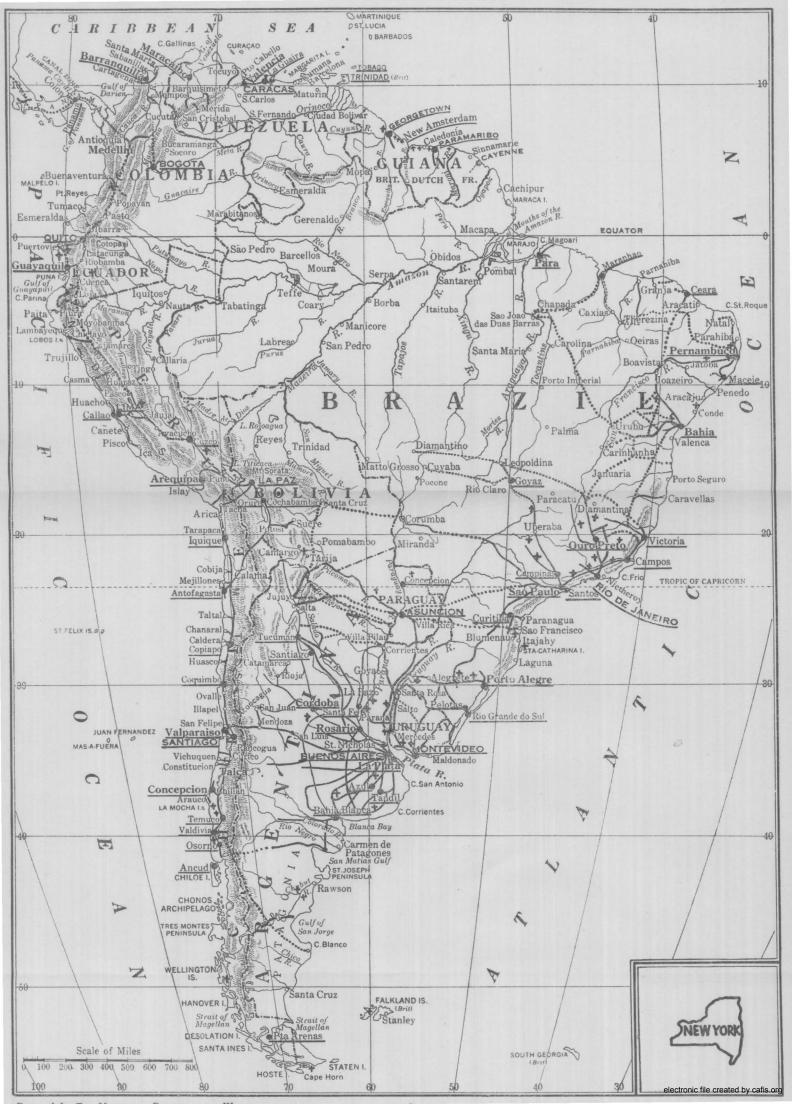
1st—The 100th anniversary of the birth of Fidelia Fiske, 1816. 2d to 5th—Hebrew Christian Alliance Conference, Philadelphia, Pa. 7th—Universal Bible Sunday. 8th—The 100th anniversary of founding of the American Bible Society, 1816. 12th to 16th-Inter'l Conv. Young Men's Christian Assoc., Cleveland, O. 14th—The 25th anniversary of the death of Bishop Valpey French, 1891. 17th to 22d-Southern Baptist Convention, Asheville, N. C. 21st—The 25th anniversary of the death of James Gilmour, 1891.

2d—The 15th anniversary of the death of George L. Mackay, 1901. 2d to 5th—Inter-Church Conf. on Christian Cooperation, Atlantic City, N. J. 6th to 16th-Y. W. C. A. Student Summer Conference, Blue Ridge, N. C. 7th to 14th—Conf. of missionaries of Pres. Church, U. S. A., New York. 14th to July 25th—Summer Term, Bible Teacher's Training School, New York. 23d to July 3d—Y. W. C. A. Student Summer Conference, Seabeck, Wash. 23d to July 3d—Y. W. C. A. Student Summer Conference, Silver Bay, N. Y. 26th to 30th—Convention Anti-Saloon League in America, Indianapolis, Ind. 26th to July 6th—Missionary Education Movement Conf. Blue Ridge, N. C. 27th to July 7th—Y. W. C. A. Student Summer Conference, Eagles Mere, Pa. 29th—The 120th anniversary of the birth of John Williams, 1796. 30th to July 9th—Missionary Education Movement Conf., Asilomar, Cal.

4th—The 35th anniversary of the opening of Tuskegee Institute, 1881. 5th—The 60th anniversary of the birth of Ion Keith-Falconer, 1856. 7th to 16th—Missionary Education Movement Conference, Silver Bay, N. Y. 9th—The 210th anniversary of landing of Ziegenbalg and Plutschau in India. 10th to 17th—Reformed Church Missionary Conference, Vermillion, O. 14th to 28th-Missionary Education Movement Conference, Estes Park, Colo. 16th—The 80th anniversary of the birth of John E. Clough, 1836.



THE CONGRESS ON CHRISTIAN WORK IN LATIN AMERICA, IN SESSION AT PANAMA





THE HOTEL TIVOLI, WHERE THE CONGRESS MET

The Panama Congress on Christian Work in Latin America

BY ROBERT E. SPEER, NEW YORK Chairman of the Congress on Christian Work in Latin America



HE Congress on Christian Work in Latin America was called by the Committee on Cooperation in Missionary Work in

Latin American lands. This Committee grew out of a conference on work in these lands which was held under the auspices of the Annual Conference of American and Canadian Foreign Mission Boards in New York City in March, 1913. That Conference appointed a small committee which was afterward enlarged to embrace representatives of the American and Canadian missionary organizations carrying on work in Latin America. This enlarged committee with the approval of the Home Missions Council and of the Foreign Missions Conference planned and carried through the Congress in Panama.

There were present at the Congress 304 delegates and official visitors from twenty-one different nations, and in addition 177 visitors from Panama. Of the 304 delegates and visitors from abroad 145 were from the Latin-American nations and 159 from the United States, Canada, Great Britain, Spain and The delegates from Latin America included not only missionaries but the ablest leaders of the evangelical churches of Mexico. Porto Rico, Cuba, Brazil, Argentina, and Chile. From Mexico came Sr. P. Flores Valderrama, the head of the great mission schools in Puebla, Sr. Alejandro Treviño and Sr. Leandro Garza Mora of Monterey, Sr. Eucario M. Sein, now of

Los Angeles, Sr. G. Ruiz of Matamoras, Sr. José Coffin of Paraiso, and Srta. Juana Palacios of Mexico City. Professor Andrés Osuna was chairman of the Commission Literature, but his appointment as Commissioner of Education for the Federal District of Mexico under the new government kept him at From Chile, Roberto Elphick and Efrain Martinez, from Argentina F. A. Barroeteveña and Srta. Elisa Cortes, and from Brazil, Alvaro Reis of Rio, Eduardo Pereira of Sao Paulo and Erasmo Braga of Campinas were among the Latin American leaders who came.

The seven - minute rule speeches in the discussion of the commission reports was no terror to these speakers. Some had predicted that the Latin Americans would not be able to get under way under any such rule. On the other hand their speeches were quite as crisp and succinct as those of our English speaking delegates and often they rounded out their admirable statements before the time warning was given. All present came away with a deeper admiration and affection than ever for the earnest men and women who have been raised up to lead the forces of the churches in these Latin American nations.

The time and place of the Congress were both opportune. The war in Europe kept away delegates from Great Britain and Germany and France who might otherwise have come and there was great loss in this, but there were men present from the British and Foreign Bible Society, the South American Evangelical Union, the Wesleyan Missionary Society and from the Anglican

Church in the West Indies, and the very shadow of the war drew closer together the representatives of the nations which are at peace. It would have been unfortunate to delay longer a meeting of Christian men and women from all these Western nations to construe in religious terms the problems of international relationship which it would be a calamity to conceive merely in their commercial and political aspects.

Panama, as the event proved, was the ideal place for the gathering. Its central accessibility drew more delegates than could have come to any other place. Its great engineering and sanitary achievements were an attraction and a deeply profitable lesson to all, especially to the delegates from the South, while its social and religious institutions and atmosphere gave the delegates from North an idea of general conditions in many of the Latin American lands and supplied a new background to all their thought on missionary work. Two single facts will suffice for illustration: one, the almost complete emptiness of the Roman Catholic churches in Panama City at Sunday Mass; the other, the Sunday morning drawing in the Bishop's residence, furnishing him a weekly subsidy and spreading among the people its morally demoralizing and economically ruinous influence.

The unbounded hospitality of the Zone entertained many of the delegates, but most of them were housed in the Tivoli Hotel in Ancon. Here also the meetings were held in the large ball room. Living together for the ten days of the Congress the delegates became one great

family, and it was with positive pain that they separated at the close.

The Congress opened on Thursday afternoon, February 10th, and closed on Saturday afternoon, February 10th. There were some who predicted that it would be inhospitably received in Panama. On the other hand *The Star and Herald*, the leading newspaper of Panama, welcomed the Congress with this interesting editorial:

"The religious conference now in session here will probably not settle anything. It may be wise enough not to attempt it. Various councils, such as those at Constance, at Wittenberg and in Westminster Abbey, tried to settle matters, but the world promptly divided over the settlement and got up the disputes more fiercely than ever. Even the first great conference in Judea, where it was decided to institute an experiment in socialism, and to have all things in common, indirectly led to the sharp practise of Ananias and Sapphira and somewhat discredited the socialistic movement ever since. Conferences that inspire and inform are safer than those that try to settle and decide. most anything may be decided by a conference except religion. No doubt this Congress is of the mind that war is deplorable, but it will not stop the war. It would like to unite Christians, but the most it can do is to endorse the sentiment. It may even believe in more progress for Panama, but will probably be too polite to say so.

"But it can not fail to do good. Good men getting together make the other sort feel lonesome. They also make each other feel stronger.

They are a strong and distinguished looking body of men, and they may show some of us that Christians are still very much alive, even if we grow pessimistic over present-day conditions. Panama is to be more and more a convention city, and we welcome a good start. Contact often smoothes off bristles. The more the Americans know each other, the more they will probably like each other, for continents have likeable qualities. Let us find them. Let us seek out in one another those characteristics which contribute to good understanding and mutual appreciation. We welcome these gentlemen, and trust that they may enjoy their stay, and take home with them a feeling that Panama is worth their while, and that they will do all they can at home to help their young sister republic to realize the best ideals as time goes on."

The Address of Welcome

And at the first Tuesday evening session Sr. Le Fevre, the Minister of Foreign Affiairs of the Republic of Panama, made this official address of welcome:

"Impelled by a deep feeling of cordiality and good will, I come to welcome you in the name of the Panamanian government at this opening session of the Congress on Christian Work in Latin America.

"I desire to express the deep appreciation I feel for the honor you have conferred upon me by this kind reception. It is my desire to return this compliment in the most worthy manner, not because of the formalities of etiquette, but because I wish with all sincerity to contribute to the success of meetings like these

which help to bring to my country elements of the highest civilization to which all good citizens aspire.

"The constitution of the Republic of Panama gives ample guaranty of liberty of conscience. As a proof of this and because our government fervently desires to create a feeling of tolerance in the Republic I have not hesitated to accept your kind invitation and to proffer a genuine welcome, altho I am a sincere and devout Catholic. Let me impress upon you that altho the Panamanians have but recently gained their independence it does not follow that they do not recognize the benefits brought about by respecting liberties and rights of others.

"You have chosen the most propitious moment for your noble task. While I am speaking, violence and fury are unchained in the Old World, destroying everything which they meet in their pathway. horrible calamity fills us with terror. It is only natural that, guided by the ideals of righteousness preached by Jesus our Lord, we the peoples of America should do all in our power not only to keep away from strife but to bring about a lasting peace among those who are at war. We must also show that in our American republics, in spite faults and deficiencies, pacific ideals flourish better than in monarchical countries. This is due to the efforts they make for the development of civic and moral education. It is my understanding that all religious men everywhere without distinction creed or race, should take part in this high and holy mission and that you have come here impelled by this noble purpose. Your purpose is to

unify the moral and religious forces of America. For this reason and with great foresight you have selected for this Congress the soil of Panama as a central point from which its influences will widely radiate.

"We appreciate the importance of our location here, and since we desire to meet the demands of every human interest we hold our country open to all men and to all generous ideas. Our motto, *Pro Mundi Beneficio*, is not an empty phrase but a true sentiment of our people. With all the respect and consideration which is due to such a gathering as this, I take great pleasure in saluting you in the name of the Government of Panama and wish for you all success in your mission."

This tone of kindliness prevailed throughout. On Sunday evening instead of a session of the Congress at the Tivoli Hotel, the Rector of the National Institute of Panama invited the Congress and the citizens of Panama to the Institute where Dr. Mott, introduced by Sr. Andreve, the Minister of Education, made an address on "The Religious Significance of the World War."

On all such occasions the Congress met with nothing but kindness and appreciation. It left behind it not unfriendliness but warm good will. The correspondent of the New York World commented on this in a statement in the Panama News Letter.

"The Congress on Christian work in Latin America now in session on the Canal Zone has already achieved one result the value of which can be appreciated only by those who know Latin-American character. Panamanians speak of the men delegates as 'caballeros' and of the women as 'muy simpatica.' Some citizens of the United States could and have lived among the Panamanians and other Latin American people many years without earning these simple but sincere and substantial titles to personal standing."

The Daily Sessions

The week-day sessions of the Congress were held from half-pasteight to half-past-eleven and from half-past-three to half-past-five. Life on the Zone begins early in the morning. The sounds of industry allow little sleep after sunrise, and it seemed well to begin the daily work early and allow a long rest time during the heat of the day. With the exception of the half hour after eleven the day sessions were devoted to considering the reports of the Commissions. These had been prepared by competent commissions after months of correspondence and investigation and had been read by the delegates in advance. They proved to be a series of valuable documents, embodying the best information and judgments which have ever been made available on the subjects dealt with. Commission presented its report in a full statement at the beginning of the day and had the right to close the discussion at the end of the day. For the rest of the time the Congress discussed the subject in sevenminute speeches. From twenty to fifty speakers were heard thus each day in a rapid debate which was sustained without any letting down for ten days. In no preceding missionary congress has there been a

better set of discussions, and the last day instead of marking a relaxation lifted the gathering to the highest level.

Friday was devoted to the Commission on Survey and Occupation. Mr. E. T. Colton, as Chairman, presented the report and in the following two hours speakers from all the sections of Latin America, beginning at Mexico and going south to Argentina and returning by Brazil to the Guianas, set forth such a vividly condensed and comprehensive picture of the whole Latin American world as has never been given before. We began with the inner conditions of Mexico as drawn by Dr. Butler and Sr. Garza Mora and closed with a rapid vision of Brazil from Sr. Alvaro Reis and of the Guianas from Dr. de Schweinitz.

In the afternoon speakers described the intellectual and racial stratification of Latin America, the large body of "Intellectuals" and students who have outgrown religion, the mass of superstitious people, the devoutly religious women, the dead weight of illiterates, the millions of Indians, and then the Congress turned to face the great problem of missionary duty and of reenforcement of the agencies which are seeking to aid Latin America in coping with her great problems. How much is involved for the future appeared as the possibilities of the nations were unfolded: Colombia equaling $_{
m in}$ area Germany France and Belgium and Holland and Portugal combined, and Peru equaling France, Spain, Italy and Switzerland. And the latent resources are not material only. We were told of Seward's statement

after visiting Mexico that Benito Juarez, who was a full-blooded Mexican Indian, was the greatest man he had ever met. He was reminded that he had known Webster and Clay and Calhoun. "Nevertheless," he replied, "I have nothing to retract."

The next day, Saturday, given to "Message and Method," which all felt would prove one of the most difficult themes of the There was, however, no Congress. report which commanded more general approval. It was presented by Bishop Brown, of Virginia, formerly a missionary of the Protestant Episcopal Church in Brazil, and his gracious spirit and a noble utterance of Bishop Oldham lifted the discussion above all paltriness and controversy. To make sure that no one would feel that he had been represt, the ordinary rules of the Congress were laid aside and opportunity was given for free, spontaneous debate. The issue justified this course. the close of the day it could be said that everyone who had desired to speak had been given opportunity. While each individual of necessity spoke according to his own nature, it was clear that there was a united sentiment that the one way to serve Christ and to preach the Gospel was by the loving persuasion of men and by the positive proclamation of the Truth.

The report on Education was presented on Monday by President King of Oberlin College. Ex-president MacLaren, of Mackenzie College, Brazil, Professor Burton of the University of Chicago, and Professor Monroe of Columbia University had collaborated with President

King in preparing the report which is probably the best treatment of the subject of educational problems in Latin America which can be found. The existence of the great South American universities, older than our own, was a surprize to many and equally so the energy and extent of the positivist or agnostic religious attitude among the students and leading men. If we need universities which stand for the Christian view in the United States and China and Japan, do we not need them in Latin America? The Roman Catholic Church believes we do and is building up a university in Chile. There is need of many Christian institutions, both schools and colleges and universities. "I plead for one for Mexico," said Dr. John Howland. "If only the people of the United States would invest the cost of one battleship in a helpful Christian university in each Latin American nation, the government could send its battleships to the scrap-heap." "There is no danger," said Sr. Valderrama of Pueblo, "of war between the United States and Mexico, because of the great body of Christian people in the United States who could not be brought to it, but it will be surer not to come if the United States will send down to Mexico a battalion, not of soldiers but of Christian teachers and missionaries."

Monday evening and Tuesday morning were devoted to Women's Work. For the first time at a great missionary conference there was a distinct Women's Commission. Miss Bennett, of Kentucky, was its chairman, and the report and the discussions were admirable. Two

Mexican women, Señorita Palacios of Mexico City and Señorita Elisa Cortes, now of Buenos Aires, made valuable contributions, and Miss Coope, working among the San Blas Indians on a little island in the Caribbean, and Señora Monteverde of Montevideo, and Miss Florence Smith, of Chile, and other women revealed the field which is open for sympathetic service with and among the women of Latin America.

"They tell me," said Miss Coope, who swept in like a sea breeze, "that I have no results just because I am working for the souls of these Indians. 'Well,' I say, 'what do you mean by results?'

"'Oh,' they say, 'economic and social results.'

"'Well,' I reply, 'when I came to my island there were no roads, but only paths where the Indians walked duck fashion. Now there are wide roads crossing the island in both directions where they can walk twelve men abreast. Then there were eight saloons, now there are none.'"

The conference showed itself of one mind in the discussion on Literature on Wednesday morning. Dr. Winton, of Nashville, presented this report in the absence of the Chairman of the Commision, Professor Andres Osuna. No one doubted that here was one field where cooperation, just as in the publication and circulation of the Bible, is indispensable.

The afternoon of Wednesday was devoted to a consideration of the "Preparation of Missionaries," Dr. Frank K. Sanders, Secretary of the Board of Missionary Preparation of the United States and Canada, opening the discussion.

The report of Commission VIII on Cooperation and the Promotion of Unity was taken up on Thursday to give time for further consideration of any of its proposals before the end of the Congress if desired. Dr. Charles L. Thompson presented the report and I think only one delegate raised questions as to the fullest cooperation among the missionaries and churches which were at work and he declared himself in favor of cooperation in principle. Those who were present agreed that never before had they realized more clearly or seen others realize more clearly the need of working together. Love and judgment combined to press hearts and minds into accord.

The only difficult problem was the same which had arisen in the discussion of the "Method and Message," namely, as to the possibility of any sympathetic and friendly cooperation with the Roman Catholic Church as an organization in its work in Latin America. It was sorrowfully recognized that any such cooperation was not possible. But many testified to the possibility of cooperation in many ways with earnest individuals. The presence and the address of Judge Emilio del Toro of Porto Rico provided an immediate illustration. After speaking of the influence of religious liberty and of the open Bible in the United States Judge del Toro went on:

"Latin America is coming out into the life of civilization with a different lot. The seeds of Chrstianity sown since the times of the Colonizers have produced their fruits, and wherever there has been the most liberty there its mission has become the noblest in practise. On the boundaries be-

tween Chile and Argentine, two of those American nations of Spanish origin which have attained the highest civilization, the Christ of the Andes, with his open arms a symbol of peace and love, shows to the world how Christians settle their disputes. Besides, the religious life of the Spanish-American countries has been characterized by the almost absolute predominance of the Catholic church; and in my judgment the same beneficent influence which Catholicism has exercised in the development of its civilization would have been greater had it been obliged to contend face to face from the earliest times with a vigorous Protestant movement.

"Until a few years ago, the Catholic Church was, in my native island, Porto Rico, the state religion. Among the public expenditures those for worship were conspicuous. The influence of the clergy extended everywhere. And what was the result, after four centuries of abundant opportunities? A people for the most part indifferent or unbelieving.

"There took place a change of régime. The Church was separated from the State. A struggle began under the protection of the free institutions of North America established in the Islands; Presbyterians, Methodists, Lutherans, Baptists, Episcopalians, began their work. hearted Catholic priests accustomed to the enjoyment of special privileges described the ruin of their Church. But it was not so. The spirit of the North entered into her and men accustomed to a life of freedom gave her a new impetus. And to-day, separated from the State, sustained by herself, she is realizing

a nobler and more Christian mission, than in the times when her power was absolute.

"Those who love the progress of the nations, those who study history dispassionately, those who have faith in the improvement of mankind, can not but see with deep sympathy that the Reformation is spreading, that free investigation opens broader horizons to the human spirit, that Christianity preached and interpreted by all disseminates its beneficent influence and raises the level of society.

"Porto Rico is a case in point and is conclusive evidence to me of the results which will be obtained in all of Latin America from initiating and sustaining a vigorous and altruistic Protestant movement. Not only will religious feeling grow; not only will Christianity win converts; not only will more prayer be offered in spirit and in truth by many men; not only will it redound in good to the Catholic Church itself, but the influence of Christianity in the life of the Spanish-American democracies will be greatly multiplied. There is something which lives in us which is part of our very being and it is the heritage received from our ancestors. And wherever the Reformation goes, wherever the Protestant minister accomplishes his mission, there it will go, there that heritage of so many generations of the peoples of the North who strove for the freedom of man will act and react. relations with the community, in his judgments on public affairs, in the direction of his own institutions, in his administration of charity, in his schools and hospitals, in his ideas of the uplift of the masses and of the dignity of labor, in his spirit of

tolerance, the minister, if he is a legitimate representative of Christian civilization, will be an inspiration to the people."

The Church in the Field and The Home Base, Commission VI. and VII. reported on Friday and Saturday. Bishop Stuntz of Buenos Aires presented the former, and Mr. Harry Wade Hicks, of the Missionary Education Movement, the latter. strength and absolute independence of some of the churches in Brazil were a revelation to many, and its leaders and the Latin American leaders from other lands including Professor Monteverde of the University of Montevideo, who was President of the Congress, deeply imprest the delegates by their ability and devotion. Indeed, throughout delegates from the national churches of the various fields filled a place and made a contribution at Panama not equalled in any preceding missionary gathering either on the field or in the home lands.

Devotional and Popular Addresses

The closing half-hour of each morning session was given to a devotional address. The following were the themes and the speakers:

Friday.—"The Preeminence of Christ," by Bishop Arthur S. Lloyd.

Saturday.—"The Ministry of Intercession," by Dr. A. McLean.

Monday.—"Lessons From the Early Christians," by Prof. William Adams Brown.

Tuesday.—"Reality and Religion," by President Henry C. King.

Wednesday.—"Christ's Vision of the Unity of All Believers," by Dr. Paul de Schweinitz.

Thursday.—"The Recovery of the Apostolic Conception of God," by Dr. L. C. Barnes.

Friday.—"Secret of a Mighty Work of God," by Bishop Lambuth.

These addresses cut deep but they healed the wounds they made. And the last hour of the Congress on Saturday afternoon when Dr. George Alexander spoke on "Jesus Christ, the Same Yesterday, To-day and Forever," and then the whole company passed together into the holy place of prayer, was a time when the actual experience of unity in Christ transcended all talk about it, and for the hour at least fulfilled in the lives of those who were there the great prayer of our Lord.

The evening sessions of the Congress were filled with addresses:

Friday.—"The Claims of Christ on Thinking Men," Professor Erasmo Braga; "The Christian Faith in an Age of Science," Bishop F. J. Mc-Connell.

Saturday.—"The Care and Custody of the Scriptures," Dr. John Fox; "The Power of the Bible in the Life of Individuals and of Nations," Rev. A. R. Stark.

Sunday.—"The Religious Significance of the War," Dr. John R. Mott.

Monday.—"True Leaders the Fundamental Need," Rev. Eduardo Carlos Pereira; "The Price of Leadership," Bishop Homer C. Stuntz, D.D.

Tuesday.—"The Importance of Work For Women," Miss Belle H. Bennett; "Social Work Being Done By the Women of Uruguay," Señora Anita de Monteverde; "Women's Work in Mexico," Mrs. John Howland. "The Women of South America," Miss Florence E. Smith; "Observations of the Women's Movement in the World," Bishop L. L. Kinsolving.

Wednesday.—"The Principles and Spirit of Jesus Essential to Meet the Social

Needs of Our Time," Judge Emilio del Toro and President Charles T. Paul.

Thursday.—"The Triumphs of Christianity," Dr. John F. Goucher;
"Conditions in Latin America,"
Bishop L. L. Kinsolving.

Friday.—"The Vital Power of Christianity—How Realized and Maintained," Rev. Alvaro Reis and Dr. James I. Vance.

These addresses and the reports of the Commissions and the discussions will all appear in the reports to be published at once in three volumes.*

The Congress not only had the heartiest welcome from Panama and the Canal Zone, it also sought to leave a blessing behind. Series of evangelistic meetings in Spanish and English were held in the cities, at the club houses, in the churches and at the army posts. Everywhere there was warm response to the simple and loving presentation of the old and ever new Gospel of life and joy and power.

There was a deep feeling as the Congress drew to a close that it would be wrong not to provide for some continuance of its spirit and for practical cooperation among the various agencies in such ways as they could much more effectively work together. The Committee on Cooperation already in existence seemed to be the proper organ to use for such purposes. Without dissenting vote, accordingly, the Congress took this action:

The members of the Panama Congress on Christian Work in Latin America recommended:

- I. That the Committee on Cooperation in Latin America be enlarged and reconstituted so as to consist of the following:
 - 1. An American and Canadian Section composed of one representative of each mission agency of the United States and Canada which is sending and maintaining missionaries in Latin America, and of a number of coopted members not exceeding one-half of the number appointed as representatives of the various American and Canadian mission agencies of which coopted members at least one-half shall be delegates in attendance upon this Congress.
 - 2. A European Section composed of one representative of each mission agency of Great Britain and of the Continent of Europe which is sending and maintaining missionaries in Latin America, and of a number of coopted members not exceeding one-half of the number appointed as representatives of the various British and Continental mission agencies.
 - 3. Ex-Officio members consisting of the Chairman and the Secretary of the committee or council representing the missions and churches of each country or group of countries in Latin America.
- (Note: It is understood that the functions of the Committee are consultative and advisory, not legislative and mandatory.)
- II. That there be an annual meeting of the American and Canadian Section, and also of the European Section.
- III. That the American and European Sections of the Committee shall each have an Executive Committee numbering approximately one-third of the total membership of the Section.

^{* (}Two dollars a set if ordered immediately from the Missionary Education Movement, 156 Fifth Avenue, New York City.) A popular one-volume report, by Prof. Harlan P. Beach, can be obtained from the same address for one dollar. These four volumes, if ordered now, can be secured for \$2.75.

IV. That the Executive Committee of each Section shall, as a rule, meet once each quarter to carry out the general policy and instructions of the Section.

V. Owing to the fact that the European missionary societies with work in Latin America have been unable to be as fully represented at the Panama Congress as would have been the case under normal circumstances, the perfecting of their part of the organization will obviously have to be deferred until such time as the conditions are, in the judgment of the European missionary leaders, favorable for such action. The Congress would, however, express the earnest hope that this indispensable cooperation on the part of the European mission agencies may be developed as rapidly as possible.

VI. That the American and Canadian Section should, as may be desired by the cooperating bodies, take steps promptly to give effect to the findings of the various Commissions in the light of the discussions of the Congress, so far as the cooperation of the missionary agencies of the United States and Canada is concerned.

VII. That the matter of ways and means of common action between the American and European Sections shall be worked out after the European Section shall have been organized.

VIII. That the *ex-officio* members representing the Latin American committees be regarded as eligible to attend the meetings of both the American and European Sections.

The Rev. S. G. Inman, 25 Madison Avenue, New York City, is Secretary of this Committee.

One unique feature of this Congress is the series of deputation and

regional conferences which grew out of it. At once upon the adjournment of the gathering a deputation started for Cuba and another to Porto Rico to hold conferences in these islands to carry to them the lessons and spirit of the Congress and to plan the most efficient development of the work. A third and the largest deputation started south to hold conferences in Lima, Santiago, Buenos Aires and Rio de Janeiro. The Conference in Mexico, rendered impracticable by present conditions, is planned for October.

Already the Panama Congress has provided an object lesson of love and fairness and right spirit in dealing with difficult problems of missions and church relationship. It has promoted friendship and has added to the stock of interracial good will. It has led to a new interest at home in Christian work in Latin America. It has brought together in sympathy and trust and common purpose leaders of the evangelical churches of North and South America. breathed new courage and hope into the hearts of lonely and scattered It has led to a clearer workers. discernment of the need of cooperation in tasks which are too great for us to compass in aloofness. It has sounded a call to a fuller fellowship of faith and race and to a recognition of the fact that geography, nor political sympathy, nor commercial interest, nor science, nor trade, but only Christ can ever unite the nations of the North and South or of the East and West.

An Open Door for Russia

A PRESENT OPPORTUNITY WHICH MAY NEVER RETURN

BY A FORMER RESIDENT IN RUSSIA



NE of the most interesting countries engaged in the present war is undoubtedly Russia — a land of paradoxes. After cen-

turies of spiritual lethargy Russia is waking up. Never since the time of Peter the Great have such fresh winds blown over the vast plains of Russia. The war is already beginning to play a great part in her moral and political development, and can be made to play a tremendous part in her spiritual development, if American Christians desire it.

Russia has never known true liberty of conscience and religion. Every Russian has been bound by stringent laws to belong to the Greek Orthodox State Church. He might be an atheist or a heathen at heart, but the Church had control over his outward allegiance. Nobody was allowed to leave the Church and wo to one who dared to preach to his neighbors the pure Gospel without the sanction of a priest. He would be arrested, cast into a dungeon, judged, and then, as the child of wicked heresy, would be deported to Siberia, or kept for long years in the prison.

On April 17, 1905, an Imperial Manifesto gave a partial liberty of religion. Henceforth a member of the Greek Church, at his own choice would be permitted to leave the State Church and become a member

of any evangelical body, but could not become a Jew, Mohammedan or Heathen. Meetings of the evangelicals were now permitted, and, with certain restrictions, chapels could be built. For a few years things seemed to be going well. Then, with the assassination of the Prime Minister, M. Stolypin, the policy of the government once more became narrow and demanded servitude to the State Church. Circulars sent out by the Ministry of Interior, limited the liberties granted by the Czar.

Limitations to Liberty

In quick succession the following limitations were proclaimed by the government:

The right to open evangelical Sunday-schools for instruction of children was supprest.

No Gospel meeting would be permitted without a signed application by twenty-five members of the same "Sect" living in one place. This measure was devised to prevent first of all the preaching of the Gospel in new places, and to prevent meetings with little groups of evangelical believers all over the Empire.

Two other drastic measures were introduced after the war had started. By a decree of the Imperial Senate, every "sectarian" pastor was bound to preach in his own church exclusively—in spite of rights, repeatedly confirmed by former Ministers of

Interior, that evangelical preachers are free to preach in every place, designated for the Gospel preaching. There was also a severe order to the provincial governors, to imprison every preacher found preaching outside of his own church. These measures were devised to prevent the evangelistic efforts of the native preacers.

In addition, every foreign preacher was prohibited from preaching in Russia except by a special permit of the Minister of Interior. Such a permit is scarcely ever granted.

The masses of the Russians have remained in ignorance, many millions being still unable to read or write, except that the soldiers are compelled to learn. This very ignorance has helped to keep the nation from imbibing the atheistical and materialistical literature which would have greatly closed the doors of their mind to the Gospel, when the time comes to preach it. Russian nation has begun to go to school just at the time when the Gospel could be made one of the text books. From signs at hand, it is hoped that Russia is awakening to become preeminently a land of the Gospel.

The great question is this: When every evangelical missionary is barred from Russia, when the native evangelists are prohibited from traveling about the Empire, and when Sunday-schools are closed, how can the Gospel be given to the people? It is at this point the Master says: "Behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My name."

Work for Russian War Prisoners

At present there are in Germany and Austria about two and a half millions of Russian prisoners of war. In Russia these men could not be reached by the messengers of the Gospel, but now men of many races and tribes have been wonderfully brought together from all parts of Russia, and are ready for the Message. It would have been exceedingly difficult to reach them in times of peace even if there were freedom to do so. Besides native Russians. Little and White Russians, there are among these prisoners Letts and Estonians, Kalmiks and Kirgises, Grusins, Mingrels, Armenians, Lithuanians and Poles of the Roman Catholic faith. Mohammedans, Jews. Kossacks in great numbers. What a twentieth century Pentecost may be in store for the Christian Church, if these hordes of prisoners of war can be reached by the Gospel.

These men are unusually open to approach, for they are away from their homes, with scarcely anything to do, with very little if any literature, deprived of alcoholic beverages, and filled with longings for something better. Surely no better mission field could be imagined than the hearts of these millions of Russian prisoners of war.

Such an opportunity may never occur again. It is a great challenge to the Christian Church, especially in the United States. Alongside the story of the riches acquired in America with the price of blood should not another story be written on a pure white page, the story of American sacrifice of money to evangelize a great nation? The world is awake to see its opportunity, will

the Church not see her opportunity? What would be the result of this work? If the two millions and a half of the prisoners of war could be reached with the Gospel, what a great harvest would come from their individual salvation. That work has already begun, for conversions in the prisoners' camps of Germany are already taking place. But that is only the beginning. It is the seed sowing and the reaping is ahead.

Suppose that out of every thousand prisoners of war one is spiritually saved, that would mean by the end of the war not less than three thousand conversions. Now one of the special characteristics of a Russian saved is that almost every convert becomes a missionary. Russia needs more witnesses of the Grace of God. Now when the war comes to an end and the prisoners return to their native land, these three thousand new born men will go to their respective towns and villages all over the Empire. the message of salvation will be carried North and South, East and West. Some of these converts may become great evangelists and spiritual reformers, so that the blessing will multiply even a thousandfold. result of the scattering of Christian truth among the Russian prisoners of war by American Christians may thus bring about one of the greatest revivals that the world has ever seen.

How Can We Enter the Door

Prompt action on this plan will save the Church of Christ much money and energy, for the same results could be attained during the

time of peace only with the expenditure of many more years, hundreds of thousands of dollars more of money, and even then it would be almost impossible to obtain the same If the Christian Church should attempt in the time of peace to reach two and a half millions of men scattered over tens of thousands of towns and villages, thousands of missionaries would have to be employed, and it would cost for their support, traveling expenses, rental of halls, etc, a thousand times as much as it would to give the Gospel, by the printed page, to Russian prisoners of war now in Germany and Austria.

Another reason for accepting this opportunity is that it is almost impossible to reach the same people in Russia in ordinary times. If the missionary societies should undertake to enter Russia the privilege would be denied to them by the police, and even if they succeeded in getting permission to preach, most of the men would be too busy to listen and the village priest would arouse opposition and the missionary might be attacked and driven away.

On the other hand, after the war, when the converted soldier returns to his village, he comes not as a stranger, but as a long-expected relative and a guest of honor in every house. Then he will tell them of the most wonderful experience in his life: how he received a Gospel tract or book, with the inscription, "A gift of American Christian Friends," and how in his hours of home-sickness the truth about life through the crucified Christ entered his conscience and made him a new creature.

What power on earth would be

able to stop the influence of such transformed lives? What priests will succeed in driving out from their homes men who have borne the brunt of the battle and suffered for their country? This may be the turning of a new leaf in the national life of Russia.

Can This Plan Be Realized?

It is already being realized in some degree. Devoted brethren are already at work among the prisoners of war, both in Germany and Aus-Bibles, New Testaments and thousands of good Gospel tracts, written by F. B. Meyer, R. A. Torrey, and others, translated into Russian, have been sent to Germany, and have been distributed among the Russian prisoners. Pastor K. A. Moden, of Stockholm, Sweden, the Rev. Jacob Bystrom, D.D., for many years a member of the Swedish Parliament and Editor of the Wecko Posten, and the Rev. C. Benander, dean of the Stockholm Bethel Theological Seminary, constitute a Swedish committee for the supplying of the Russian prisoners of war with sound evangelical literature.

The most interesting letters have come from Mr. J. G. Lehman, secretary of the Christian Tract Society in Kassel, Germany:

"In general we have a splendid opportunity of reaching over two millions of Russian captive soldiers in our camps. I have already distributed a great many New Testaments, tracts and books through some of our ministers, who have permission for this work. We have large camps also in the neighborhood of Hamburg. One of our Russian Menonite brethren, studying in

the Hamburg Theological Seminary, visited one of these camps and was permitted to address the prisoners. The question was raised, whether our Society would appoint this brother to visit the forty-four camps in his province, where he would have opportunity to distribute Scriptures and tracts among many thousands of Russian prisoners. It would be a great help if you could let me have the money necessary for this special work. People in Germany were very hearty in giving donations for distributing tracts and Bible portions to our prisoners during the first months But after a year of of the war. great sacrifices the money is not flowing in as easily as it did at first. So we would be very grateful if American Christian friends would remember this singularly important work, which may never be possible again. Prisoners as well as soldiers in the field are ready to accept the Gospel tracts and religious literature. Especially the latter! So if you interest our friends in sending over literature, interest them in sending books of good Christian authors, and I will gladly see that they get into the hands of the great number of Russian captives now in Germany."

The Rev. F. Kroek, of Zeinicke in Pommern, writes:

"My visit to the Prisoners' Camp in Stargard took place last Thursday. Tho the chief lieutenant said to me: 'The prisoners of war have just arrived from the front, and not all of them are yet disinfected,' yet I received permission immediately to pay them a visit. In this camp there were over 10,000 men, distributed in 40 companies, each company 250

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prisoners. The best men out of the earlier prisoners were appointed 'company-leaders' and all these company-leaders were called to me to receive the literature for distribu-Soon were we surrounded by tion. many men, each one of whom was eager to get something. We could give to each company about 100 copies of the 'Good Comrade' in the Russian language, and the 'Messenger of Peace.' We reaped a harvest of many thanks, and soon our resources were at an end. Then I inquired for Stundists, Baptists and other Evangelical believers among them. With several of them, especially with a Stundist and a Baptist brother from Siberia I conversed through an interpreter, and was able to encourage them with the Word of God. Several of the prisoners asked me to hold a religious service in a hall, set apart for Lutheran and Catholic services. I spoke about it to the Commander and he finally granted permission. Some Poles and Russians begged for Bibles or New Testaments. They have no money so that we must try to procure the books for them gratis."

A Russian prisoner, who is kept in the camp at Schneidemuhl, writes to Mr. Lehmann:

"Beloved brothers and sisters in the Lord: With much joy do I receive and read your literature and I desire to express my best thanks for same. I can also inform you that the Lord is working by His Spirit in our camp. Already seven men have been converted. In our midst there is also a Russian preacher captive, and he puts himself to much trouble to preach the Gospel among the rest. Many inquirers are coming

with questions. Please send me some tracts in the Russian language."

The same Russian prisoner writes later to the Committee:

"I have again received literature from you, which is so precious to me, from which I see that you do not treat me as an enemy, but a brother. Especially I was glad for the question in your letter: 'Who is going to help me in the work among the prisoners?' Now I will be glad to help. Please send me twenty Testaments in Russian also one Bible in Russian and one in Lettish."

The Plan for Work

How shall these aims be accomplished? One hundred thousand dollars is needed immediately, and this money will be controlled by a trustworthy committee selected from the Federal Council of Churches, the American Bible Society, The Christian Herald, THE MISSIONARY RE-VIEW OF THE WORLD, and other wellknown organizations. The money will be sent to Germany to accredited agencies, that are working among the prisoners of war. The American Committee will choose the best sermons by Moody, Spurgeon and other preachers of power, which will be recommended to the German committees to publish. Years ago, when famine was devastating Russia, American Christians came nobly forward and sent shiploads of grain to Russia to relieve the hunger of thousands. Now even a greater need confronts us, and a greater opportunity to save millions of people from spiritual famine.*

^{*}Gifts may be sent to Mr. Edwin M. Bulkley, treasurer, care of Spencer Trask & Co., 25 Broad Street, New York, for the "American Committee for Gospel Work Among War Prisoners."

The War and Missions in India

BY MR. HERBERT ANDERSON, CALCUTTA Secretary of the English Baptist Mission



MMEDIATELY on the outbreak of hostilities one of the ruling princes of India telegraphed to His Majesty the Emperor, "What

orders has your Majesty for me and my soldiers?" That message indicated the heart-throb of India in the hour of Britain's peril. The first and most potent of war influences in India, and one which can not but affect the work of missions for the rest of this century, is the unification of India's diverse communities through their common allegiance to Great Britain. "The blood-brown meadows of Flanders and France" have made India more dear to England, and that debt will be paid in deeper love and further sacrifice.

1. The war has affected the missionary personnel in the Indian Empire. Some men have gone to the front as military chaplains. A number of nurses and medical missionaries, especially such as were in Britain when the war broke out, offered for service in Europe, and more than one hospital in India is closed until those serving the wounded soldiers can return to the work which they have left temporarily. missionary doctors offered medical service so that civil medical officers might be withdrawn with less difficulty.

The uncertainty of new missionaries coming out to India, and the consequent reduction in the number of students, both men and women, closed the language schools in the United Provinces and Madras, while those in Bengal and Bombay are carried on with fewer students and some uncertainty about their future maintenance.

2. The war has seriously affected developments of institutional missionary work, and by its influence on finances has created unprecedented conditions of administration for many missionary societies. Among institutions proposed were a United Christian College in Behar, a United Women's College in Bombay, and institution for Feeble-minded Christian Children in North India. cieties were also counting on government aid for schools, colleges, or philanthropic institutions, but many such grants are now postponed. The gifts from many churches in Britain and America have displayed noble devotion to Christ and His cause, but several Boards and committees have been obliged to retrench in expenditure, so that the men and women on the field have had to face the stern necessity of giving up much valuable work. This process of cutting down expenditure and staff is still going on, and one unfortunate result is that those engaged in purely evangelistic effort have had to give a helping hand to the institutions which it is imperative to maintain. We trust it is but a temporary re-arrangement to meet a passing crisis.

The reduction of appropriations has led, further, to the necessity of deferring many annual missionary conferences and committees, and in societies where the administrative

function is on the field and largely independent of foreign control, this necessary economy has meant that all plans for advance have been set aside. "As you were" has been the order of the day, and the day seems rather a long one.

3. The war has also affected the Indian Christian community and the Indian Church. It has been an incentive to wider effort, and has brought experience that can not but prove beneficial in many unexpected directions. When the Y. M. C. A. offered for service with the Indian troops, who had been sent to Persia and Europe, the government gladly accepted the offer. As a result, twenty-four young Indians, most of them college men, led by Dr. S. K. Datta, of Lahore, have been rendering fine service to the empire and the cause of Christ abroad.

The war has also given a great impetus to the movement started some years ago for developing Indian leadership in missionary effort, and giving to the Indian Church its right place, as the vital organism whose growth must be dependent on its own activity in dealing with the stupendous task of India's evangelization. Indian Christians facing their new responsibilities with courage and ability. In recent gatherings of an All-Indian Conference they have shown a determination to unite the various communities they represent in the common work of furthering the Kingdom of Christ in India. The war's depressing influence on some aspects of foreign missionary activity has thus had its compensation in an inspiring influence on the Indian Christian Church. Time will show how it has developed generosity, created independence, and revealed unexpected power.

Blessing Through War

4. The war has brought special spiritual blessings to missions in India. The need of prayer, the duty of fellowship, the longing for a closer unity among all disciples was never more keenly felt. Those who have been privileged to meet at hill-station conventions, and in cities for the development of unity, are conscious of a new relationship toward each other and toward each other's work.

In this year of warfare we have, moreover, the glad efforts, in connection with the South India United Church, of an evangelistic campaign. After months of preparation, there was a week's simultaneous mission in which five thousand voluntary workers, men and women, aided three thousand agents of missions in personal efforts among non-Christians. The results were a thousand baptisms, a roll of eight thousand inquirers, and the spread of the same movement into Tinnevelly and the Telugu country. There is the possibility of a revival that will affect every province in India and all sections of the Indian Church. History shows that God has often used times of war to win victories for the Prince of Peace. He is doing so in India to-day.

German Missions in India

5. The war has unfortunately had a tragic effect upon German missions in India. This was unavoidable, and it is a tribute to the wise and sympathetic action of the government of India and the provincial governments,

that so much of the excellent work of these missions is still conserved. and that, comparatively, little has had to be abandoned. There are five principal German misions: Gossner Mission in Behar and Chota-Nagpur, the Basel Mission on the west coast, and the Hermannsburg, Schleswig-Holstein, and Leipzig Missions on the east coast. Political considerations have made necessary the repatriation or internment of the whole of the German foreign missionary staff, with wives and families. In Behar the government itself requested the Anglican Bishop Chota-Nagpur to take over and make arrangements for superintending the educational and philanthropic work. The Bishop approached the heads of the Gossner Mission in India. and offered further to assist to maintain the pastoral and evangelistic work of their field. The offer was gladly accepted, and arrangements mutually satisfactory were made. The work that this has entailed will be understood from the fact that a third of the total of all missionaries working in that provincial area were members of the Gossner Evangelical Lutheran Mission, and a yet larger proportion of the Indian Christian community are connected ecclesiastically with that mission.

The Basel Mission, in view of its large industrial operations, has suffered most. The British and Swiss members connected with its staffs are carrying on its activities as far as possible. The Hermannsburg Mission has made over its property and work to the United Synod of Ohio, an arrangement that was initiated before the war broke out. The Schleswig-Holstein Mission has ar-

ranged with the American Lutheran Mission of Rajamundry to come to its aid, and the Leipzig Mission has found helpers from neighboring societies.

It is doubtful how long the Indian Government will continue educational grants or permit the management of institutions to be taken over by missionaries of neutral nationality, but the suggestion has been made that it may be possible to form British managing committees who would be prepared to manage, under government inspection, all the schools for which grants were sanctioned.

Through all the turmoil of the past eighteen months a sympathetic relationship between German missionaries and their fellow workers in India has been maintained. At the meeting of the National Missionary Council held at Matheran (November 12th-16th), at which between thirty and forty of India's leading missionaries were present, the following resolution was carried without dissent:

"The National Missionary Council desires to place on record an expression of its deep thankfulness to God for the disinterested and selfdenving labors of German missionaries in India, to which we owe the establishment, not only of the existing German, but also of some of the most flourishing British missions. The Council is convinced that their labors have throughout been inspired by devotion to Jesus Christ, and directed to the spiritual elevation of the people of India. The Council regrets, and would wholly dissociate itself from, those imputations of ulterior political motives which have been so freely made against them.

The Council recognizes the grave difficulty of the situation created by the war, and gratefully appreciates the sympathetic consideration which has characterized the attitude of the government in dealing with it. Αt the same time, the Council deeply regrets that the labors of the missionaries have inevitably been interrupted, and sympathizes with them in their present separation from the work which they love. Further, the Council deplores that the exigencies of the war have led to the interruption of that fellowship between German and other missionaries which was enjoyed before its commencement, and earnestly hopes that on the conclusion of peace, in the good providence of God, conditions may be such as to make possible the resumption of this happy cooperation in the task of extending Christ's Kingdom. In such cooperation lies one great hope of accomplishing the complete reconciliation of the nations now so widely sundered."

The National Missionary Council, through its officers, opened a fund early in the war to deal with the embarrassments occasioned to the Indian agency of German societies, and has collected and distributed nearly \$10,-000. A Special Relief Committee of the Madras Representative Council of Missions has also done yeoman service in assisting the American Lutheran Mission to care for those put into difficulty. While the perplexities of a serious situation are far from passing away, the difficulties are receiving the careful attention of many friends.

As to the future of German missions in India, it is neither wise nor possible to prejudge an issue that

will be international and imperial in its bearings. Christians will pray that political considerations shall not be allowed to erect barriers to the work of the Church in the evangelization of the world, or to disturb the vital, essential and abiding unity of all Christ's true disciples everywhere.

America's Opportunity

The war has given America an opportunity of expressing its deep personal and practical sympathy with Christian missions in India. Gifts have come in men and money that have caused gladness of heart. Committee of Reference and Counsel of the Foreign Missions Boards of the United States and Canada sent. through Dr. J. R. Mott, a handsome gift to enable the National Missionary Council to meet in Bombay, friends in America have given equally handsomely to help the work of the Gossner Mission. The debt which India owes to America for century of missionary interest is still further enhanced by these latest expressions of good will.

When one tries to take an impartial view of the influence of the war on missions in India the gains up to the present hour would bulk much more largely than the losses. In the spiritual and moral spheres, in the devotional and religious life of the Indian Christian Church, and in the deeper fellowship among all Christian communions distinct and marked progress has been made, and such advance outweighs the dislocation of administrative effort and the reduction of institutional activities. Once again the prophet's clarion voice replies

"Not by might, nor by power, but by my Spirit saith the Lord."



BABIES' BEDS IN THE PLAGUE HOSPITAL AT MIRAJ, INDIA

The cribs are made from packing-boxes, and are but one example of missionary ingenuity and the need for help in their Christlike and effective work

A Medical Mecca in India

BY ST. NIHAL SINGH, LONDON, ENGLAND Author of "Progressive British India," "India's Fighters," "India's Fighting Troops," "Essays on India," etc.



R. W. J. WANLESS, an American missionary surgeon at Miraj, India, operated, in one year, without expert assistance, upon more

cases than are cared for by the comprised efforts of many attending surgeons, helped by a score or more of internes, at such an institution as the great Presbyterian Hospital in New York. Dr. Wanless has been carrying on this work since 1892, and has relieved so many thousands of sufferers that his name has come to be almost worshiped in Hindu and Moslem homes all over Hindustan. Frequently patients travel a thousand miles and more in order to

place themselves under his care. Within a radius of 250 miles of Miraj there are numerous hospitals maintained by the Government, most of them under the charge of British physicians, yet so famous is this missionary doctor that during a recent year he performed twice as many as the total operations performed in all other hospitals within this area, including those in such large cities as Bombay and Poona. Dr. Wanless has an enviable reputation, especially for performing successful eye and abdominal operations.

In a recent visit to India, I made a point of visiting Miraj. Being ignorant of the vernacular in that part of the country, I expected some difficulty in locating the hospital, but the mere mention of Dr. Wanless's name was enough to bring all the guidance needed. Every one in this town of about 30,000 inhabitants seemed to know who the American surgeon was and where he could be found.

When I arrived at the Mission compound, the immensity of the enterprise burst upon my vision. The main building and annex are lofty, spacious structures, built of grey stone, simple but elegant in architecture. A number of small stone bungalows that are scattered over eleven acres, serve as private The buildings, with their equipment, are worth at least \$50,000 —which amounts to three times as much when valued in Indian currency, and is a considerable sum in India. A large part was donated by the late John H. Converse, of Philadelphia, who, for many years, was the president of the Baldwin Locomotive Works.

When I entered the gate a little after seven o'clock in the morning the hospital was already astir. Out in the yard little groups of Indians squatted about scanty fires fed with withered grass and tiny twigs, and cow-dung cakes. Many of them had spent their last cent in order to reach this place of promise, and now they awaited their fate, good or bad, as the Doctor might decree. Most of them had come accompanied by relatives or friends, who camped out in the hospital yard until the loved one was healed and ready to depart. Some were out-patients, not in desperate enough need to be taken into the hospital, but staying on, day after day, to receive treatment and medicine at the dispensary. They

slept under the stars at night, sitting 'neath the sun all day, exposed to cold and dew and burning heat, but willing to undergo any hardship in order to be made whole by this disciple of a strange faith who had come to them with abundant love in his heart and healing in his hands.

They were a pitiable lot. families were afflicted. One group. in particular, appealed to my sympathies. The father was stone blind, with cataract in both eyes. mother was suffering from a disease that caused one eye constantly to discharge pus. One of the babiesabout two years old—could open its eyes only half-way, so weak were they; and the other-about one year old—could not open its eyes at all. They all were ragged, underfed, and undersized; but they had hope stamped on their faces, for so implicit was their faith in this Christian doctor that they never questioned his ability to cure them.

Two or three primitive ambulances arrived on the scene. They were drawn by oxen and were nothing but ordinary, springless wagons, with a layer of straw spread in their bottoms, but they served the purpose, and brought patients who were in a desperate condition.

The scene about the office where the physician was in attendance was not less interesting. This little room was at the end of a long, narrow verandah, fully a hundred feet in length, and was lined on each side by men, women, and children, some standing, others squatting on the bare, red-tiled floor. They were being admitted, one by one, into the Doctor's presence. All sorts and conditions of people were there—rich and poor, suffering from more



THE CHILDREN'S WARD IN THE MIRAJ HOSPITAL, INDIA

or less serious disorders. It was after twelve o'clock before the Doctor finished with them, assigning some of them to be operated upon in the afternoon, and others on the morrow. Before he came to the office the physician had already made his rounds of the wards, accompanied by the superintendent, a trained nurse.

While the Miraj hospital is not furnished on a grand scale, it has comfortable beds with clean linen, and is kept scrupulously in a sanitary condition, not an easy thing to do in India. The operating theater is well-lighted and has modern appointments. The sterilizing room is up-to-date in every particular and the cupboards containing the surgical instruments are dust proof and hold all the equipment that a good-sized, first-class surgery must have on hand.

In the operating room one afternoon was altogether given up to eye operations. A score of persons sat in the corridor running along one

side of the room. Cards stating the names and afflictions of the patients were properly filled out, and one by one, the men and women were conducted to the table. Local anesthetics were applied, and the trouble from which they had been suffering was removed. Most of them were cataract patients-a few cases were very complicated. In one instance, the surgeon, after removing the cause of the trouble, pleasantly told the young woman, whose eye was very much disfigured: "Your disease is now cured, but if you will come to me in ten days I will color your eye to make it look nice," and the coolie girl went away happy.

A favorite operation at Miraj—a half dozen or so being performed every year—consists of making a nose for those unfortunate women whose nasal organ has been mutilated by an irate or jealous husband or by an enemy. A cut nose is considered, in India, a perpetual brand of disgrace.

I witnessed several laparotomy operations performed to remove growths, and I saw a muscle transplanted in a man's leg to remove lameness which was caused by a paralyzed muscle.

Besides the medical and surgical help given to thousands of people, the Miraj Hospital has trained many Indians to be hospital assistants and nurses. The dispensing chemist and his aide were educated on the premises and many of the graduates have gone out into the country districts to set up dispensaries. At the time of my visit there were fourteen students in the medical classes, and eight in the nursing class. The institution also employs three dressers, fourteen ward boys and girls, and a number of other servants.

This missionary institution is con-

ducted on such sound business lines that it is practically self-supporting. It does not stint, but neither does it give "not wisely but too well." Those able to pay for advice and medicine are made to do so. The scale of charges is elastic, so as to suit the circumstances of the patient. In no case is a sick person sent away on account of inability to pay. If there is no accommodation in the hospital, patients who can sleep outside without jeopardizing their health are permitted to make their home under the trees and stars, while the more needy are taken into the wards. Thus out of the annual expenses of \$7,000, not including missionary salaries. only about \$1,000 is furnished by the Presbyterian Board of Foreign Missions in New York.



OPERATING-ROOM IN THE PRESBYTERIAN MISSION HOSPITAL, MIRAJ, INDIA



SETTING TYPE FOR CHINESE BIBLES IN THE FUKUIN PRINTING-HOUSE, YOKOHAMA

A Century of Bible Distribution

A HUNDRED YEARS OF THE AMERICAN BIBLE SOCIETY

BY THE REV. WM. I. HAVEN, D.D., NEW YORK Secretary of the American Bible Society



NE hundred years ago, just as peace had come after the battle of Waterloo, the American Bible Society was organized. The United

States was then in the flush of its young manhood, but such was the spirit of the times, that almost immediately the new society began to reach out to foreign lands. Shipments of Scriptures in foreign languages were sent within two years to lands outside the United States.

What is this society doing now? Do its present activities justify its long continuance? Is it alive to-day?

In my recent journey to the Far East, in the interest of the Centennial, I saw many evidences of the confusion and terror of the great world conflict into which the nations had just entered. But I witnessed other things than the destructiveness of war, for the "wheat" is growing in the world as well as the "tares," and the abiding picture in my memory is that of a vast whitening harvest field among many peoples springing up from the sowing of the Word of God.

First I crossed North America, in which there are nine home agencies of the Bible Society which last year circulated a million and a half volumes through the methods of colportage and correspondence and volunteer service. This purely home missionary operation is in addition to all of the work of the auxiliary societies and the usual distribution through other channels. Three times in one hundred years the society has attempted to meet the needs of this great republic by special campaigns. Now it is conducting a continuous campaign to reach with the Scriptures every village and hamlet as well as the great cities of the nation.

Few realize the immense importance of this ministry of the Word to the foreigners still using their alien speech and to the native born who are forgetful of their early ideals. The story of the work of our home agencies is of absorbing interest and begets a sense of amazement, both at the need in this land which has been for generations saturated with the Scriptures and at the fresh and vital power of the Word to illuminate the heart of man. If the Christian men and women of America could see through these windows what lies right around them, there would be a call to spiritual "preparedness" that would be of tremendous value for the whole world. The old society has never done so great a piece of work in the United States as it is doing to-day.

We sailed into the Bay of Yokohama on a Japanese liner, and I was glad that my first sight of the fascinating land was Fujiyama, the sacred mountain, outlined in the glory of the full moon. This was our doorway into the Far East.

From Japan I journeyed through Korea, peopled with a white-robed company that have received the Scriptures and are turning to the Savior with a spirit like unto the early days of Christianity.

As we traversed China I was continually astounded by the vast stretches of the provinces, the earnestness, industry, and worth of the people, the unspeakable need of educational and economic, as well as of spiritual uplift, and by the almost incalculable opportunity for the circulation of the Christian Scriptures. Presses can not manufacture them fast enough, and even with the appropriations of three societies, Scottish, British, and American. sufficient funds are not available to meet the difference between the cost of manufacture and the price at which the Scriptures must be sold in order to bring them within the reach of the poverty-stricken people of this ancient land.

In the Philippines I visited four or five of the great island continents that make up the nucleus of this long-stretched-out archipelago. Then we passed on to Singapore, the Straits Settlement, Sumatra, and, omitting Siam, where there has been such a wonderful demand for the Bible among the Siamese and the Laos, we traveled through India and then by the Suez Canal, bordered on either side with encampments and trenches and barricades, we came to Cairo and the Near East.

In the Far East, the American Bible Society has five agencies, Northern Japan, Korea, China, Siam, and the Philippines. In India the society's work has been through grants of money, that during one hundred years have amounted to over a quarter of a million of dollars, assisting in the translation of Indian



A KOREAN COLPORTEUR ENGAGED IN WAYSIDE EVANGELISM

versions, and in the publication and circulation of them among the people. The center, from which all five agencies in the Far East are supplied is in Yokohama, where a firm of Japanese Christians have developed a printing establishment that might well be the pride of any land. The head of the firm is an earnest Christian, an honorary life-member of the American Bible Society. In his establishment we found a combination of power presses, and a force of Japanese men and women seated on the floor, gathering sheets, stitching them and arranging them for binding. Fonts of Chinese type occupied a little room by themselves. There are eight to ten thousand different characters, each in their little compartments. Men are kept busy doing nothing but making the unusual characters. In Yokohama, also, is the Bible House, from which is planned the distribution for the whole northern half of the empire, the southern portion being cared for by the British and Scottish societies. The last year of record the circulation in Northen Japan reached a total of 643,799 volumes, which was an advance of 352,698 volumes over the previous year.

We hope that the revised Japanese New Testament will be published in time for the Centennial. Four members of the Revision Committee are Japanese Christians who bear an equal share with the foreigners, and in many respects take the leading part in the production of the Revised Version. A generation ago Japan was without the Bible, while to-day the land is eagerly reaching for the Scriptures. The Bible societies have colporteurs whose sole duty is to circulate the Scriptures among the students in the many schools of these alert, intelligent people. report a demand on the part of young men and young women for the New Testament, the like of which has never been known before.

In Korea, the last year of record shows a circulation of 458,694 volumes, in addition to 755,380 volumes distributed by the British and Foreign Bible Society. It is difficult for Americans, with our background of the dignity and authority of the Bible in the vernacular for five hundred years, to realize the mental atmosphere of great peoples that have only within our day known the teachings of this Book of Life.

Is this society alive in China on this Centennial morning? It most certainly is! I sat with the Mandarin Revision Committee in Peking, and listened as they finished the 59th Chapter of the Book of Isaiah, the New Testament already complete, the Old Testament so far done. Before the Centennial year is over, this work of the three Bible societies will be finished, and will minister to the needs of three hundred millions of people. That which I wish to emphasize especially is that it is the output of to-day.

The first Mandarin translation was almost a paraphrase. This is an exact translation and approximates perfect In Southern China, the Mandarin. Wenli Committee is at work, and here and there local dialect committees or individuals are working, so that the Scriptures are now being distributed in China in twenty dialects. year from the little Bible depository off the Hata Men Street in old Pekin, there went into North China alone over one million copies of the Scriptures. If you could visit with me the headquarters of the Bible Society, near the English Cathedral in Shanghai, and could talk with the agents from North, East, South, and West, you would begin to understand that even the American Republic, with all its knowledge and love of the Bible, does not call for

the Scriptures as China calls for them. Last year in China 1,973,453 volumes were issued by the Society, altho this book has been in China practically only since the birth of the society. (While this article was going through the press, the report for 1915 was received, showing an advance to over two and one quarter million circulation in China.)

What of the Philippines? Admiral · Dewey's Fleet entered Manila Bay in 1898, the Bible was essentially an unknown factor in the life of the Philippines. The very few copies of the Bible found there were in Spanish, and these were only in the homes of a few padres or in some ecclesiastical library. As the present product of the American Bible Society there are now the following translations, the Ilocano Bible, the Pampangan Bible, the Panayan Bible, the Ibanag New Testament, and portions published in Ifugao, Moro, Cebuan, and Samareno-in all eight languages conquered in whole or in part for the Scriptures. these must be added the following productions by the British and For-Bible Society—the Tagalog Bible, the Pangasinan Bible, the Bicol Bible, and Ceginnings in Igorotte and another dialect of Moromaking a total of the whole Bible or in portions thirteen languages. During the year 1914 209,127 volumes were circulated by the American Bible Society. In Egypt, the only part of the Levant agency I was able to reach, I found the work to be a living one in this dawn of our Centennial, and the sub-agent of the society reported a larger circulation among the Mohammedans than in any previous period.



DR. RIGGS, DR. GOODELL, AND DR. SCHAUFFLER TRANSLATING THE BIBLE IN CONSTANTINOPLE

All over Europe, where we have no agency but many correspondents, we have been sending out, as the medium of distribution for the World's Sunday-school Association, hundreds of thousands of Testaments and Gospels to the soldiers of the different armies in all the languages of the Entente and Teuton allies.

Perhaps the most important work of the society outside of the United States is in Latin America, where the whole field is covered, from the Rio Grande to the little tip beyond the Straits of Magellan, by six agencies. Two committees are at work, one in Madrid, and one in Rio Janeiro, both in conjunction with the British and Foreign Bible Society, the one for the revision of the Scriptures in Spanish and the other in Portuguese, to meet the needs of these difficult but yet fruitful fields.

In spite of the revolutions in Mexico, the Bible work is going for-

ward, and our agent expresses unbounded enthusiasm as to the opportunities before him. At Cristobal, in the Panama Canal Zone, a new Bible House is being erected from which we expect to reach the multitudinous procession of ships finding their way through the Canal. In the nine Republics of the La Plata Agency, in Brazil, and in Venezuela, there is everywhere a call for advance. Last year in the Latin Americas 235,605 volumes of the Scriptures were circulated.

The history of the society in all its many fields will be portrayed fully in the centennial volume soon to be published. Here is given only a glimpse of the harvest fields of the world where the society is busy with the reapers in this morning hour. From everywhere come testimonies to the spiritual effectiveness of these inspired writings which reveal Him who is the only Light of the world.

A Ritual Murder in India

BY REV. HERBERT HALLIWELL, BANGALORE, SOUTH INDIA



NDIA is fast becoming a country of violent contrasts and striking contradictions. The West has impinged on the East, but there is

very little affinity. India has adopted much of the Western habit and custom, but mentally she stands very much where she has stood for agelong centuries. The wealthy Hindu will buy an up-to-date motor-car and go to the races in it, but the same day, he will have risen early and done "puja" before the family idol. His brow, smeared with ashes or painted with the vermilion castemark, will attest his adherence to the old order.

Not only so, but superstition retains its grip as tenaciously in the twentieth century as in the nine-During the last twelve months half-a-dozen cases of "suttee" or self-immolation have taken place in the largest city in the Indian Empire, Calcutta, up till recently the seat of government of the Governor-General and Viceroy. This is a rite forbidden by law, and punishable with very severe penalties, but it is practised, and when performed is regarded by strict Hindus as entirely meritorious.

Within the last few weeks a startling case of "ritual murder" has come to light. It occurred in the Azamgarh district, a place well within the influence of the holy city of Benares. The "thanadar," or local police-station sergeant, had occasion to visit a burial-ground. He found there four men standing by the side of a newly filled-in grave. He put one or two searching questions, when a sound came from the ground directly under his feet. He had the presence of mind to capture the three or four grave-diggers. Another cry was heard and when the grave was opened, there came to view a living baby girl about a month old. The thanadar did his best for her, but she died.

The girl, it seems, had one tooth when she was born, and this fact, added to the disgust with which Indian parents greet the birth of a daughter, prepared their minds for other events. Three days after her birth some pigs of the village were found dead, and this was attributed to the presence of the baby with the The next day a calf died. The day after, a house in the village was burned down, and a Brahman was called to exorcise the spirit of bad luck. The soothsayer confirmed the theory that the baby with the tooth was possest of a rakshasha, but he volunteered to expel it on the usual terms of liberal hospitality for himself and his party. That night the baby's father fell ill. He jumped to the conclusion that the rakshasha in his daughter was too strong for the Brahman's mantras, so he determined to get rid of the baby.

Similar tragedies are the direct result of Hinduism, which even to-day has such marvelous hold on the people whom we sometimes glibly speak of as India's millions. Is there any doubt that these people need Christ?



A NATIONAL BIBLE INSTITUTE MEETING IN HERALD SQUARE, NEW YORK
Hundreds of these out-door meetings are conducted in various centers in New York and Philadelphia
every summer to reach the man on the street. The cost of each meeting averages about five dollars,
and at them many are converted

The Parish of the Streets

FACTS ABOUT THE WORK OF THE NATIONAL BIBLE INSTITUTE

BY PIERSON CURTIS, ESSEX FELLS, N. J.



HE Christian can not doubt that the Gospel of Christ is a message for all men, but he may wonder whether the churches are de-

livering that message to the great masses of population in our cities. While business houses are sparing no pains to acquaint every possible customer with their wares, while socialists and suffragists are spreading everywhere their earthly gospels, the Church with her supreme message is generally failing to arrest the attention of the man in the street. Of New York's five million souls, over three million are not connected with any church—Protestant, Roman Catholic, or Jewish.

To these millions the Gospel must be preached. "How shall they believe in Him of whom they have not heard?" But most of the fourteen hundred churches of New York, while faithful in their efforts to teach those within their doors, have too often failed to obey the command to "preach the Gospel to every creature." Busied with keeping safe the ninety-and-nine, they have fallen short of their whole duty in not seeking more faithfully the many wandering in the wilderness. In fact today we find not ninety-and-nine in the fold for one outside, but only forty within the fold compared with sixty still in the desert.

An organized work is needed which has for its field the man in the street, whether he be of Broadway or the Bowery or of the residential districts. By all means we must strive to one end—to reach him, to tell him the Gospel that compels and saves. We must seek him out where he is, stop him, and in that one moment of attention must give a call clear and definite.

To reach that great parish of the

streets means a great and varied organization, centralized and directed by special training and impulse and devoted to this one end. It requires faith, it requires prayer, it calls for men, and it demands money.

The National Bible Institute of New York City is an organization founded in faith and conducted especially for the purpose of preaching the Gospel to the multitude outside the Church, in the Tenderloin, in business districts, and in residential sections of the metropolis. To accomplish this work the Institute holds three thousand meetings a vear in mission halls and on the street: conducts a school for Christian workers with seven hundred in attendance; supports four rescue missions and a central building, and publishes an Institute monthly, "The Bible To-day."

Through this work two hundred thousand heard the Gospel in the open air or in mission halls last year, and many of the lost sheep were found and brought home to the fold.

One of the chief methods of the Institute is street-preaching. meetings are conducted from May to October in Madison Square, Printing House Square and elsewhere. At noon in one of the squares the business man and the clerk out for their lunch-hour, the hobo on the park bench, may hear the sound of a cornet. A moment later a business man steps up on a little platform to talk to the two hundred of the hurrying crowd who stop to listen. After ten minutes of plain talk, there is an appeal, seldom without hands raised in response.

Dr. J. F. Carson, ex-Moderator of

the Presbyterian Church, writes to the Institute: "As I stood in Madison Square one day last summer, and heard one of your young men preaching to one hundred and fifty or two hundred men, I listened to as effective an address as I have ever heard. and my whole soul went out to the young fellow who was preaching. It was a sermon of rare power, and I saw nine men lift their hands in answer to his appeal to them to accept Christ. I happened to be standing by one of them and asked him a question or two and found he was the secretary of one of our corporations"

Every day there are ten meetings at noon and several each evening, at different points throughout the city. The classes of society seen at these meetings range from the highest to the lowest. The business man, the reporter, the clerk, the outcast, the Jewish garment worker, may all be seen at the noon meetings at Madison Square, Printing House Square, Union Square, or Twenty-seventh street. In the evening the passersby in the Bowery or the Tenderloin or in Harlem's "white way" hear above the rattle of the elevated the voices of the mission workers, and sometimes follow them to the services in the missions.

Any means that proves effective is adopted to reach the people. Platform, automobile, gospel-wagon, cornetist, soloist, business man, city pastor, and reformed bum, are used—each as seems wisest for the particular locality.

One young student in the Institute School for Christian Workers decided that he would hold meetings in the Bronx three times a week. He



NATIONAL BIBLE INSTITUTE HEADQUARTERS

214 West 34th Street, New York. In this building are located the offices of the Institute, the Cremorne Mission, the School for Christian Workers, the Sunday-school, the Breakfast-room, the office of the Bible Correspondence Course, and Lecture Hall. Already the work has outgrown the building.

had no platform, no hymn sheets, no cornetist, no placard—only Faith, and a permit. How was he to get a crowd? Then he had an idea. Placing his hat on the ground he stepped away and started to look at it. Some one stopt to find out what was the matter, then some one else. The young man stared into the hat. Ten, then thirty, and then nearly a hundred became interested in the hat, and the young man had his audience. Subsequently, he conducted more than sixty meetings during the summer and as a result more than three hundred persons publicly confest Christ as their Savior.

Sometimes in the Tenderloin or on the Bowery there seems little pros-

pect of gathering a crowd amid the thunder of the elevated trains, the hooting of boys, and the mocking of drunks and rowdies. John Wolf of the "Beacon Light" Mission describes one attempt:

"While the singing was going on, a trio of drunken Irishmen came out of the saloon across the street to 'see what the fools were doing.' It has been said 'If you tie a knot in the devil's tail, he will howl or else send some one to howl for him,' and so it was in this case. The drunken men tried hard to break up the meeting, but it only resulted in attracting one of the best crowds we have ever had on that corner. When the invitation was given, eleven men raised their hands. More than a dozen men followed into the Mission Hall and



MR. WILLIAM MCQUERE
Superintendent of the McAuley Cremorne Mission.
A former penitentiary convict—now the
loved Christian evangelist

three of these came forward at the close and knelt in prayer."

This volunteer evangelizing force has also its fixt outposts in the heart of the devil's country. The McAuley Cremorne Mission on West 35th Street near Seventh Avenue lies in the worst part of the Tenderloin. The Rosenthal murder took place not There the sport, the far away. gambler, and the gunman "hang out." "Hell's Kitchen" lies a little to the west. On the first day that the Cremorne Mission opened its new quarters, the patrol wagon called for two women who had been having a fight just opposite. It is a common thing for drunken men to try to interfere with the outdoor services held on the corner at night.

Other outposts of the Institute are the "Beacon Light Mission," on Third Avenue near 128th Street, the Gospel Hall at 101 Manhattan Street, and the Yale Hope Mission at New Haven, and the work in Philadelphia under Mr. W. W. Rugh.

All of these Halls have stories to But Cremorne's records alone are enough to make one believe in modern miracles. To know Billy McQuere, the Superintendent, Mike Hickey, Jack McGuire, Sam Hadley, of Water Street fame, V. T. Jeffrey, Frank O'Brien, Jimmy Moore, and scores of others, is to know something of what God can do. Night after given night testimonies are sound like fiction when one looks at the clean, happy, respectable men who tell of lives spent in drunkenness and These men are not proud of their past records. "I can't believe it was me," said Billy McQuere, who has thirteen years' jail record behind him. "It was some one else. I can't understand now how I could do those things. I'm born again. If any man be in Christ, all things are become new."

Billy was born down on the water front. His Scotch parents were fine people. "My father," says Billy, "was an ideally honest man." But Billy had an ambition, bred by "Deadwood Dick" novels, dislike for work, and envy of the gunman who is such a hero in lower New York. He wanted to be a thief. "No thief, mind you," says Billy, "expects to get caught." So Billy at eighteen ran away and became a "damper man."

These damper men work in groups, and their job is to find where people keep their money-and to take it. Number one works the prospect, with a stock of ten-dollar bills for his equipment. Before the day of cash registers, each small shop had its "plant," a place where its surplus cash was kept. In strolls the prospector and asks change for a yellowback. He locates the "plant" out of the corner of his eye, thanks the storekeeper, and leaves. His work is done. An hour later a "stall" arrives -buys a rocking-chair, say-and pays for it. Then he goes to the door with the shopkeeper.

"See that building?" says the buyer; "Go round the corner and up to the fifth floor, and deliver this to Mrs. Cassidy. Must be delivered now, she's going out."

Off goes the man, chair over shoulder, and off goes the "stall" in the other direction. Just then "stall" number two drops in on the wife, who is now alone in the shop, and says:

"Madam, I'm from the Board of Health. Your sidewalk has got to be



SLEEPING ON THE FLOOR OF THE INSTITUTE'S BEACON LIGHT GOSPEL HALL

The missions in New York must not only give "good news" and good advice, but material help for the
unfortunate "down-and-outs" in the parish of the streets

fixt. Come out and I'll show you."
Out they go. "Just hold that tapemeasure, will you?" Meantime the "touch" has entered, and lifted the cash. The sidewalk "stall" rolls up the tape-measure, says something about "to-morrow," and they leave the robbed shopkeepers to find out their loss when next they look for change.

Fifteen years altogether Billy Mc-Quere spent in "college" (prison), ten of these on a charge of which he was innocent, because of his reputation. At thirty-three he was let out with a record, and a grim determination to get revenge somehow for his being fixt.

"You bet I didn't mean to go straight. But something happened to me. I found out that my old Scotch father loved me." And because of this love of the unemotional Scotch father, Billy decided to try honesty. It paid, and for ten years Billy made good in business. Then drink vanquished him and he took three trips to the Alcoholic Ward. Finally he landed at the old "Living"

Waters Mission," one of the Institute's Gospel Halls, with three cents and a desperate determination that next morning he was going to snatch a watch and run for it. It would mean money for booze if he got away and a Sing Sing booze cure if he didn't.

What had saved him from being a thief had been that his father loved him. "Now," says Billy, "I suddenly found out that God loved me. I got rid of the thieving myself—but God gave me a new heart."

Billy is a short, stocky man with a friendly eye, and a kind voice—just such a man as you might see in a business office, and who has been honest and God-fearing all his life. No wonder that his "college" chums and former Tenderloin associates come in to look at this man with fifteen years of jail record. "Sometimes," McQuere says, "I can sit up here on the Cremorne Mission platform and count a hundred and fifty years jail-record right in this room." To such men Billy is a living sermon on "the way out."

Jimmy Moore was one of his "college" chums. Bill was shackled to Jimmy on one of his first trips-riveted. Jimmy was old even then. Afterward they would meet occasion-Shortly after Billy's conversion Jimmy heard about it and came to look him over. Jimmy had been a good thief-and had the reputation with the Police Commissioner as being the meanest and worst crook on the list. "I believe it," says Billy, "he was a nasty skunk. And he'd just as soon whip a knife into you as rob you." He went off, but kept coming back to have a chin-fest with his old pal. And one night he broke down, saying: "I've had enough." He was sixty years old, and had spent twenty-five solid years in the "pen." He had never done one honest day's work, but he was converted, and in answer to prayer, a job was found for him. First he swept the sidewalks for a bank, and then by his faithfulness became a collector and bank messenger. Two central office men stopt him one day.

"Hold on Jimmy, what are you doing?"

Jimmy threw out his chest a little and looked at them square. It felt good. "I work there," said he, "in that bank."

"Bank? You in a bank?"

They followed Jimmy in and went to the President. "Know who you've got? Know he's got a record?"

"Yes," said the President, "Jimmy told me."

"Well, you must be a fool! Do you mean to tell us you've got absolute faith in Jimmy?"

"No," said the President, "I haven't, but I have in God."

He had been well known on the

East Side, and they said about Jimmy that he could walk the length of the Bowery, from Cooper Square to Chatham Square, and preach a sermon without opening his mouth.

It would be easy to tell story after story of these daily miracles: of Joe Waldron, who was drunk from the day he was first put on a bar in the Bowery by his fireman father, and would crawl along sucking sugar that he had dipped in the used glasses; of one "rummy" who had used a horse shoe nail to dig out a gold filling from his tooth to sell for drink; of a hundred others who owe their new lives to the Gospel preached in these missions.

The Yale Hope Mission is another interesting part of the Institute work. It was founded in New Haven by a Yale student, William W. Borden, whose short life and large fortune were both given wholly to Christ. This mission has exerted an influence not at first expected. Yale men, skeptical or careless, have frequently been sobered and convinced by the miracles they have seen there. One Yale man wrote recently to the Superintendent:

"My dear Mr. and Mrs. William Ellis:

"You have asked me to tell you what the mission has meant to me. Most gladly will I do it. Last fall, more from a matter of curiosity than anything else, I came to the Mission with Dr. Robinson. Up to this time I had absolutely no faith in God or Jesus Christ and had very little faith in the Bible. I might say that Sophomore year I was a pure atheist. Because there was so much selfishness and conceit in me, I was unhappy most of the time. The meeting

1916]



A WEEK-NIGHT MEETING IN THE YALE HOPE MISSION, NEW HAVEN

Here the Yale students themselves conduct Gospel meetings for New Haven "bums," and here the students see the practical power of the Gospel. Both students and "bums" are vitalized and transformed

at the Mission opened my eyes. After attending several meetings I saw that Jesus Christ could work miracles in men's lives. I began to get interested in the men, trying to help them get a new start and firm hold on This work at the Mission Christ. made me a Christian. You may remember that after these few meetings, when I became convinced that what I needed more than anything else was Jesus Christ as my Savior, I consented to lead a meeting. led several later on. This work at the Mission has been the biggest joy of my college career. My only regret is that I did not have more time to spend at the mission, or that I did not know of it earlier.

"More than anything else the Yale Hope Mission has determined my life work. I had planned my whole college course in preparation for law. A few months ago I decided to go into the ministry and now lately I have decided to go into Y.M.C.A. work in

foreign fields. The only way I can thank you and Mrs. Ellis and the Mission men is by constantly remembering you in my prayers."

For skill in catching men on the street or in the mission, training is necessary. The worker must know his Bible and study the best methods. The work cannot grow without new workers. The Institute School for Christian Workers looks to the future as well as to the present, and to the spread of the Gospel in other cities, as well as in New York. Three hundred students attended the last year's classes held in the Institute Building on Thirty-fifth Street, and four hundred more attended extension classes. Philadelphia has her own branch of this school. Bible Study, Practical Methods of Christian Work, English Speaking and Teaching, and Music are the principal courses. Here as everywhere in the work of the Institute one dominating purpose runs: "to take the Gospel, in the power of

the Holy Spirit, to the non-Christian and the unevangelized multitudes." In the varied work of the Institute these students find many opportunities to gain experience and do real work.

For such an interdenominational and growing institution a definite creed is necessary. The Institute stands squarely for the Inspiration and Integrity of the Bible, and on it bases its methods and its faith. It proclaims the necessity of salvation through Christ alone. It looks for His Personal coming. And finally, it believes that the supreme responsibility of Christians is to make the Gospel known to all men.

"The Bible To-day," the Institute monthly, extends the influence of this creed and this work. Besides the news of the missions, and able articles on Evangelism, it gives a thorough and practical correspondence course in the Bible. Through this medium some of the warmest friends and the most liberal contributors have been won to the Institute.

The expense of so all-round and widespread a work would seem necessarily great. But many churches reaching less than five hundred in a year spend more. The three thousand meetings, the large School for Christian Workers, the publication department, and all the other work of the Institute, touching hundreds of thousands, last year cost only twenty-five thousand dollars.

Careful economy and the large volunteer force of workers make this possible. Fully two hundred Christian men and women cooperate in the work as volunteers. One, who is engaged in business from seven in the morning until six at night, has taken part during the past year in five hundred evangelistic meetings.

But these spiritual fruits of the work and the money needed for its maintenance are above all the result of much prayer. Daily meetings by the staff, special days of prayer and a growing "Circle of Intercession" throughout the country, all keep the work from failing in power and growth.

Another successful branch of the work is in Philadelphia and, as friends multiply and workers are found; as the means are provided and the way is opened; the Institute plans to carry into other cities its cry Aggressive Evangelism Every Day in the Year.

Even now a great work is going on. Each day to an average of two thousand the Gospel is preached and in one day twenty-one decisions for Christ were recorded in outdoor meetings. Never a night passes but some drunk or thief stumbles up the aisle of a rescue mission to accept Christ and to begin a new life. Every day some worker learns better how to follow Christ's last command, to preach the Gospel.

And the Lord said unto the servant, Go out into the highways and hedges and compel them to come in, that My house may be filled.

I believe that from the national point of view the most important work which our American churches have to do to-day is to preach a simple and efficient Gospel to the multitudes of immigrants who are coming to our shores. America owes her liberty and her prosperity to the spirit of Christianity which ruled and animated her founders. If our country is to remain true to her original aims, and advance along the line of her first development, she must see to it that the Gospel of Christ pervades and transforms the whole of her vastly increasing population.—Henry van Dyke.

King Lewanika of Barotseland



HE death of the Barotse King Lewanika in Northwest Rhodesia, was announced on February 15th and recalls some

interesting facts about this picturesque and powerful native African ruler in British territory.

Lewanika, King of the Barotses, ruled for over thirty years (since 1885) on the Zambesi, where the French Protestants have one of their most successful missions. there that the famous missionary. François Coillard and his wife lived and labored. Lewanika was the twenty-second king in a line of Barotse rulers and after many wars made a treaty of peace with Great Britain in 1890. He was one of the most picturesque guests at the coronation of King Edward of England.

Some amusing instances of King Lewanika's rigorous rule over his subjects are given by the late Jacques Liénard:

He became strongly opposed to intoxicating drinks, and on one occasion two chiefs and four servants of the King were brought before him on the charge of having been As several of them found drunk. were old offenders Lewanika resolved to neglect no means of rendering the sentence of the culprits impressive. The culprits were arraigned before a public meeting at which the King presided, seated in his royal arm-chair. Under every tree all around the vast Lekhothla (meeting-place), men crouched, silent

and attentive. In the midst of the spectators, in the broad sunlight, kneeling on the burning sand, were the six culprits.

The prime minister of Lewanika, proceeded to admonish the culprits, soundly berating one after the other. As he pronounced each name, the one addrest had to clap his hands—a proceeding not without a touch of picturesqueness.

One of the two chiefs, the less culpable, was allowed to retain his chieftainship and was punished only by the confiscation of a part of his goods and of his slaves. The other, the most important chief in northwest of Lealuyi, and the third in rank after the King, was utterly stript of his authority and prived of villages, his fields, his wives, his slaves, his title, and his very name. The other culprits fared in the same way, and the sentence was carried out immediately. unfortunates were obliged to leave the capital that very day, and set out alone, each man taking with him only one wife whom he had at his arrival. He was commanded not to stop at any village of the King, but to go to utter exile and forgetfulness to his native village.

Lewanika and the others showed with great pleasure and pride the beautiful Bibles and Testaments presented to them on the occasion of their visit to the Bible House in London. The prime minister, who accompanied the King said: "You can not conceive their incessant activity in good works; they have houses for the sick, schools for the

blind, where they do miracles, teaching them to read and write and sing and work. What astonished us most was their habit of giving. never go to any service without putting their hands in their pockets and taking something out! When we asked what all this money could be used for, they spoke of schools and churches, help for their own sick and poor, and for heathen countries far away. The consequence was that we caught the habit of giving too! Every time we went to church the King gave £1 10s., Imasiku (his son-in-law) and I £1 each, and the other two (servants), 10s."

When Lewanika returned to the Zambesi, from London, he gathered his subjects together and made an appropriate address. He ascended a platform, and in strong voice, said that he was bound publicly thank the missionaries for all the good they had done for his country. Altho not professing a Christian he said: "I have words to say. Here is the first: 'Praise God, bless Him!' Ιf voyage has succeeded, thanks are due to the colonel who attended me. and to your aged missionary (Mr. Coillard) who prepared my way. That is true, very true; but, above all, it is God, yea, it is He who has guided me, who has guarded me, who has raised me up these friends, and who brings me back into the midst of you. I say, then: 'Bless God!"

"For the second word, I say: 'The Gospel, it is all.' I have seen many things, some more marvelous than others, but there is one thing as to which I can not be silent; everywhere I have found the Word of

God. In the parliament it is the Gospel which makes the laws; in society it is the Gospel which inspires a beneficence which we here have never even imagined; it is the Gospel which renders the people intelligent by their schools, and which gives to the nations security and happiness. The missionaries told me so-and Barots, let us now I have seen it. come out of our darkness, out from our former heathenism! Listen to the instructions of our missionaries. Come on Sunday to church; send your children to the school in order that we also may be men."

The Lord's Day following saw over one thousand met for worship of the true God, and four were baptized.

The mission of the French Protestants to the Barotses was founded in 1886 by François Coillard and his wife. Previous to 1884, when the missionaries first visited his country, King Lewanika had met only white traders, and he had fleeced them at his pleasure. He asked M. Coillard for all sorts of things, such as candles, coffee, medicine, etc. Eighteen months later the missionaries located a permanent mission station at Sefula, not far from the King's court at Lealuvi. Coillard at once began preaching, and opened school under a tree. The first lesson in penmanship consisted of writing in the sand. The school began with twenty scholars, two of them sons of the King, and five of them his nephews.

Lewanika became an ardent total abstainer and prohibitionist. He also attempted to put a stop to slavery and infanticide, and became a comparatively enlightened king.

The War and Religion in France

BY PASTOR RUBEN SAILLENS, PARIS



OME American religious papers have exprest astonishment that the French Government, in the present ominous circumstances,

have not officially recognized God, nor called upon the people to pray. Thus France appears to them a godless nation; but this is far from being the case. The government is deeply respectful toward all manifestations of faith; but any official recognition of religion in France would at once be seized upon by the Roman Catholic hierarchy as a recognition of their church as the only church, and might become the signal of a reaction toward Rome which would imperil Protestant liberties. In order, therefore, to maintain the absolute neutrality the government can not do otherwise than to keep silent on religious matters. Protestants in France number only 600,000, most of them living in the South Land. Protestants desire only respect for their religious rights and the full liberty to propagate their faith.

Among the administrators, members of parliament, and officers of the army, there are many who attend Protestant churches, and in many high circles, as well as among the common people, Protestants are looked upon with favor. Their influence for the uplifting of the nation, their leadership in most social movements, is far in excess of their proportion in numbers. Would to God that all Protestants were truly

evangelical and truly born again! They might bring about a new and more drastic Reformation than that of the sixteenth century.

The French military law does not recognize any distinction between priests and laymen, so that about 20,000 Roman Catholic priests and 400 Protestant pastors have had to leave their parishes and to join the ranks. In some cases they are employed as "brancardiers" (to pick up the wounded on the battlefield), often a very dangerous post. Already we have heard of the death of Pastor Bertin Aquillon, a Methodist minister of uncommon gifts and graces, twenty-nine years of age, who had endeared himself to all the company by his wonderful courage in going out under fire to his work of rescue. He saved many lives at the risk of his own, and took care of the wounded, depriving himself of the barest necessities. Every Sunday morning, in addition to other opportunities, he gathered his fellow soldiers around him and gave them a Gospel address. On one of the Sundays, when he had opportunity, he preached in a barn, while the enemy was firing at the vil-Men who profest themselves infidels have, with great emotion, testified to their admiration and love for this true Christian hero. One Sunday, while he was meditating on the address he was to give a few minutes afterward, he was hit by a shell, and died within an hour, with a smile and the name of Christ on his lips.

One of the cheering signs of this time, so gloomy in other respects, is that the people of France show a religious disposition, a respect, and even a desire for God, which previously we were not accustomed to find. "Free-thinking" is on the wane, and not one newspaper attempts any of those cheap attacks on religion which were before so frequent. The Roman Catholic churches are opened for special services every day, and they load the soldiers with medals of the Virgin, written forms of prayer, and other charms and religious symbols. Thus they seek to make use of the revival to strengthen their church.

The most encouraging fields of Protestant effort is in the South of France, where, in the sixteenth and seventeenth centuries, the Huguenot Church was the prevailing church. The Revocation of the Edict Nantes drove away a large number of the inhabitants, and the hangman's rope did the rest. Nimes is now a city of 80,000 inhabitants, of whom 22,000 are nominally Protestants. The adherents of the two classes of population are still very distinct; mixed marriages are uncommon, and even the indifferent and those who profess infidelity cling to their Huguenot ancestry and make some acknowledgment to the religion of their fathers.

In April (1914) we came to Nimes for a Gospel tent campaign, which was not expected to reach the large Catholic community to any extent. From the beginning, however, the large audiences of from 800 to 1,500 were made up of all the elements of the population: liberal and orthodox Protestants, Catholics, and Freethinkers. A large number profest to give themselves to the Lord.

Toward the close of July we prepared to go to Switzerland, to hold a summer Bible-school at Morges, near Lausanne. These meetings for Christian workers, which last three weeks, are usually well attended, and are concluded with a convention to which large numbers come from Lausanne and Geneva. The motive of that Bible-school and convention is exprest in the phrase, "Le Christ tout entier dans la Bible tout entière." (The whole Christ in the whole Bible.)

Just as we were about to cross the frontier, the mobilization of the French armies began, and it soon became evident that the Bible-school could not be held. We, therefore, turned our steps again to that place where, so recently, the Lord had been using us in bringing souls to Himself. We returned to Nîmes, and since the tent was at Morges, and could not be removed, the Methodist, Congregationalist, and Baptist churches were put at our disposal.

Many came to the meetings, testifying that they had found the Lord during the tent campaign.

The hospitals and other buildings are full of wounded soldiers from many parts of France. Among them, as we were visiting in the hospitals, we had the privilege to meet two young men who were converted at the tent. Their joy in seeing us was most touching. One of them said, "This war is going to do more for the conversion of the people than many sermons could do."

May I ask all Christians to pray that this great trial may bear rich spiritual fruit, and that the war may serve the moral and spiritual uplifting of France?



BY BELLE M. BRAIN, 38 UNION AVENUE, SCHENECTADY, N. Y.

BEST METHODS FROM MANY MAGAZINES



HE missionary magazines are so full of good things from month to month that it seems unfortunate that missionary workers of all

denominations can not have the benefit of them. But the number of magazines now published is so amazingly great that no one worker could hope to compass them all.

THE MISSIONARY REVIEW OF THE WORLD seeks to meet this need by reprinting in various departments some of the best things gleaned each month from all the missionary periodicals—home and foreign. The clipping files of the Best Methods editor have become overflowing with the good things in the way of methods and this month the entire department is given over to them.

TO THE JEW FIRST1

Not far from Boston in a cottage hidden behind some trees on the bank of a winding little stream, there lives a soul so great that it reaches from Boston to San Francisco and from Canada to Mexico—the soul of a woman consecrated to God. She has wealth, but it is the Lord's; she has culture, but that has been laid at His feet; she has genius and shrewd ability, but these are all flung into one great determined purpose to do His will.

In her cellar we saw a sea of—Bibles! Crate after crate fairly burst-

ing with them. "This is my life," she said to us, "sending these over the country that people may know the word of God." Upstairs was a force of helpers opening and writing letters and dispatching Bible portions. One wished Voltaire could witness this triumphant answer to his cynical prophecy—"In another century the Bible will be an extinct book."

To this woman came a vision one evening of a wonderful way to reach God's "chosen people." Next morning before the writer left the city she sent for him and unfolded this plan for evangelizing the Jews:

"Christ's method of teaching the crowds who came to Him," she said, "was to tell them stories which they could not understand but which He was ready to explain to any individuals who asked Him for the explanation. Let us try His method—sending His stories (Yiddish and English side by side) into thousands of Jewish homes by the mail carrier—a missionary whose entrance into the home no persecution can defeat."

The result? A few months later 10,000 Jewish families in New York awoke to find on their breakfast tables a personal letter from a Mission to the Jews telling them of their Messiah and inclosing four of the stories that He told the people of Palestine nineteen hundred years ago. For weeks following the mission hall overflowed with new and eager Jewish faces, and

¹ Condensed from The Chosen People.

the mails brought letters of inquiry from many hungry Jewish souls.

This year the same 10,000 Jews are receiving another letter, which is inaugurating in New York Jewry a revolution against blind Rabinnical leadership and which reveals the startling truth that the true Christian loves the Jew, and that the Jew must have Christ as his Savior and the crowning glory of his Judaism.

Meanwhile the modest woman, whose check has covered every dollar of this undertaking, is busy in her little cottage on the river side and smiles content. Her works do praise her and succeeding generations of Jewish children will rise up and call her blessed.

DOLLARS MEAN SOULS²

If any one complains that the Woman's Foreign Missionary Society is always after money, quote Bishop McCabe's saying,

"DOLLARS MEAN SOULS."

When tempted to self-indulgence at the expense of the missionary treasury, remember.

"DOLLARS MEAN SOULS."

THE VALUE OF UNITED EFFORT3

"And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight."—Lev. 26:8.

Five chase one hundred (20 each).

Do one hundred chase two thousand (20 each)?

No—One hundred chase ten thousand (100 each)!

"How shall one chase a thousand, and two put ten thousand to flight? Deut. 32:30.

One chases one thousand.

Do two chase two thousand?

No-Two chase ten thousand!

When you have multiplied your workers you have increased your power fivefold!

A RECIPE FOR SECURING NEW MEMBERS⁴

- 1. Make the meetings kindly, cordial, social, with good programs well prepared on one definite subject each time.
- 2. Choose the day and hour most convenient for all.
- 3. Have each meeting well announced from the pulpit and on the church calendar.
- 4. Begin on time, end on time; busy women have no time to waste.
- 5. Meet together quietly in advance of the meeting and talk it over—not all the Society, but only the officers and a few most interested. Pray about it together. Ask the Lord to guide and direct. The work is His; the land is His; and we honestly wish to do His will in making and keeping this a Christian nation.

THE NEW MEMBER—WHAT SHOULD BE DONE FOR HER⁵

Help her to get an intelligent knowledge of our work. To you who have been in the work for years the terms we use are easily understood. But to the new member such words as auxiliary, synodical, general fund, contingent fund, etc., are confusing if not altogether unintelligible. Explain them to her—not once, but again and again until she is perfectly familiar with them.

Show her the pictures of your particular missionaries and make her acquainted with them. Tell her where each is located and what her special work is.

If she has not subscribed to Lutheran Woman's Work, urge her to do so. If she feels that she can not, get one of your members who is a subscriber to share her copy with her each month.

Give her something to do. Find out her qualification. If you have not a place ready for her to fit in, make one.

² From Woman's Missionary Friend.

³ From The Missionary Survey.

⁴ From The Home Missionary.

⁵ Condensed from Lutheran Woman's Work.

She will soon feel that she "belongs" when she realizes that a part of the work devolves upon her.

Appoint one of the old members to be a committee of one to be especially nice to her. Make her feel that she is welcome and then show her what a beautiful bond of fellowship binds all missionary women together.

Finally, pray for her. You feel that you have done all you can; now ask our heavenly Father to fit her for service and use her for His glory.

AN EMERGENCY SUPPER®

The officers of the First Church Auxiliary in—, meeting last fall to consider plans for work, felt a little dubious about the annual contribution which would be due the following spring.

The auxiliary had been making steady growth. An Every Woman Canvass held every fall had raised its membership from 97 in 1911 to 224 in 1914. And during the same period the contributions had increased from \$258.25 to \$428.85, tho dues had been abolished as a condition of membership.

But in the autumn of 1914 the business depression was heavy in this New England town. Men were out of work, families were economizing, the war cloud hung over enterprise and purses fat and lean were being emptied to help the Belgians and the wounded in war. From the Board rooms came rumors of an anxious outlook. In our own auxiliary the contributions of the summer and early fall were far from promising. For instance—one group of four women who gave \$16 last summer sent in only \$9 this summer.

"Can we maintain our standard of contributions next spring?" The question would ask itself. "We can! But how shall we do it?"

Two things seemed necessary: First, to make the society realize the need;

second, to make our request for aid definite.

A little group of eight or ten members agreed to give a supper to the society in November, inviting all by postcard and stating that there would be no charge for supper and no collection taken. Doctor J. P. Jones, formerly of Madura, India, was invited to take supper with us and give us a greeting, his masculine isolation being relieved by the presence of the pastor. A public meeting also to be addrest by Doctor Jones was arranged for eight o'clock, the men and women of our own and other churches being in-This made it a notable occasion.

But we did not intend the supper to pass as a mere social function. It was a good thing to greet each other, so many of us; but no opportunity could have been better for a financial statement. So after Doctor Jones had spoken and he and the pastor had left for a breath of fresh air, the treasurer had things all her own way for ten minutes.

She took the society into her confidence and urged the special need with all her power. Then she said that, realizing the difficulties that might prevent some of us from giving as much as usual, the executive committee had decided to ask all who could do so to increase their contribution by one-fifth; that is, we were asking those who had given 10 cents last year to give 12, and those who had given \$10 to give \$12 and so on. That was all. Then we passed from the table to the audience room for Doctor Jones' address. But the treasurer had had her hearing.

In the spring when the annual collection was made, a statement of the condition of the treasury was sent out with the envelopes together with a request for the one-fifth increase.

When the envelopes were opened, tho some had not been able to give and

Condensed from Life and Light.

others had not enlarged their gifts, the response was so generous that the total amount was \$520.10, the largest in the history of the society. This method, of course, could not be used repeatedly, but it helped to tide us over a difficult year.

DO YOU?7

It is said that the American people spend more money for neckties than for books.

And they spend more for shoe-strings than for missionary books.

PUT THE MISS IN MISSIONS8

[A Toast given by Mrs. Emma G. Selden at a Baptist Missionary Banquet in Denver.]

Please notice that this title is in no wise a misfit, nor one to misconstrue or misinterpret. It means that if we, who bear the title of Mrs., fail to put the Miss in missions, we are recreant to our duty, have missed our greatest privilege and opportunity, and have misused our power and influence in so mischievous a manner as to make even a misanthrope weep. Do not misunderstand me nor let my point miscarry—we must, as we love missions and believe in missions and are devoted to the cause of missions, we must put the Miss in missions.

Why? Because some of us are growing gray and some are falling by the way. The European nations now at war are calling for recruits, the liquor men ask for thousands of boys each year to keep the ranks of the drunkards full. If these need recruits for their business, how much more do we, who are in the King's business.

How shall we get them? First, our material must be in interesting form. Second, this interesting material should have enthusiastic presentation. Girls must have life and action, they want

thrills and excitement, and we should supply it in legitimate ways lest they seek it in other ways. To do this we have, in our missionary history and literature, facts and conditions that will furnish thrills enough to satisfy every girlish heart. But alas! we do not live up to our privileges, for with long faces and whining voices we kill the life and throb of our missionary stories until they become deadly dull things. Some missionary meetings remind one of the description of an oldfashioned prayer-meeting—"a and a hymn, a deacon and a hymn, a deacon and a hymn, and we all go Some of our meetings are often "a sister and a paragraph, a sister and a paragraph, a sister and a paragraph, and we all go home." And then we marvel that the bright club woman and the fun-loving girl are not interested in our missionary meetings.

But our girls are not unmoved by the higher motives and there are few who will not respond to an appeal to loftier ideals when they see the Gospel of Jesus Christ to be first, last, and all the time, missionary. Then a bigger vision of Jesus, our great missionary, who is our example and incentive to a life of noble missionary service, will enter the hearts of our girls and show itself in missionary interest both material and spiritual.

Let us not misapply our material, misconceive our opportunity, nor miscalculate our girls, but leading them to see the things that are really worth while, we shall not fail to put the Miss in Missions.

CHILDLESS SOCIETIES9

If you know of a childless Woman's Missionary Society—one that does not have a Junior Missionary Society under its wing—will you use all your influence to show the women that they are shirking their responsibility and

From The Missionary Intelligencer.

⁸ From Missions.

⁹ From The Woman's Missionary Magazine.

missing a great blessing?—Mrs. I. H. MILLIKEN.

A SAMPLE OF EFFECTIVE PUBLICITY¹⁰

We have recently received a sample of effective publicity by a men's missionary committee. It is in the form of a letter. At the top is an astonishing picture of a great hall crowded with 4,000 Chinese. Underneath are the accompanying statements:

"Not in the United States, but in China!

"Not in Philadelphia waiting for 'Billy' Sunday, but in Pekin waiting for a Missionary!

"Here, in 1895, missionaries were torn limb from limb.

"Here, in 1915, four thousand (4,000) Chinese assembled to listen to Mr. Sherwood Eddy.

"What further evidence of the great uplift must there be?

"We need our own missionary to help this cause and us!

"We ask you to assist, and to make 'St. Andrew's' a Church of Works, not Words!

"Missionary Committee, "St. Andrew's Church."

A note at the bottom tells the amount of the apportionment and asks every one to help in the offering on the following sunday.

A MISSION STUDY CLUB¹¹

The Third Presbyterian Church of Rochester had no study class but had a Young Women's Missionary Society. It was planned to resolve the whole membership of this society into a Mission Study Club, the club to be organized in six divisions or classes, each limited to fifteen members, and a circulating book club for those who could not be regular attendants of any of the classes.

The first step was to procure six competent leaders for the classes. These were carefully chosen and of

the six asked not one refused. Eight or ten subjects for study were then chosen and presented to the whole club for selection. When six subjects had been decided upon, books covering the topics were very carefully selected, those in charge of this choice coming to New York for the purpose of thorough examination of all the possibilities, and deciding upon what they considered the text-books best fitted for their purpose without regard to the question of who published the books.

Each leader then took one of the six subjects for her own and had the entire summer in which to study it and prepare herself to meet her class. Seventeen members enrolled as members of the book club and eighty-three as members of classes. Cards were sent to all these announcing subjects and names of the leaders, and each was asked to indicate her choice of a class.

Before any general class meeting was held the leaders came together to hear a preparatory talk from Mrs. Helen B. Montgomery, whose home is The season opened in in Rochester. September with a general gathering for supper. There was a large and enthusiastic attendance, class members became acquainted with their respective leaders, each member received her own text-book and note-book and the first lesson was assigned. Eight regular meetings were held, one each month until the first of June.

As a result of this careful and intelligent planning and unsparing effort the classes were without exception an absolute success. A keen new interest was aroused among many who had formerly been indifferent; those who had been interested before gained in intelligence and breadth; much hard individual work was done; a steady increase in individual and collective prayer was manifest, and the contributions to missions gained 40 per cent.

¹⁰ From The Spirit of Missions.
11 From Woman's Work.

DEFINING A STUDY CLASS¹²

A Mission Study Class is:

A number from six to twelve

M eeting weekly

I n some home or chapel

S eated around a table

S tudying together

I nspiring facts and stories

O pening session on time

N ot extending over one and one-half hours

S essions brimful of

T rue enthusiasm

U sed to stir up the "gift of God."

D evoted to enlarged efforts to encourage

Y outhful spontaneity to form

C oncerted plans for extending

L arger and broader knowledge to

A 11 church members, that

S uch may aid in

S trengthening the army of the Great King.

—MARY A. GILDERSLEEVE.

HOW ONE CHURCH ADOPTED ITS MISSIONARIES¹³

The enthusiastic way in which South Church, Brockton, Mass., welcomed Mr. and Mrs. Ralph Harlow as their new missionary representatives is well worth description as ideal.

From the moment Rev. Loyal L. Wirt, the assistant pastor of the church, met Mr. and Mrs. Harlow as the train pulled into the station on Saturday morning till they were given a Godspeed on the Tuesday following, they were made to feel that South Church was with them from the babies on the Cradle Roll to the members of the Standing Committee. Every moment of the time had been planned for and the program was carried out with enthusiasm.

On Saturday the young missionaries were taken to the homes of members of the church to make personal acquaintances. At one of the homes lunch was served. After a delightful hour, Doctor Durkee, the greathearted pastor of the church, escorted them to the athletic field, recently given

the church by a member. Here baseball was in progress and tennis courts and swings in full use. Ladies of the church served refreshments in the great woods that hem the field and photographs were taken of the four uniformed ball teams with Mr. and Mrs. Harlow in the midst of the boys. These pictures are to be enlarged and copies hung on the walls of the church and of the missionary home in Turkey. Mr. Harlow umpired a game between two of the ball teams and played a little himself while Mrs. Harlow was making friends with the girls.

From the ball field Dr. Durkee took the missionaries to the church, where lunch was served in the parlor, with the deacons and Standing Committee. An informal hour followed, during which Mr. Harlow, with the aid of a map, outlined briefly the field and nature of the work to which they go.

Sunday was a busy day. Mr. Harlow preached in the morning and Mrs. Harlow spoke in the Sunday-school, the entire hour being given to the missionaries under Mr. Wirt's careful arrangement; six hundred were present Each class sent its representative to the platform with some farewell remembrance.

The kindergartners gave a beautiful photograph of the large oil painting, "Christ and the Children," by Gabrini, which hangs in the Sunday-school and was the gift of Mr. George E. Keith, president of the Walk-Over Shoe Company.

The afternoon was as busy as the morning. After lunch in another home, Mrs. Harlow addrest the Junior Endeavor Society, the largest in the world. The Juniors presented Mr. and Mrs. Harlow with gold Christian Endeavor pins as tokens of their love and support. Half an hour later the Intermediates and Seniors filed in and both the missionaries told something of the mission work they have been doing in

¹²From The Home Mission Monthly.

¹³ Condensed from The Missionary Herald.

New York City. At the evening service in the church both spoke on "Why I am going to the Foreign Field."

After a good night's rest at the home of their hostess, Doctor Durkee called and took Mr. and Mrs. Harlow for a long ride through the country, fresh and vivid in the rare glory of a June morning. Lunch was served in the superb administration building of the Walk-Over Shoe Company. Then they hurried to the church again where a children's service was held, Mrs. Harlow singing and Mr. Harlow telling stories with the aid of the blackboard.

After dinner in another home came a large farewell reception in the church parlors with refreshments and an orchestra. This was just the "Amen" to what the church had been saying all along—"We're behind you with our prayers, our interest and our love."

With what added zeal will these new missionaries go forth; and will not the church itself find that in giving it too will receive an hundredfold?

A STARTLING QUESTION¹⁴

If God were to guarantee you \$1,000 in cash for every soul won into the Kingdom, would you work harder to win souls to Him than you are working now?

If so, WHY?

A CASE FOR CHRISTIAN COURTESY¹⁵

"Oh Peggy, dear, there's a big home mail here, and you have a dozen letters beside a bunch of papers and magazines!" To Peggy, just in from a hot afternoon at school in China, this was very good news. She was not slow in claiming her portion of the American mail on the table in the hall.

In her study she read with great delight her messages from the dear ones at home, a cheering one from a beloved secretary of her Board, an amusing Round Robin from some classmates, etc., etc., and two lovely notes of thanks from the Junior Endeavor Society in which Peggy had grown up and to which several months before she had sent a long letter about the "Children in Blue."

There was one which she left to the very last. It bore an unfamiliar handwriting and a strange post mark, that of the city of X—. Very brief its contents were: "Will you kindly send our society a letter which we may read at our meeting on April 10th?"

"April 10th," exclaimed Peggy excitedly, "why this is March 9th, this very day! Oh, if only those at home who want letters would give us time, at least three months from the request to the day of the expected receiving! Well, that fast Japanese mail via Formosa is my only chance. Yet how can I do it to-night with two home letters which must be written, and my lessons for the girls, all the countless interruptions, and prayer-meeting besides!"

Peggy stinted the dear home "folks" by five pages, she went late to prayer-meeting, and unprepared to her classes. But the letter, neatly typed and registered, was dispatched by the ten o'clock steamer next morning.

Three months later, Peggy was looking over her Letter Record. "Yes, that society in X—— surely received that article long ago, and by this time I should have had some acknowledgment. Certainly I deserved a gracious "thank you." Even tho it were on a post-card, I'd be so glad to see it."

But Peggy never heard from her letter. Her associates told her of the many times this had happened to their special contributions, and one who had given many beautiful years of blessed service in that far-away land said, "Peggy, as you grow older you will realize that Christian courtesy is becoming strangely rare."

¹⁴ From Missions.

¹⁵ From The Missionary Gleaner.

Are you among those who forget to return kindly thanks for the help you receive from the letters of your missionaries, yes, and for the assistance of your Board Secretaries in the way of literature and advice? Or are you happily among those who remember to say "Thank you?"

MISSIONARY SOCIALS16

In the Young People's Auxiliary at Perry, Ga., we try to have in addition to our regular meetings two or three social meetings in which the aim is to impart missionary information, but in a different way.

At one meeting every one on coming in, drew from a basket the name of one of our missionaries. On a table were reports of these missionaries clipped from the minutes of our Woman's Council These were searched through until each guest found the report corresponding to the name she had Then drawn. fifteen minutes was given for quietly studying these reports. Then, one by one, the young people introduced themselves to the gathering under their new names and told in the first person of their work.

Another plan that resulted in better acquaintance with our fields and work-

ers was as follows: Large maps of missionary countries were made and cut into pieces, each bearing the name of a missionary working in that section. These were distributed and when all the missionaries from any field had been gotten together, a map of the country could easily be put together.

Lists of the missionaries in the various fields were at hand and much enthusiasm was displayed by the several groups in finding their missionaries and putting their maps together.

Perhaps the best meeting of all was one devoted to The Missionary Voice. Sixteen members seated in groups of four at four tables, were each told to edit a missionary magazine. folders were given them, containing sheets with headings printed, indicating the subjects to be treated, such as Concerning Missionaries." "Notes from Our Schools, Home and Foreign," "Successes of the Gospel in Africa and Asia," "Interesting Sta-"Pointed Paragraphs," "Selected Poems," etc., with the front page of each paper to be used for an original editorial. After an hour spent in careful search through the six copies of the Voice furnished to each table, making selections and pasting them on the papers, a delightful program was furnished by the reading of the four productions.—Mrs. George C. Nunn.

AN EASTER POSTER 17

"The Lord is Risen Indeed and Path Appeared" During the Past Pear to Hundreds of Thousands of People in

Africa India. China Japan Persia Burma Turkey Korea Mexico South America Malaysia The Islands

Last year, according to Missionary reports, over two hundred thousand of these people saw Jesus Christ, the Risen Lord, for the first time, and acknowledged him to be their Sabior and their King.

Allelulia?

information, but in Sixteen members seaf four at four tables, werey one on coming edit a missionary maries. On a table sheets with headings of the sheet with heading with headings of the sheet with heading with heading with heading

¹⁶ Condensed from The Missionary Voice.

¹⁷ Adapted from The Assembly Herald.



GOD'S WORD TO HIS PEOPLE

"B UT now," saith the Lord that created thee. "O Jacob," and He created thee, "O Jacob," and He that formed thee, "O Israel": "Fear not for I have redeemed thee; I have called thee by thy name. Thou are mine. And I have loved thee; therefore will I give men for thee and people for thy life. Fear not, for I am with thee; I will bring thy seed from the East and gather thee from the West and I will say to the North, give up; and to the South, keep not back. Bring My sons from afar and My daughters from the ends of the earth. I have declared and have saved and I have showed when there was no strange God among you. Therefore ye are My witnesses, saith the Lord, that I am God, I even I am the Lord, and beside Me there is no Savior. I am the Lord your Holy One, the Creator of Israel, your King, the Lord, your King. AMEN."

FELLOWSHIP OF FAITH

ONE benefit derived indirectly from times of trial and difficulty is the drawing together of Christians, the increased sense of dependence upon God and a deeper realization of the need of spiritual power for spiritual results.

There have recently been formed many "fellowships" of intercession, "fellowships" of peace, and recently a "fellowship" of faith for Moslems. The leaders in this last group of Christians are, Bishop Charles H. Stileman, recently of Persia and now in England, and the Rev. Samuel M. Zwemer, of Arabia and Egypt. The appeal is to Christians at home and on the field to unite in prayer, service, and sacrifice in order that the victories of faith in Christ

may follow the war and may lead to the winning of the Moslem world to the Standard of the Cross. Miss Annie van Sommer (Cuffnells, Weybridge, England), is the acting secretary.

Already there are some five hundred members in the Fellowship including missionaries and converts from Islam. A special three days of prayer for Moslems was arranged in March in England, America, and Egypt.

None can estimate the results of such union in faith and intercession. It was in a season of united prayer that Pentecost came in Jerusalem; in response to united intercession the past revivals have come, and will come again to-day. When the Church is ready to take advantage of the crumbling of Moslem opposition to Christ, then, we believe, the barriers will fall down flat and the Church may take possession of these lands in name of the Son of God.

THE NATIONAL BIBLE INSTITUTE

On another page of the Review appears an interesting story of some of the many phases of the work of the National Bible Institute. We know of no organization that is conducted with greater consecration and economy, with more persistent and consistent striving after spiritual fruitage through spiritual methods or that has more definite and encouraging results in the conversion of men and in their training for Christian service.

The reason for this success is not difficult to discover. The Institute was founded nine years ago under the conviction that a special movement was needed to enlist the laymen of our

churches in a systematic effort to reach the unevangelized multitudes in New York and other great cities, and in an organized plan to train Christian workers for this evangelism. The President of the Institute is Mr. Don O. Shelton, a consecrated and trained layman, who brings decided talents and wide experience to the direction of the work. With him are associated eleven other leading laymen, as members of the Board of Directors. These men are not mere figure-heads but devote a large amount of time, thought, and energy to the affairs of the Institute. They are all active members of evangelical churches, and many of them are men of large business experience and responsibility. the head of a well-known advertising agency; another the vice-president of a successful lithographing company; one is the head of a cleaning and dyeing establishment with fifteen branches; and another, head of a large wholesale woolen house. These men freely devote not only time but money to the work; at least one of them includes a regular contribution to the Institute in the weekly payroll of the company which he controls. The directors study methods of applying business efficiency as well as spiritual power to the work of the Institute.

The central aim dominating all departments of the work is evangelism how to reach the man in the street through open-air meetings and in Gospel halls; how to develop the converts through Bible teaching and personal service; how to train laymen for effective evangelistic work; and how to extend the Gospel message through the printed page. Weekly Bible lectures are held at the headquarters building in New York, in the rented hall in Philadelphia, and in The attendance has grown to such proportions that the capacity of the meeting places is already taxed to their utmost and larger accommodations seem necessary. Funds have already been started for buildings in Philadelphia and Brooklyn. The Sunday afternoon Bible Hour at the Institute Headquarters is very largely attended and is followed every Sunday night by an hour for prayer. Every noon from May to October, outdoor evangelistic meetings are held at from three to five prominent points in New York and also in Philadelphia. Every night in the year four Gospel halls are open and seeking to save the lost. For each of these Gospel halls there is a committee of management that oversee the work, and help to bear the financial responsibilities.

One of the financial principles of the Institute is a "No debt" policy. This is difficult to maintain in view of the fact that the work is supported entirely by free-will offerings. But so economically is the work conducted that the entire enterprise is maintained at an annual expense of less than \$30,000—about onehalf the cost of maintaining similar work in other cities. In the nine years since the Institute was founded, the assets have grown from nothing to \$220.-000—in direct answer to prayer. One of the most hopeful signs of the work is the large number of praying givers. Many of these are poor in this world's goods but rich in faith. In answer to their prayers, in addition to their gifts of money and self, the hundreds of men and women are saved for time and eternity-these include drunkards, gangsters, thieves, as well as many who have sinned less openly but who also need the Life that is in Christ Jesus. The opportunities are so great and needs are so pressing that there is danger lest the work be hampered for lack of funds. Some of God's stewards may find this a great and paying investment.

A visit to the Institute Headquarters, in the heart of New York, or to any of the four Gospel missions will well repay those who are interested to see evidences of present-day miracles or who would appreciate spiritual Bible study and practical training for Christian work.

INDIA

Unoccupied Fields in India

THE India Continuation Committee of the Edinburgh Missionary Conference has put forth certain "findings" with regard to missionary work in the great Indian peninsula:

- 1. Large tracts of territory in each province are wholly unoccupied by witnesses for Christ.
- 2. Entire communities, classes, and castes are almost untouched, even in socalled occupied areas. In Bengal, there are 159 thanas, or police circles, containing a total population of 19,000,000, without a single Christian living in There are six divisions in the southeastern portion of the United Provinces, with a population of 30,000,-000, and Behar, with 23,000,000, very inadequately occupied. Bombay reports 10,000,000 of its 29,000,000 in areas but slightly touched by missionary effort.

The Mohammedans of the Empire, 66,000,000 strong, are not being effectively reached, especially in South and Central India.

A large number of the native states, with a population of many millions, are still without a single Christian.

The Immense Field in India

F Christ had started on the day of His baptism to preach in the villages of India, and had continued up to the present, visiting one village each day, healing the sick and proclaiming the Gospel, He would still have left unvisited 30,000 villages in India. The villages of India contain nine-tenths of the population of the land, or more than 280,000,000 people. It is among these villages that the great Mass Movement is taking place.—Rev. R. H. Clancy.

Evangelism Through Charts

N his recent evangelistic campaign in I South India, Sherwood Eddy exhibited with marked success, a series of charts, which he described as follows:

"First came a dozen showing India's brighter side: one picturing India's preeminence in the rice crop; another in the monopoly of the world's jute trade; first again in the matter of cattle indicated by the largest sized cow as over against those of America, Russia, etc.,; fourth in railways her locomotive being smaller only than those of America, Russia, and Germany.

"Next a series showing the darker side of India: poorest in wealth per capita among the nations and almost stationary in this item; the high deathrate, compared with that of other countries; the education situation in charts. with black and white squares showing all Japan's children in school and the majority of India's out of school; and charts on social needs, showing number of child-widows.

"Then a series of charts showing rapid growth of Christianity and steady decline of all national religions. On the three successive nights of the meetings, the subjects are the national need, the personal need, and Christ as meeting these needs."

Student Social Service Work in India

REV. D. J. FLEMING, PH.D., who, during his life in Lahore, did much to lead Indian students into social service work, writes in The Student World:

"It is impressive to note the way in which India's students respond to the call for community service."

The students of Forman College, Lahore, gathered together before the last summer vacation, and 85 per cent. of them signed statements that they would engage in some form of work for their communities during the summer. Fleming says: "In the social work done by the students of India several things impress one-the willingness of the men to respond to calls for definite service: the abundance of practical work that even untrained men can do for their communities; the need of more careful training and organization in social service work; and the necessity of a dynamic that will make them go forward after they have seen the cost in sacrifice and love that must be made. Such facts constitute a peculiar call to Christian student leaders."

Mass Movements in India

THERE were 40,000 persons refused baptism by the Methodist Episcopal workers in India last year and possibly 150,000 enquirers were put off. Very few in America realize the urgency of such a statement. Are these multitudes to be left untaught, unshepherded? If not, then more workers must be found. More Indian Christians must deny themselves in order to teach these lowly fellow countrymen of theirs, who hardly know their right hand from their left? Do the Indian Christians know and realize the urgency of the situation and will they volunteer?

The appeal to the home churches is quite as powerful. When will the home churches realize the needs of India and send adequate help? Must the thousands perish for lack of knowledge and the present opportunity be for ever lost? God is working among the nations. May the churches read the signs of the times

and be ready to press on.—The Harvest Field.

German Orphanages in India

N spite of the efforts of the British I missionaries to save the situation it is a burning question what to do with the German orphanage work. Basel Mission has 12 ordained, 11 unordained Swiss missionaries, among them 11 married and 9 lady missionaries. The Leipzig Society is able to leave its stations to the closely related Swedes. Hermannsburg has a missionary born in India who is a British subject; and the school work is in American hands. The Gosner Mission has given its work among the Kols (with more than 100,000 Christians) over to the Anglican bishop of Chota The Moravian Mission in Nagpur. the Himalayas continues undisturbed, since a number of the missionaries were able to remain.

The Blind of India

HERE are in India 600,000 blind people, of whom about 34,000 are in the Madras Presidency. The only schools for the blind in that presidency are those of the Church Missionary Society at Palamcotta. A home for the blind was opened by Miss A. J. Askwith in the compound of the Sarah Tucker College in 1892, and the first who was admitted was a blind boy named Suppu, who came begging. He was promised regular wages if he learned how to pull a punkah. He accepted, and every day walked two miles for his work. 1909 schools for boys and girls were opened in a healthy part of Palamcotta. To-day there are 49 blind boys in the school, with 28 in the industrial department; and the girls number 33 of whom seven are in the industrial department. In the latter cotton-weaving is the chief industry; the girls make tapes, and baskets, and screens of beads. There are 3 English and 25 Indian teachers in the school, 11 of the latter being blind. Both Tamil and English are taught.

Indian Christians in the Army

FOR the first time Indian Christians have been recruited to form distinct companies of Indian regiments. step has been taken in response to the earnest desire of young men belonging to Christian families in the Panjab to serve in the war. The growth of the Indian Christian community in the last census period was 32.6 per cent. for the whole of India, but in the Panjab the number of Christians increased threefold, tho it is still relatively small, contributing in 1911 only some 200,000 of the 3,876,000 Christians in India. Three double companies have been formed accordingly, consisting of Panjabi Christians. One of them, comprizing Anglicans, has been put in a light regiment now on service, while two double companies of Presbyterians have been attached to a regiment of light infantry at Bangalore.—The Christian.

Farming Evangelism

PROF. SAM. HIGGINBOTTOM, of Allahabad, India, writes that he finds the weak point in agricultural mission work is that the education given in the schools tends to separate the pupils from their people. They are offered good salaries and never really become farmers or teachers of farmers in India. Prof. Higginbottom is putting emphasis on the training of farm demonstrators for missions and government service. farms of about five acres are given to those who take a year's training and who pay rent for the land and interest on capital loaned to them. They are taught to work their farms profitably. The great difficulty is the lack of funds. Christian boys have applied for opportunities, but have had to be refused, and Professor Higginbottom appeals for gifts of \$500 each to pay for a farm, build a house, and furnish the necessary equipment. It is a good investment.

A large dormitory for the agricultural department of the Ewing Christian Col-

lege has recently been built through the gifts of Mrs. Cyrus H. McCormick, of Chicago, and Mrs. Livingstone Taylor, of Cleveland. It was opened on November 9, 1915, when appropriate addresses were made by the Lieutenant-Governor of the United Provinces.

Heathenism in India

HE annual report of the English Baptist Mission gives various glimpses of heathenism. One writer mentions a Thakur Pura Mela which he attended near Chittagong. A Buddhist priest had been kept three years after his death rolled up in tobacco leaf. At the end of that time he was cremated with great ceremonies in the presence of thousands of Buddhist pilgrims. Another writes of a Hindu shrine which consisted of a board provided with very sharp spikes, in front of which a pair of slippers were placed and gifts of food. The theory is that the god comes in the night time and fakir-like takes his seat on the spikes. The slippers and food are left there to ease him while he is enduring the pains of the spiked seat.

An epidemic of pneumonia among the Lushai is attributed to evil spirits and every noise is prohibited lest the epidemic fiends should be attracted.

With the Territorial Troops

THE withdrawal from India of the regular British troops and the sending out of young men known as Territorials to take their places, have brought to the Young Men's Christian Association a new opportunity for service. It seemed that for the sake of the personal welfare of these new soldiers, for the sake of the reaction on the Indian community, for the sake of their future influence for or against the missionary cause, what was needed above all for these young men was a Christian Association.

Social and religious activities, similar to those which are making the

"Y. M. C. A. huts" centers of such great influence among the troops and war prisoners throughout Europe today, are conducted for these Territorials, but there is also a steady effort to give the men a constructive idea of Indian life. One means to this end has been the giving of lectures and demonstrations by Indians themselves. The work done for the Territorial troops will react on every department of the Association's work in India.—
Foreign Mail.

MOSLEMS IN ASIA

American Missionaries in Turkey

DR. JAMES L. BARTON, of the American Board, in his Survey of the Fields, reports:

"Probably in all the history of missions, two hundred missionaries have never been called to pass through more terrible experiences than have our missionaries in Turkey during the last nine or ten months; and the end is not yet. Not only have they seen their schools and the churches broken up, and those for whom and with whom they have labored for a life time miserably and cruelly dealt with; but at the same time they have often been personally maltreated, with their lives in jeopardy . . . Several missionaries have suffered brief periods of imprisonment."

Despatches from Turkey (December 29) report that the 190 missionaries are all safe, altho there has been heavy loss through death. Six mission stations have been abandoned temporarily: Van, Bitlis, Oorfa, Diarbekir, Adabazar and Bardezag, the population having been wiped out. At Harput, Trebizond, Marsovan, Sivas, Hadjin and Tarsus massacres and deportations have nearly wiped out the Armenian population, but the missionaries remain to care for the aged, the infirm, and the children who are left, and to guard the mission property. (The Board has \$3,000,000 of property in Turkey.) Missionaries may

come home if they think best. Aintab, Marash, Adana and Brousa have suffered terribly, but not like the other places mentioned. At Talas and Cesarea, where the population is more largely Greek, and where the governor has been friendly, the work goes on as usual, and the schools are full to overflowing. In Constantinople the deportation has been comparatively slight. At Smyrna the college is doing a greater work than ever. Miss Vaughan remains alone at Hadjin; but is considered safe. The Stapletons are alone at Erzroom, which has been taken by the Russians.

German View of Armenian Problem

A^T the time of the protest of the American Government to Constantinople on the subject of the Armenian massacres, statements bearing the appearance of being of official Turkish origin, were made, evidently for the purpose of trying to excuse the Armenian These statements allege the Armenian population extended aid to the enemies of Turkey, bore arms in defiance of the orders of the Porte, and thousands joined the armies of Russia to fight against Turkey. For this reason, the Turks determined to strip Armenia of Armenians. It is alleged they were deported to interior concentration camps, but no effort is made to answer the charge that these concentration camps were in deserts where famine and thirst killed unfortunate exiles often even before they reached their destination. As for the massacres the statements allege it was found necessary to execute many Armenians because they were caught aiding the enemy. These statements come by way of Germany, and a German missionary in Turkey writes in the Mennonitische Rundschau:

"Before the explosion of the bomb the Turks spoke well of the Armenians, and I am thoroughly convinced nothing would have happened to them had the Armenians not let themselves be per-

suaded by the enemies of Turkey to revolt against their own government."

No explanation is made of the terrible sufferings forced upon innocent women and children. The Turks themselves are responsible for the unfriendliness of the Armenians, very few of whom were involved in any hostile movement against their rulers.

Latest News of the Armenians

THE situation in Armenia is unparal-I leled-surpassing even Belgium, Poland and Serbia. Hundreds of thousands have perished; but multitudes remain and can be saved if help comes speedily. The American Board has sent three missionaries, Rev. W. F. Macallum, D.D., Floyd O. Smith, M.D., and Mr. George F. Gracev to serve on the relief committee at Tiflis, Russia, just over the border from Turkey. They cable that 170,000 refugees are in the Caucasus region and that the need, especially for clothing and blankets, is urgent. A similar massing of refugees has been located in the region of Aleppo, and Dr. Edwin St. John Ward is on his way there with Red Cross supplies. Letters convey little information on account of the strict censorship, but missionaries and others arriving in America reveal the terribleness of the situation, and plead for more money. The appeal to save the remnant of the Armenian race should come before every Protestant church in America. They are being persecuted in part because of the faith. Gifts may be sent to Frank H. Wiggin, Treasurer, 14 Beacon Street, Boson, Mass., designated, "For Armenian Relief."

The Future of Mesopotamia

N the British occupation of the Anglo-Egyptian Sudan and of the region around the Persian Gulf, Dr. Zwemer sees a new call to missionary statesmanship. He quotes Lord Hardinge, the Viceroy of India, as saying:

"The province of Busrah struck me

as one of immense potentialities. Under Turkish misrule it has greatly suffered and the population of the surrounding country is consequently very sparse. At small expense the city of Busrah might become a splendid port, and the port of exit of all the trade of Mesopotamia and Northern Persia," and goes on to observe:

"The British Government, once in possession of this territory, will deliver its population from deceit and violence. Tribal warfare will doubtless be a thing of the past, and, even as in India, a secure government will yield abundant opportunity for economic development and offer to missions an open door for social uplift and spiritual emancipation."

Successors of Nicodemus

N a caravanserai in Samaria—where there is one of the seven sacred Shiah shrines-a Bible Society colporteur offered books to four sheikhs. He writes: "One asked me whether they were educational books, and another answered for me, saying: 'He has spiritual books only'; then turning to me: 'If you had other kinds you would sell more. Your books are for spiritual men, and most men are carnal.' Another added: 'We like your books, but we fear to show our desire to the people of this place, and we have to obtain them secretly.' I opened St. John 3, and invited them to read about After they had read, one Nicodemus. 'Yes, we, like him, come at night for fear and shame; but the time is near when there will be neither fear nor shame, and the night will be as the day."—The Christian.

CHINA

A Missionary Veteran Honored

THE eightieth birthday of Dr. Hunter Corbett, the Presbyterian Missionary, of Chefu, was made the occasion of a great celebration by 350 of his friends. By banner, scroll or spoken address, complimentary reference was made to the fifty-three years spent by the veteran in missionary labors in China.

Li Yu Ting, oldest living convert in Chefu, told of Dr. Corbett's habit of putting evangelistic work first. Elder Yu reviewed the minister's half century of work in church and school; Pastor Dung read presbytery's greetings and Liu Shiu Deh, a prominent Y. M. C. A. man, told of the plans for the new Hunter Corbett academy.

Presbyterians Southern Baptists and British workers, all gave congratulation, together with a host of friends in America, who sent messages. The British missionaries of Chefu presented to the new academy a new organ, a mark of honor to Dr. Corbett.

Public Health Campaigns in China

PUBLIC health campaigns have been conducted during the last few months by the Young Men's Christian Association in four cities of China, Shanghai, Changsha, Siangtan and Nanking. Over 68,000 people visited the exhibit and attended the lectures.

In Changsha, at the invitation of the officials, the exhibit was set up in the Government Educational Hall. This building has a wide balcony on four sides and seats more people than any other place in the city. The campaign was financed largely by the police department.

Before the opening of the campaign proper, two training conferences were held, and the demonstrated health lecture was given at a third meeting of seventy-five officials, presided over by the Governor's representative. On Women's Day, 3,800 came. The high attendance mark for one day was seven meetings and 7,650 people, including lantern lecture meetings. There was no time to keep a record of the numbers in the stream which flowed into the Educational Hall between the regular lectures and got the benefit of the exhibit only. But

there were 30,010 people who attended the thirty-five lectures during the campaign.

China Inland Mission Notes

PORTY-EIGHT new workers entered the mission work of the C. I. M. in 1915, and ten were removed by death. At the end of the year the total number of workers was 1,077 more than ever in the history of the Mission.

Since November 11, there have been 1,306 baptisms reported, bringing the total for last year up to 4,038, and other stations are still to be heard from. The revolt in Yunnan and the critical situation in the contiguous provinces of Kweichow and Szechuan causes some anxiety. but the Central Government has taken prompt measures to suppress the rising. In North Shansi eight thousand disbanded troops from Mongolia have made a raid on Saratsi and Kweihwating, and considerable anxiety was felt for Swedish workers at these centers; but they are reported safe. The mob entered the chapel at Saratsi, breaking some glass and damaging the platform and organ. There is still much disorder in the district.-J. Stark, Shanghai.

Celluloid Dolls as Missionaries

D^{R.} SAMUEL COCHRAN, of Hwai Yuen, China, writes:

"About two weeks ago I got in my mail a package of the cutest little celluloid dolls about two inches long-sent by a nurse at Presbyterian Hospital, New York. I showed one of these dolls to a little boy in one of the wards-a cute little beggar, plump and pretty, but pale as a sheet from hook worm. I told him that he could have the doll when he could repeat "Jesus loves me" in Chinese. He earned his pay the next time I made my rounds. Another nice little farmer lad, who had cut off two fingers chopping hay for donkeys and had been in hospital for two weeks learned "Jesus loves me" and earned a doll. He left the hospital after bidding me a most courteous and grateful farewell, and took the doll, which will be the center of attraction in his village. He learned his verse from a little beggar boy who has been in the wards for two months with hip disease, a bright, intelligent little fellow, who receives a picture card for every child to whom he teaches "Jesus loves me."

Toys and cards may be sent by mail to Dr. Samuel Cochran, Presbyterian Mission Press, 18 Peking Road, Shanghai, China.

The Lord's Day in China

FIFTEEN years ago, Sunday was unknown in China, except among the Christians. To-day, Sunday is universally recognized as the day of rest among educational circles all over China. All schools and colleges close their doors and their classes on Sunday. This astonishing innovation is probably due to the influence of foreign teachers, Christian and non-Christian, and to Chinese teachers educated abroad.

A New Cathedral in China

THE dedication of the Church of St. Michael and All Angels in Tai An Fu, as the cathedral church of the diocese of Shantung, marks the beginning of a new period in the history of the mission. Now no one can look down on the city from the sacred mountain of Tai, or approach it from the dusty plain, without being reminded of the new force which is beginning to change the face of China, for, tho its architecture is foreign in style, its square, thick-set tower and solid stone walls proclaim the permanence of that which it represents. The efficient and willing Chinese workmen who were brought together for the construction of the building were given a fairly free hand, and the fittings and decorated details in iron and wood and stone are chiefly their own work and in their own design. The sermon at the dedication service was preached by the Rev. H. J. Benham Brown, now working in Peking, who was one of the first two missionaries to open up permanent work in Tai An, and in the Boxer year had to flee from the city in peril of his life. The foreign offerings were naturally for the church building fund, which still shows a deficit, but those given by the Chinese were for the work of the new Chinese Board of Missions.

The Opportunity in Chengtu

CHENGTU is the capital of China's finest and richest province; one of the most beautiful and prosperous cities in this country, and also a great student center. The work carried on there by Methodist missionaries has prospered, and now Rev. James M. Yard writes:

"The church built twenty years ago is too small and shabby. Students from our schools fill the main body of the church, the members are crowded to the rear, and there are few places left for new accessions. Listeners hang about the doors—no seats.

"We have a Sunday-school of more than 500, but no adequate provision for the scholars. Some of these classes meet on the sidewalk. They overflow into all sorts of likely and unlikely places. With a suitable building we could have 1,000 pupils in a short time,

"I am teaching the New Testament in English to a class of eight men, sons of the literati, who are paying me to do it, and they are eager to study the entire New Testament before we get through!

"If the present unprecedented opportunity is seized, Chengtu will go forward to great victory for Christ."

JAPAN—CHOSEN

Christian Business Men in Japan

D.R. DEARING'S Yearbook of "The Christian Movement in Japan" has a novel chapter entitled "Christianity in Industrial Enterprises in Japan." Mr. Homma, of Akiyoshi, has a marble

quarry which serves as a sort of reformatory for wild fellows. Mr. Homma gives them work and is their pastor, father and friend. Christian hymns are heard where obscene songs were ordinarily sung. The business is prospering and he ships marble abroad. He has bought a Gospel ship to run along the Yamaguchi coast.

The Yamato Silk Store is also in Christian hands. Its proprietor, Mr. Oba, was brought up in a Christian orphanage,—that of Mr. Ishii at Okayama,-and in sixteen years has become a prosperous merchant. He is deacon of the Congregational church and trustee of the orphanage which sheltered him as a lad. The firm employs 40 clerks. A prayer, song, and Scripture service is held in the store between 7 and 7.30 each morning. The founder of the Kobayashi Dentifrice Company of Tokyo was of a family of Buddhist devotees and saké distillers but became a tireless Christian and temperance worker. The company continues in the spirit of its first leader. It provides night schools, dormitories, athletic fields, lectures, savings accounts, assistance for sick, injured and new mothers.

Y. M. C. A. Making Headway

THE work of the Y. M. C. A. in I foreign countries is one of the most promising features of what might be called foreign mission work. In Japan, for example, most conspicuous success has been attained. For three or four years prior to 1880 there had existed a society called The Christian Association, composed of missionaries and those teachers in government employ who were foreigners. When the Y. M. C. A. began its work in 1880, this society dissolved and turned over its library of several hundred volumes to the newly started association. work at once took hold, and now 13 city associations and 18 student bodies have an active membership of over 9,000. In all the larger cities only Japanese serve on the directorates, and in all associations Japanese secretaries are in control. Serving with them, however, a foreign secretary, appointed by the International Committee, to represent the interests of the Committee and also those of the donors whose generosity has made the buildings possible. The foreigners act as advisers for the directorates and secretaries. Mr. Galen Fisher has been General Secretary for over eighteen years.

Aggressive Work by Seoul Christians

REAT religious interest was aroused by the evangelistic tabernacle erected in Seoul, Korea, during the government industrial exhibition there this The exhibition was held for fifty days, during which time over a million people visited the displays. The Korean and Japanese Christians in the city, aided by subscriptions from the missionaries and friends in the United States, built a large tabernacle on the grounds, where daily evangelistic meetings were held. Moving pictures were shown twice a day in one of the tabernacle rooms, and 53,000 people paid to see these pictures of Bible stories. Cards were given out to those who exprest a desire to know more of the Christian religion, and of these 11,310 were turned in by Koreans and 265 by Japanese—a total of 11,575. The local church people followed up the work by carefully visiting and interviewing all those who signed. It was estimated at the close of the exhibition that over 100,000 people had attended the tabernacle meetings.

The Episcopal Church of Japan

THE Nippon Sei Kokwai represents the Anglican Church in Japan The churches and missionary societies of the United Kingdom, the United States, Canada, Australia, and New Zealand are represented in it by men and women workers. One missionary's salary is provided by the Church in

South Africa; another is supported by a body of missionaries in India; the China Missions are represented by men and women loaned for the important work among Chinese students in Tokyo. When the first Synod of the Japanese Church was held at Osaka on February 8, 1887; it had a membership of 1.300. The statistics of the Church for the year 1914 just published show a total of 241 foreign missionaries, of whom seven are bishops and 65 priests. The Japanese workers number 320, of whom 99 are priests. An attempt is being made to get at the actual number of the Christians now known to the pastors and workers. there are 23,484 names of members on the church books, the actual number of living members who attend church and are known to the workers is only 16,122. Of the latter 9,242 are communicants. There were 1,417 baptisms during the year.

EUROPE

THE BRITISH ISLES

Revival of Sabbath-keeping

HE English people are learning anew the value of the Sabbath as a day of rest. A memorandum has just been issued by the Ministry of Munitions to the effect that intervals of rest are needed to overcome mental as well as physical fatigue. The workers themselves, through their committee, state that "there is a considerable feeling that the seventh day, as a period of rest, is good for body and mind." Altho in these times of stress everything is being pushed to the limit, it is good to know that employers themselves are among the first to assert the value and the necessity of the rest day. The British authorities have recently determined to observe Sunday as a day of rest in Government controlled munitions plants and other factories.

C. M. S. Losses Through the War

THE war is making serious inroads in the ranks of the Church Missionary Society. Forty-two of the Society's missionaries are now engaged on war service—fourteen as chaplains, eighteen as doctors, four as nurses, one in the combatant ranks, and five in Red Cross work. In addition fourteen candidates for missionary work are serving either with the R.A.M.C. or as nurses. Thirty members of the staff at the Church Missionary House are serving in the Army—two as chaplains, two as doctors, and the remainder in the combatant ranks.

Rev. J. R. Stewart, of Chengtu, a promising young missionary of the West China Mission, while conducting a funeral service at the Front, "somewhere in France" was struck by a shell and killed instantly.

On board the P. & O. liner *Persia*, torpedoed by a submarine in the Mediterranean on December 30, were two C.M.S. missionaries, Miss A. H. R. Bull, of the mission among the Bhils in Rajputana, and Miss A. J. Lees, both on their way to India. The latter was rescued and landed at Alexandria, and has since proceeded to India, but no news has been received of Miss Bull, and no hope of her having been rescued can be entertained.

There have also been wonderful deliverances.

THE CONTINENT

English Churches in Germany

A T the end of July, 1914, there were twenty-two English clergymen distributed throughout the German Empire, some of them with really beautiful churches. Their influence was great, not only among the British communities, but among Germans who knew England.

Now, with the solitary exception of Berlin, every one of the churches has been closed and all the chaplains sent home. It is believed that the Emperor

ordered that St. George's Church in Berlin should not be closed—it was his mother's church—nor its chaplain prevented from carrying on all his ministrations as usual; but whether this is so or not, the latter has been able to take his three services every Sunday, as well as to visit the two great camps at Ruhleben (civilian) and Döberitz (military) for British prisoners. In addition to this he has visited thirty-nine other camps, and in due time will, no doubt, visit all of them—two hundred in number.

The clergy, who were compelled to leave their homes and all that they had, have nevertheless spoken most gratefully of the great kindness and courtesy shown to them by Germans of all classes.

—Literary Digest.

An American Pastor in Italy

"THINGS in Italy," writes Rev. Walter Lowrie, of Rome, Italy, "so far as I can see, are just about as they were six months ago. The congregations in the American (Episcopal) church are exactly as they were last winter.

"I have been asked by General Spingardi, lately Minister of War and now in charge of the prisoners, to visit all the Austrian prisoners with a view to suggesting what the Y. M. C. A. in America might do by way of providing them with books, musical instruments, and other devices for passing their time. There are thirty thousand prisoners dispersed in seventy-five camps, and to these will soon be added some ten thousand taken by the Serbians."

Facts About the Russian Church

THE latest Report of the High Procurator of the Holy Synod gives the following data about the present standing of the Russian Church. The Russian territory both in Europe and in Asia is divided into sixty-seven dioceses or eparchies. Outside of the Russian frontiers, the Russian Church has under its

spiritual jurisdiction the diocese of North America, to which belong all the Orthodox Russians scattered throughout the United States. The white clergy numbers 3,043 archpriests, 47,403 priests, 14,868 deacons and 45,556 ecclesiastical singers. The monasteries reach the number of 538, including seventy-one bishops' residences, 294 monasteries and hermitages subsidized by the state, and 193 monasteries living on their own resources. They are inhabited by 11,332 monks and 9,603 novices (poslusniki). The nunneries number 467, in which there are 16,285 nuns and 54,903 novices. Thus the regular clergy of the Russian Church, both monks and nuns counts 1,005 monasteries and 92,123 members. There are in Russia 53,902 churches, 23,204 chapels and prayer-houses, 31,947 libraries attached either to the bishops' residence or to the parishes, 57 societies of ecclesiastical archæology. The four ecclesiastical academies of Petrograd, Moscow, Kieff and Kazan have 170 instructors and 964 students. The Report mentions also fifty-five churches officiated in by the Russian clergy in foreign countries.

NORTH AMERICA

Winning Foreign Students

THE Committee on Friendly Relations Among Foreign Students is the agency through which the Student Department of Y. M. C. A. is seeking to win foreign students for Christ, while they are in America. More than four thousand such students are scattered all over the United States in educational institutions of every kind. The committee, of which Mr. Charles D. Hurrey is the Secretary, seeks to serve the strangers in many practical ways.

Arrangements have been made to meet foreign students at the pier; letters of introduction have been written and practical guidance given regarding college courses, and special effort is made to secure their attendance at summer con-

ferences. The results of the committee's work are very encouraging; for example, two Chinese students in the University of Iowa and one in Lehigh University have recently become Christians, and three Japanese have been received into the Church in one month in their respective communities.

At Harvard, eleven Japanese students have been enrolled with ten Chinese, three Hindus, two Assyrians and several Americans, in voluntary study of comparative religion under the leadership of a vigorous Christian.

Orientals in Christian Work

ORIENTAL Christians who are now in our midst are setting an example to American church members in the extent and earnestness of their missionary activities.

The Christian Chinese of San Francisco are working on Gideon lines. They have supplied the Chinese hotels of the city with the Scriptures. A similar case is reported from Hankow, China, where arrangements have been made with a hotel proprietor to place a New Testament in each of his bedrooms.

The Japanese missionary society of the Pacific coast, the Dendo Dan, is to take up mission work among the Hindus of California. There are very many Sikhs working for Japanese employers on farms and elsewhere.

Home Mission Gifts Last Year

THE sixty-two various American home mission organizations expended in territory outside the United States and Canada the sum of \$594,260.80, and in the country itself they spent last year \$14,014,700.11. The missionaries fully supported number 3,372 and those partly supported were 14,261, with 1,715 native workers.

The following were the expenditures by types of work:

General e	vangelism	 \$887,762.61
American	Indian	 352,852.52

Immigrants	474,006.80 317,335.54
Orientals in America	151,237.09
Other dependent peoples	100,786.73
Alaska	129,158.55
Cuba	151,549.85
Hawaii	41,266.39
Philippines	64,102.42
Porto Rico	179,283.93
For Sunday-schools	224,337.96
Educational institutions	792,912.12
Publication and information	320,193.01
Administration	734,364.56
Specials	783,662.73
Miscellaneous	172,971.83

No very satisfactory comparisons with previous years can be made covering the entire home mission field because the careful compilation of returns is a thing of recent date. The following table of the Laymen's Missionary Movement based on the same fourteen denominations alluded to above is, however, indicative of the general movement.

Total contributions through

The figures reveal an amazing growth in the amount given for missionary work. It is an impressive witness to the present power of the Christ who bade His disciples go and make disciples of all nations.

Self-Denial During Passion Week

THE Methodist Episcopal Church, through a special committee, has issued a "Call to Self-Denial during Passion Week for Christ's Work Around the World." Some of the new world conditions which make such a call necessary are described as follows:

"The deplorable situation we confront in a world where horror follows horror, and carnage and waste of human resources are so wide and so continuous that we are in danger of losing all keenness of sensibility and moral recoil, and even worse, of so blunting compassion that we fail to be moved to the utmost endeavor to heal the hurt of a stricken world.

"The serious crippling of all European missions which leaves it largely to America, with her unimpaired strength, resources and prosperity, to carry on the evangelization of the non-Christian world. For the American Church at such a time as this to fail her Lord is unthinkable. We must with heroic self-denial enter into fellowship with Christ and our suffering brethren of Europe, and go to the relief of the depleted forces of our Lord in all the world."

Laymen's Movement Secretary

RED B. FISHER, the new Associate General Secretary of the Interdenominational Laymen's Missionary Movement, assumed his duties on January 1st. For the past three years Mr. Fisher has been the General Secretary of the Methodist Laymen's Missionary Movement, and it was his enthusiastic leadership which brought to pass the national conventions of Methodist men in Indianapolis, Boston and Columbus. large number of smaller conventions and institutes have been organized and conducted by him. He has also had considerable experience in city work in Boston, and as a missionary in India.

In his new field Mr. Fisher will give special attention to the conference and convention phase of the work.

New York Evangelism

THE tent, shop and open air campaign conducted last summer by the New York Evangelistic Committee produced encouraging results. The superintendent Rev. Arthur J. Smith, reports that 2,477 meetings were conducted in eight languages and in 118 centers. The aggregate attendance was 516,012 between

April 11th and August 23rd. One tent was used by the Churchmen's Association on the ground of the Cathedral of St. John the Divine. Special stereopticon meetings without a tent, in an open lot, were held for Hungarians on East 79th Street, and were very successful. Another series was conducted for negroes on the west side.

Among the results reported from this work are (1) a gang of anarchists disbanded; 32 additions to one church; gamblers, drunkards, thieves and others converted; 200 gospels distributed to Chinese; a Russian student entering the Christian ministry; an Italian department organized in an English church.

The meetings will be conducted again this summer.

Aborigines in Canada

A REPORT issued by the Missionary Society of the Canadian Church states that there are 105,000 Indians and 4,000 Eskimos in Canada. The Christians number 80,000, and of the remainder 10,000 are still pagan, while 20,000 are unclassified and probably still pagan.

Of the Christians about 40,000 are Roman Catholics, 20,000 Anglicans, 13,000 Methodists, and the remainder belong to other bodies.

The Church Missionary Society of England has withdrawn its aid to the work for these aborigines, and the Missionary Society of the Canadian Church is preparing to undertake responsibility for their religious education.

Japanese in the United States

ATEST figures of the Japanese in America, compiled for the Japanese-American Year-Book, report a total of 99,321, of whom 71 per cent. are men, about 15 per cent. women and 14 per cent. children. Nearly all the children were born in America, and are thus entitled to recognition as American citizens. Of the 99,000 Jap-

anese in the United States, only 10,000 are affiliated with Japanese Buddhist organizations. There are 24 Buddhist temples and 25 priests in California, Oregon, Washington, and Utah.

There are 61 Japanese Christian churches in the Pacific Coast states, most of them connected with the Methodist, Congregational, and Presbyterian denominations.

Adding together the somewhat indefinite total claimed as affiliated with Buddhist organizations in America, and the membership of the Japanese Christian churches, we find remaining nearly 86,000 Japanese in the United States without any provision for religious instruction and religious worship. Only 13½ per cent. of the total Japanese population have any connection with religious institutions, Buddhist or Christian. This large body of aliens constitutes a missionary opportunity which American Christians should not be slow to recognize.

LATIN AMERICA

Revolutionists and the Clergy in Mexico

So much has been said about the hostility of the revolutionary party in Mexico to the Roman Church that it is of especial interest to note that there appeared in the Demócrata of January 4th, one of the leading journals published in Mexico City and known as a semi-official organ of the present administration, a significant editorial in which it was set forth that the Revolution does not harbor hatred or vengeance toward any religious body, much less the Roman Catholic Church.

"The Revolution can not enter into any compromise with intriguing clergy or those of an openly reactionary spirit, who proceed as declared enemies of constitutional principles and of national evolution; but for these it has no systematic aggressiveness and will only treat them legally. As to religious beliefs, the revolution, due to its liberal spirit, profoundly respects them, the Catholic

religion prominent among them, being the one most followed in our country. Anything said to the contrary is not the expression of the truth."

Typhus in Mexico

A FEW months ago the relief expedition of the American Red Cross in Mexico, which had been engaged in combating starvation and typhus fever there, was withdrawn because General Carranza said that its services were no longer needed. Now the Red Cross reports that there are 30,000 cases of typhus in Mexico City alone. General Carranza himself is reported as admitting the presence of 19,000 cases.

Statistics of this sort mean more if one can think of the individuals concerned, and the following report from the Presbyterian Church in Mexico City gives the personal touch:

"During the month of November, Dr. Morales buried nine members of his church-four from typhus. Five more are said to be down with the disease. No one really knows the number of cases, but the plague is greater than for many years. One of the teachers in the city came down with typhus the day after presenting her final examinations, and one of Dr. Morales' workers was in his class preparing for a service on Friday, and the next day came down. Dr. Morales' church the past year they have prayed to be kept through war and famine, now they are praying to be delivered from typhus."

Divorce in South America

THE Roman Catholic Church claims that, because of its influence, there is no divorce among the South and Central Americans. The very pertinent, and no doubt accurate antidote to this statement, is made by Bishop Kinsolving, who has long resided in Brazil and is familiar with the social and religious life of all South America. He says: "It is true; there is no divorce, for the simple reason

that there is no need for it; nothing in law or custom or social sentiment forbids any husband from having just as many families as he pleases." Bishop affirms that where a Protestant Church is started, improvement in social ideals soon becomes visible. Romanism itself begins quickly to take on a new "Wherever one of our complexion. churches is planted," says the Bishop, "a new moral atmosphere prevails, and the priest himself begins to live a purer life."

AFRICA

Basutoland and Barotsiland

N October 1914, an appeal was made in Great Britain to contribute to an Emergency Fund to relieve the Paris Evangelical Missionary Society. It has been said that: "The achievement of the Paris Missionary Society in Basutoland is one of the finest in the history of missions, and has contributed largely to the solution of the native problem in South Africa."

By very drastic economies and in consequence of the reduction of the staff and workers by the call to military service, the sum of £5,000 which was raised for the Emergency Fund almost sufficed to meet the needs of these missions for the first year of the war, and by making the most severe retrenchments and cutting down their budget by one-half, the Paris Missionary Society was able, out of such funds as were raised in France during the past year, to keep the work going in the French Colonies.

There is much ground for encouragement in Basutoland, the number of communicants and people under Christian instruction having steadily increas-The excellent harvest gives hope that the native church will be entirely self-supporting, altho there has been much anxiety during the past year in consequence of the drought and lack of work in the mines.

From Barotsiland, where the mission

is still in the pioneering stage, the cheering news has been received that King Lewanika's brother-in-law has recently profest Christianity and given evidence of a changed heart, and seven catechumens have been baptized Sesheke after due preparation.

Islam Active in Egypt

M. GAIRDNER of Cairo reports that in the first part of 1914 there was a systematic attempt on the part of the Mohammedan authorities to crush Christian missions in Egypt. "It was the most threatening Moslem movement we have ever seen. It was supported by the highest in the land and by the official power of El Azhar. was highly organized and stuck at nothing. One of its aims was to organize meetings all over Egypt against Christian missions; another to spread anti-Christian and anti-missionary literature broadcast; a third to seduce all Moslem converts. The latter were approached individually and worked upon by every possible argument and inducement. Christian missions were attacked in the newspapers; boys who attended the Church Missionary Society school at Old Cairo were waylaid in the streets by emissaries of El Azhar who filled their minds with arguments against Christianity and placed tracts in their hands; and the homes of the pupils at the girls' school at Cairo were visited so that their parents might be induced to withdraw them. The missionaries were boycotted; curses were written on their doors and mud was thrown at them in the streets."

Dowieism in Zululand

A STRANGE new sect, called the Nazarethites, has developed in Zululand, under the leadership of one Shembe, who began his career as a Dowieite in Johannesburg. He makes use of all the outward ceremonials, such as public immersion, foot-washing, etc. He and his followers have adopted a distinctive dress, a white robe and turban. He is said to diagnose the sins of his people by feeling the pulse in their legs at his footwashings. After a recent "retreat" among the hills he is said to have returned with a great sheet which came down from heaven. This he throws over a group of people, and when he prays for them their diseases vanish with the removal of the sheet.

A missionary who has visited the community writes as follows. "If native stories are to be believed, this prophet is no longer permitted to touch his feet to the water in crossing a stream, and a heap of cushions is ready for him whenever he would sit down. With his paraphernalia and a judicious liberality in church discipline, he leads captive a goodly number of silly women and of those who find an ardor for baptism by immersion a pleasant substitute for harsh doctrines of total abstinence and stern morality."—Woman's Missionary Record.

Child-Sacrifice in Angola

HOW child life in Africa is sacrificed because of the superstition and ignorance of the parents is pointed out by Mrs. Robert Shields, who writes from the Methodist mission in Angola: "Many a babe is killed by striking it on the bridge of the nose, or drowned in a neighboring stream because the manner of its birth is declared ominous. Twins are seldom allowed to live. By slow starvation one at least is left to die.

Let a child cut its upper teeth first and it is doomed, for, they say, if permitted to live, it will bring ruin and death to the other members of the family. Often a sick child is subjected to the most brutal forms of torture. The parents usually call in a witch-doctor who cuts the little one on the arms, hands, face, legs and feet. We recently counted fifty cuts on a babe

only five months old. This is done, they say, just to let out the evil spirits.

A Letter From Africa

A BRITISH missionary in West Africa writes as follows concerning the situation as the war affects British and German subjects:

"The most painful part of the war out here, to me, is the danger of upsetting cooperation between ourselves and fellow German missionaries. The Basel missionaries, mostly Germans, have been at work in parts of this Colony (Nigeria) since 1828, and have done work which for results and thoroughness is beyond praise. It would compare well with mission work anyhere. Among their men are a number whom I know and esteem well, and I have often been entertained by them when in their districts, and they have stayed with me on passing through mine. One of them, a German pastor, says he is greatly distrest at all that has happened in the war, but, save to myself, will not discuss it, he says, with English people. Some of the Swiss pastors are very pro-German. . .

New Cathedral in Uganda

R EPORTS from Uganda combine evidences of an established church life with pioneer work.

The foundation stone of a new cathedral in the capital of Uganda was laid by King Daudi Chwa in November. The Governor of Uganda, Sir F. Jackson, took part unofficially, and there was a large gathering of people. This cathedral will be the fifth which the Baganda Christians have built on Namirembe ("the hill of peace"). The first was erected in 1890; the second, a great building of forest poles to accommodate 5,000 people, built in 1892, was blown down by a great gale of wind in 1894; the third was at once commenced, and was finished the following year—an enormous structure with walls of reed. In 1901 that showed signs of decay and

was pulled down; and the fourth, a substantial building of brick, was commenced in 1902 and consecrated in 1904. Unfortunately this was struck by lightning in 1910 and burned to the ground. Hence the necessity for this new building, which it is estimated will cost \$150,000.

The Bishop of Uganda has been visiting the frontier posts in his diocese bordering on German East Africa.

The services conducted were on a large scale, and were attended by natives from all parts of the Protectorate. Many are now learning to read the Gospel for themselves. "There is a great work going on at the Front among these raw heathen."

Recent West African News

N EWSPAPER reports from London (February 17th, 1916) tell of the occupation of German Kamerun by the Allied forces. Letters written to the Presbyterian Board from several of the Kamerun stations in November give the following interesting news:

Lolodorf, November 11, 1915.—At the opening of the Girls' School Miss Gocker, Principal, writes: 54 scholars attend the school, 12 of whom are boarding pupils.

From Kamerun, November 15.—Work goes on, but somewhat restricted. In 14 places Mr. Dager has administered communion during the last year, in many even twice. Over 100 evangelists are most of the time in many villages within an area of 70 miles. In the school work there is a shortage of writing books and material and also of the various school books, particularly in the village schools. We have now 21 permanent village schools with an attendance of about 1,500 scholars. In the last vacation there were 15 vacation schools in operation with about 700 scholars. . . . We know that the prayers for us in the homeland are heard of God, for He has most wonderfully kept and led us during these past months of the war.

THE ISLAND WORLD

Union Work in the Philippines

"WE are graduating 12 theological students in the Union Bible Seminary this year," writes President Harry Farmer, from Manila, Philippine Islands. "This is as large a class as we have ever turned out. From north and south they come to us and they will go out to preach the Gospel in seven Some of them speak more dialects. than one native language, and all of course know English. One young man can preach in three native dialects besides Spanish and English. Presbyterians, United Brethren, Baptists, and Disciples of Christ have joined with the Methodists in this Union Theological School. Through our Evangelical Union, made up of all missions; through our Philippine Islands Sundayschool Union, comprising the Sundayschools of all denominations; through our Union Theological Seminary, union dormitories for students, union hospital, and the like, we are striking a high Christian note and forcibly putting the example of Christ before the Filipino people."

Brave Samoan Women

N EW Guinea is not in all respects a paradise, tho it may prove the doorway to Paradise, as the veteran, James Chalmers, and his colleague, the youthful Oliver Tompkins, found when they were slain and eaten by cannibalistic natives 14 years ago. The verdict of the savages who the night before the murder said: "To-morrow, when the big star shall have climbed into the heavens the white man and his friends shall die," included the faithful Nagari and fearless mission boys in its foredoom. A few weeks later an old Raratongan, with tears streaming down his cheeks while he wrote, thus pleaded: "Hear my wish. It is a great wish. The remainder of my strength I would spend in the place where Tamate

(Chalmers) and Mr. Tompkins were killed. In that village I would live. In that place where they killed them, Jesus Christ's name and his work I would teach to the people, that they may become Jesus' children. My wish is just this. You know it. I have spoken."

The Chronicle of the London Missionary Society states that to-day the young women of Samoa consider that they are fulfilling a high calling in going to New Guinea as the wives of Samoan pastors sent thither. The enthusiasm with which they approach their labors among the wild Papuans may be judged from the fact that many of them who have been left widows prefer to remain alone at their work in New Guinea rather than to go home. When these young women arrive in their field, they tackle the language energetically, and many become better linguists than their They take an equal share in the work of the mission; they teach in schools; they preach as eloquently as their husbands, when they are unavoidably absent on Sundays; in visiting the sick at out-stations, giving them help, or comforting the dying, they are most successful in leading their thoughts to the Savior. The blood of martyrs is thus the inspiration of Samoan Christian womanhood.—S. S. Times.

Jubilee in Formosa

THE Park Road Baptist Church at Bromley, Kent, has among its worshipers Dr. Maxwell who was privileged to be the pioneer of missions in Formosa in 1865. Thirty years ago Dr. and Mrs. Maxwell left the island for reasons of health, but the seed they had planted has become a great tree, and there are 4,000 adult members in the Formosan Church. Most of these 4,000 have never seen the face of their first missionaries, but at their Jubilee celebration in November last they held them in grateful remembrance. Six thousand members and adherents sent them a

beautiful Chinese scroll, and other tokens of love, including a small gold medal. Dr. Maxwell's younger son is in charge of the hospital at Tainau, Formosa.

MISCELLANEOUS

Scriptures Lost at Sea

THE cargo of the Japanese liner, Ysaka Maru, which was torpedoed and sunk in the Mediterranean, included 21.-000 volumes belonging to the British and Foreign Bible Society. These books were being sent from London-some to Shanghai, for China; some to Port Said. for Egypt and Abyssinia; while 170 reams of printing paper were consigned to the Society's agency at Colombo for the purpose of printing Gospels in Singhalese. The editions of the Scriptures included the following languages: English, French, German, Hebrew, Greek, Hindi, Urdu, Tamil, and Tigré. cases also contained sets of maps specially printed to accompany the Old Testament in Tagalog (Philippine Islands) and 3,000 English Testaments, on India paper, sent as a gift from the Society's Auxiliary at Sydney to soldiers of the New South Wales contingents in Egypt. The total cost of these consignments was about £470.

Mr. Eddy's Adventures

THE experience of many missionaries in these times of danger on land and sea are indicated in the adventurous homeward voyage of Mr. Sherwood Eddy, who has recently returned to America after his very successful conferences and evangelistic meetings. In five Y. M. C. A. conventions they had an average attendance of 8,000 in each, or a total of over 40,000. At one place, miles from a railway, the audience rose to over 17,000.

Of the adventurous voyage home, he writes: "At Aden we found a battle in progress outside the city. As we came through the Suez Canal it was lined with British troops, where they are concentrating nearly half a million men to meet

the proposed attack from the German and Turkish forces. At Port Said we took on a big gun for defense, astern. The gunner was one of forty-three survivors from the torpedoed Hauk. man opposite me at the table had, during the year, been in two ships that were torpedoed and in one wreck. the submarines had just sunk our sister ship, the Persia, in seven minutes without warning, by the captain's order we had to have life preservers ready night and day. We left the usual course, skirting the coast of Africa and zigzagged every day to escape the submarines. By night we steamed full speed ahead in the absolute darkness with no light showing, running the risk of collision, in order to escape the submarines. . . .

"I sailed from England on the Philadelphia, as a neutral American vessel, in order to save my family from anxiety. The first night we ran into a sailing vessel, and sank her, losing half our boats, our mast and one propeller. Strangely enough this collision occurred at the point where I was shipwrecked at Holyhead twenty years ago when the Cunard Cephalonia went down. then put back to Liverpool and I started again on the White Star Adriatic, skirting the coast of Ireland. We had a convoy, but received a wireless communication that a submarine was in our neighborhood. The surface of the water was covered with oil which they had thrown out to dim the periscope of the submarine. Next morning we learned that they had caught the submarine instead of her catching us. After ten days of storm and head winds, we finally landed safe and well in New York."

OBITUARY

Dr. Thompson and Mr. MacNair of Japan

STRONG recruits will be needed to fill the places of two of the missionaries of the Presbyterian Board in

Japan, who have died within the last few months, Rev. David Thompson, D.D., and Rev. Theodore MacNair. The former was the first ordained missionary to be sent by the Board to Japan, and his fifty-two years of service covered the whole history of modern Japan.

His modesty and simplicity, his love of the people, his pure devotion, his patient enduringness, his prayerfulness, his integrity, all the fine qualities of his elevated Christian character, made him a man trusted and beloved.

Perhaps the greatest service which Mr. McNair rendered to the Church in Japan was in connection with its hymnology. Chiefly through his activity and ability and patience, almost all the churches in Japan are united in the use of an admirable hymnal.

R. P. Gorbold of Japan

R^{EV.} R. P. GORBOLD, who died recently in Japan, had the true missionary spirit. Refused appointment by the Presbyterian Board for health reasons, he went out to Japan as a teacher in the government schools, and so commended himself to the missionaries on the field that in spite of his heart weakness, he was appointed a missionary by the Board and returned to Japan in 1905. His fellow workers feel that in the ten years of his missionary work he had rendered a full life-time service. He was a light that burned and shone. With courage and faith that were absolutely dauntless; with unresting energy and enterprise; with a notable faculty of communicating to others his own zeal and enthusiasm; with deep love of the Japanese people and confidence and trust in the Japanese ministers and evangelists, who worked with him, Mr. Gorbold planned and single-handed was carrying out in the city of Kyoto, a most complete and courageous scheme of city evangelization.



Mary Bird in Persia. By Clara C. Rice. Illustrated, 8vo. 200 pp. 3s. 6d. Church Missionary Society, London, 1916.

A fellow missionary has here drawn an inspiring picture of Miss Mary Bird, a pioneer missionary, physician and teacher to the Moslems of Persia (1891 to 1914). The story includes not only an account of the life of a noble, self-sacrificing and efficient missionary, but gives, briefly, much helpful information concerning ancient and modern Persia and Persian customs, and a final chapter on the present opportunity.

Miss Bird's experiences were varied, some amusing, others pathetic. She visited the princess in her garden and the poor woman in her hovel. On her visiting list were Turkish, Jewish, Arab, and Bahai ladies. Even the men treated her with respect and children were greatly drawn to "Khanum Maryam" the friend of Persia.

Mrs. Rice sees in the present opportunity ground for hope in the openmindedness of the Persians. They desire modern education, womanhood is coming toward emancipation, there is a more receptive attitude toward Christianity and in spite of the recent persecutions the native church is growing stronger.

Sketches From Formosa. By Wm. Campbell, F.R.G.S. Illustrated, 8vo. 394 pp. 6s. net. Marshall Brothers, London, 1915. Dr. Campbell, a missionary of the Presbyterian Church of England for forty-four years and the author of Missionary Success in Formosa, writes delightful sketches of life in an unfamiliar spot. His narrative is by far the best recent missionary book on Formosa and includes humorous experi-

ences, narrow escapes, adventurous journeys, hard work and inspiring harvests.

Dr. Campbell speaks highly of the Japanese as colonizers, and their administration of Formosa. The progress in the last fifteen years has been very marked and it is expected that before long Formosa will be as modern as Japan.

The Mikado—Institution and Person. By Wm. Elliot Griffis, D.D. 8vo, 346 pp. \$1.50 net. Princeton University Press, 1915.

Dr. Griffis, one of the foremost authorities on things Japanese, has written with the enthusiasm of a lover of His life in Japan made him familiar with the feudal customs and with modern achievements and he recognizes both the glories and the defects of the civilization and institutions of the Mikado's empire. The secret of Japan's power he believes to be Mikadoism or the loyalty of the people to their ideal of the incarnation of Japanese history, religion and power. With the Mikado as a text, Dr. Griffis has given us an exceedingly illuminating account of the history, customs, convictions and progress of Japan. The glimpses of the life and character of Mutsuhito, the late Emperor, show him to have been a man of strength, The Mikado energy, and versatility. furnishes a key to many of the mysteries of Japanese characteristics.

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

The Sunday-school that omits missions from its program neglects the foremost

teaching of the Bible and misses the inspiration of Christian progress. Sunday-school teachers should be trained to understand the Christian missionary program and to take a vital interest in This little volume furnishes an excellent text-book and should be included in every training course. The bibliograph is valuable as are the questions for discussion.

A Round Dozen. By Catherine I. Davidson. Illustrated, 12mo. 158 pp. 1s. 6d. Marshall Brothers, London, 1915.

These are stories of children in India from one to twelve years old-each chapter devoted to a child of given age. They are captivating stories for children and well fitted to awaken and foster sympathy of children in white for their brothers and sisters in brown.

PAMPHLETS

The Foreign Missions Handbook of the United Presbyterian Church of North America is remarkable for its 28 pages of illuminating pict res and charts. The text is likewise good reading—not a dry report-and tells of great facts and events in Egypt, the Sudan, and India. The incidents and other data offer excellent material for missionary addresses.

The Perpetual Prayer Calendar published by Oliphants (Edinburgh and London). has a message from Scripture or from some noted Christian teacher and definite topics for prayer for every day in the year. It is adapted to all Christians and

to any year.

"But Now Saith the Lord" is a missionary anthem by T. Tertius Noble, organist of St. Thomas' Church, New York City, brought out by the Educational Department of the Board of Missions of the Protestant Episcopal Church. It is a splendid piece of work, and appropriate for any season, but conspicuously for Epiphany and Lent. The prices are ten cents a copy; eight cents in quantities of twelve or more.

Almanac of Missions, 1916. 48 pp. Issued by the American Board of Commission-

ers for Foreign Missions.

Israel, Past, Present and Future. 93 pp. Chicago Hebrew Mission, Chicago, 1915. Israel: Past, Present and Future is a report of the valuable addresses delivered at the conference on behalf of Israel in Chicago last November under the auspices of the Chicago Hebrew Mission. are worthy of study and throw much light on the Bible and on history.

The War Journal of a Missionary in Persia is a thrilling account of the terrible scenes and experiences last year This journal shows around Urumia, suffering, but it also reveals heroism; it describes fiendish brutality, but also tells of Christlike sacrifice. The reading of this narrative leads us to weep for the Syrians, to despise, pity, and pray for Turks and Kurds, and to admire and honor the heroic missionaries of Christ. 5 cents. Presbyterian Foreign Mission Board, 156 Fifth Avenue, New York, 1915.

The Septuagenary of the Presbyterian Mission Press, Shanghai, tells the story of a most useful branch of mission-ary work in China. The Press employs 216 Chinese and has issued thousands of

Bibles, tracts, books and papers.

The Second Missionary Venture, is an address, delivered at Oberlin College, in which Rev. Warren H. Wilson describes how he became interested in missions and was led into religious social service at home. "The Second Venture" emphasizes the less stern and more pleasant duties.

NEW BOOKS

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, 1915.
Missionary Crusaders. Stories of the Dauntless Courage and Remarkable Adventures Which Missionaries Have Had Whilst Carrying Out Their Duties in Many Parts of the World. By Claud Field, M.A. Illustrated, 12mo. 221 pp. Fleming H. Revell Co., New York, 1915.

Campaigning For Christ in Japan. By Rev. S. H. Wainright, M.D., D.D. 12mo. 170 pp. 75 cents. Publishing House M.

170 pp. 75 cents. Publishing House M. E. Church, South, Nashville, Tenn., 1915.

A Short History of Japan. By Ernest Wilson Clement. Illustrated, 12mo. 190 pp. \$1.00, net. University of Chicago

Press, Chicago, 1915.

Modern Movements Among Moslems.
By Samuel Graham Wilson, D.D. 305 pp.
12mo. \$1.50, net. Fleming H. Revell Co.,
New York, 1915.

Fifty Years of Association Work Among Young Women, 1866-1916. A History of Young Women's Christian Associations in the United States of America. By Elizabeth Wilson. 8vo. 402 pp. \$1.35, net. National Board Y. W. C. A., New York, 1915.

The Union of Christian Forces in America. By Robert A. Ashworth, 12mo, 266 pp. 75 cents, net. American Sunday School Union, Philadelphia, 1915.

Confucianism And Its Rivals. By Herbert A. Giles. \$2.25, net. Charles Scribner's Sons, New York, 1915.



FUEL FOR AISSIONARY FIRES



- 1. In the recent evangelistic campaign in Japan the cooperation and unity among Christians of all denominations has imprest the Japanese as especially noteworthy. (See page 341.)
- 2. Afghanistan is a great Moslem land from which Christians are excluded. It may be evangelized most probably through the Kafirs, an Aryan and non-Moslem race. (See page 329.)
- 3. The Konds, an ignorant and superstitious hill tribe in South India, have legends of their own of a world flood, and of the origin of different languages. (See page 367.)
- 4. "Hallelujah Kim," as a noted Japanese evangelist is called, is having remarkable success in evangelizing his fellow countrymen. He is also called the Japanese Moody and the "Billy" Sunday of Japan. (See page 335.)
- 5. The lack of transportation facilities has hitherto greatly hindered the evangelization of Turkey. The roads and railways which have now been built for war needs may yet become highways for the Gospel. (See page 322.)
- 6. Many Moslems are not worshipers of one eternal God. In Malayasia, for example, Mohammedanism is overlaid with superstitions concerning animistic deities, Hindu gods, and Persian and Arab demons. (See page 347.)
- 7. The decision of a company of fishermen to keep a "thank-offering jug" on their summer holiday led in unexpected ways to a total contribution to foreign missions of \$268.25. (See page 375.)
- 8. The province of Yucatan, Mexico, has a progressive, who has instituted reforms in connection with liquor drinking and public education. (See page 385.)
- 9. Native Christians in many parts of India are being aroused, as never before, to their responsibility for the evangelization of the entire country. The South India United Church has definitely undertaken a three years' campaign. (See page 390.)
- 10. Last year the baptisms in the Church of Christ in Japan, an organization composed of seventy-two self-supporting churches, equaled 10 per cent. of the total membership. (See page 341.)
- 11. A Chinese general, sent with his troops to dispose of the bad characters in a district in Szechuan province, visited the mission schools and addrest the pupils, using his own pocket Testament. (See page 394.)
- 12. Permission was freely given, in a Mohammedan school in Cairo, for the distribution to all the pupils of an Arabic "Boys' Life of David Livingstone," prepared under the auspices of the World's Sunday-school Association. (See page 395.)



KIMURA SAN

The Japanese evangelist who has been compared to "Billy" Sunday because of his popular methods and the large results of his work. The remarkably interesting facts of his conversion, entrance into Christian work, contact with D. L. Moody and Rev. William A. Sunday, are told on pages 335-339.

THE

MISSIONARY REVIEW



OF THE WORLD



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THE PLIGHT OF TURKEY

CTARVATION, conquest, revolution all threaten the government and people responsible for the illtreatment of the Armenians. "With the Russians victorious in Armenia, with defeat attending the Egyptian campaign, with impending union of Russian and British forces in Mesopotamia, with her German ally rendering small aid, and with internal dissensions weakening her counsels and policies," says the Missionary Herald, "the Ottoman Empire seems to be tottering to a fall." Rumors are persistent that Turkey is seeking to make peace with Russia, tho there is no intimation that the Czar will break the agreement between the Allies that they will not conclude a separate peace. It has happened many times before that Turkey seemed on the eve of disintegration. It may be that she will find a way out from her

present crisis. But it looks as if she were fast approaching collapse.

The missionary enterprise in Turkey is not, however, approaching collapse; with hundreds of thousands of dollars invested and many missionaries still at their posts and God on His throne, we believe that the best days for Turkey are to come.

In the midst of the crisis Ambassador Morgenthau has been a faithful protector of nine nationalities, besides all the American interests. His diplomatic career has been conspicuously successful and satisfactory to the governments and their representatives.

Mr. Morgenthau, who has recently returned to America on furlough, has spoken highly of the character, courage, ability, and work of the missionaries in Turkey and the institutions they have established. He is equally optimistic with reference 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.

the future of the work, declaring that greater results are to be expected in the future than have been experienced in the past.

At a serious diplomatic conference with the Turkish leaders upon the subject of the cruel treatment of Armenians, Mr. Morgenthau was confronted with the question, "Why do you, a Hebrew, so strenuously interest yourself in the protection of Christians?" Mr. Morgenthau replied: "It is true I am a Hebrew, but the United States is 97 per cent. Christian and 3 per cent. Hebrew, and I represent that country. Therefore, in my official capacity I am 97 per cent. Christian and 3 per cent. Hebrew."

There have been persistent rumors that Mr. Morgenthau will not return to Turkey, but at the present crisis his resignation would be little short of calamitous. His work in Turkey is highly praised by the missionaries.

MISSIONS IN CAPTURED CITIES

RUSSIA has recently captured several cities in Asia Minor where the American Board has established schools, hospitals, and colleges. Erzroom, Trebizond, Erzingan, Sivas, Van, Bitlis, Diabekir are cities or districts in which missionaries of the American Board have worked among non-Mohammedan peoples for nearly a hundred years.

In Erzroom, the fortified city which the Russians took by assault, two Americans, Rev. Robert S. Stapleton and Dr. Ida M. Stapleton, were working. Mr. Stapleton remained in the city, while Dr. Stapleton, his wife, had probably gone with her sick refugees to Erzingan, an out-station of the Board. The hos-

pital in Erzroom was started by Mrs. Stapleton. There is also a girls' high and boarding school, whose grounds adjoin those of the Persian consulate, and a large boys' school in the heart of the city.

In Trebizond, Dr. and Mrs. L. S. Crawford and the American consul (Mr. Helzer) have been probably the only Americans in the city. The school teachers were in Europe on vacation when the war broke out, and have not been allowed to return.

In Bitlis are a boys' high and boarding school and a seminary for girls, known as the Mount Holyoke Last fall, Rev. George P. Knapp, principal of the Academy, was forcibly removed under Turkish guard, and taken to Diabekir, where death was immediately nounced. The stories of his passing are very contradictory. Mr. Knapp's removal left Miss Myrtle Shane and Miss Grisell McLaren alone in charge of the station and of the many women and girls who fled to the mission for protection. At length, their charges were driven away, their supplies ran low, and they were not permitted to send any messages out of the city. Then the American Ambassador sent a government kavass to Bitlis, and, under his escort, the two ladies went to Harput, there joining a larger station.

The story of the siege and evacuation of Van is well known, and the kindness of the Russians in taking the Americans, several of whom were dangerously ill, or exhausted, across the mountains with the Russian hospital corps.

Sivas, another important point in the Russian itinerary, has, ordinarily, about 30,000 inhabitants, and is the capital of a vilayet having, in times of peace, a population of some 996,000. Here the American Board has a hospital and large graded schools and a teachers' college. It was to Sivas that Miss Charlotte Willard followed a group of 40 Armenian girls deported from Marsovan Mission school and by the use of eloquence and money—especially money—brought them back to Marsovan.

HIGHWAYS FOR MISSIONS

WHILE the missionary problem in almost every field has been greatly simplified by the introduction of railways, telegraphs, telephones, posts, and other modern facilities for transportation and communication, the missionary in the Turkish Empire has plodded on a half-century behind the times. Abdul Hamid finally adopted the telegraph when he found he could use and control it; but he forbade telephones and to this day there is no public telephone service in Jerusalem and many other Turkish cities. ways were admitted piecemeal.

When the war broke out, however, Turkey discovered that she was handicapped. She had no system of railways, and but few roads over which artillery could be transported. Thousands of men unfit for the army were compelled to build roads linking up cities. Thousands more, under German engineers, hastened to complete the missing links in the Constantinople-Bagdad railway. Miss Gummoe in charge of the mission station in Beersheba, rode to Hebron on a donkey over a rough trail when her station was closed in October, 1914. Five months later, visiting

the station under special permit, she was conveyed in a carriage over a fine military road. In November a railway was opened from Jerusalem to Beersheba, continuing the line which had been completed from Afuleh Junction on the plains of Esdraelon. This in turn connects with the Hejaz Railway at Deraa in the Hauran, and thence to Damascus. At Reyak on the Damascus-Beyrout line, change is made to the standard gauge road which passes Aleppo and connects at the Euphrates with the Constantinople-Bagdad line which the Germans were building before the war. It is stated that the great tunnel at the Cicilian Gates, west of Tarsus, is now open and that the Turks are rushing forces and munitions by almost unbroken steam roads far into the desert on the Egyptian border. From the Hejaz line, connecting Damascus with Medina, a spur is said to be driven into the Sinai peninsula past the Gulf of Akiba.

Isaiah's vision of a highway from Egypt to Assyria through Palestine for religious and commercial purposes is being realized for purposes of war. When the war of the kings comes to an end and the campaign of the King of kings has right of way, these highways of war will become highways of the Gospel. The Lord is evidently preparing the way in these Moslem lands for more speedy evangelization.

COUNTER REVOLUTIONS IN CHINA

No sooner had President Yuan Shih Kai signified his purpose to become Emperor of China, than the mutterings of revolutions in many parts of the country persuaded him

to announce his determination to refuse the crown, and maintain the republic (March 22d). In Mongolia, in the north, in Yunnan and Szchuan in the west, and in Canton in the south, the revolutionists have been especially active.

Evidently China's troubles are not at an end. It is to be hoped that the great republic will learn from unhappy Mexico to choose some other way than unending revolutions to effect reforms, select its rulers, and determine its governmental policies.

The progress of Christianity in China is necessarily affected by the instability of the government and the unrest of the people. This very unrest, however, is a sign of the desire for something better, a hope for reform, a search for the remedy for political, social, and individual evils. The crowds that attend Y. M. C. A. and other meetings, the multitudes that listen to the missionary message and buy Christian literature do not prove that China is turning to Christ, but these things do show clearly that China is groping for the light, is feeling the need of power, and is ready to listen to the claims of Jesus Christ as the Savior of China.

TWENTY-FIVE YEARS IN HONAN

THE Canadian Presbyterian Church entered the province of Honan in 1888, in response to a call for help in time of flood. Two years later a regular mission was established there but the capital city, Kaifeng, was not opened to the Gospel until after the Boxer uprising in 1900. When Mr. Goforth arrived with money for famine relief in 1888, the people of Kaifeng would not receive him and sent him

back with his money to Hankow. Twenty years ago Dr. MacGillivray was not even allowed to pass through the city. Violent attacks were made on Christianity in books printed by the gentry. Later the blocks used in printing these attacks were publicly burned by order of the government.

To-day a great change is noticeable in this anti-foreign and anti-Christian city and province as a result of medical work and other demonstrations of Christian love. Recently Dr. MacGillivray was invited to Kaifengfu, and found many external changes, such as electric lights, modern police, large schools, and missionary institutions. The city officials welcomed him at a dinner in one of the public buildings and the Chinese students and gentry attended the evangelistic meetings in a body. Other cities of Honan show a similar transformation and readiness to welcome missionaries to government schools, and even permit the holding of evangelistic meetings in temples and public buildings. The students of all the modern schools in China are especially accessible to Christian influences. China is moving onward and the missionaries believe that no change of government or recrudescence of Confucianism will stop its progress.

FIFTY YEARS' PROGRESS IN NIAS

O N account of the war the Rheinish Missionary Society was unable to celebrate its fiftieth anniversary of work in Nias with much enthusiasm. Missionary Denniger, as the first messenger of the Gospel, entered Gunning Sitoli, on the north shore of Nias, September 27, 1865. The work at Nias passed through

severe tests of patience and many sacrifices, but after nine years of labor the missionary was able to baptize in the first station twentyfive people. After twenty-five years work there were three stations and about eight hundred converts. To-day there are thirteen main and one hundred and eighteen out-stations, and the field is worked by sixteen missionaries and two or three unmarried ladies. The success of the work is very encouraging, for out of 130,000 inhabitants over 17,795 are members of the church. In one year 2,049 heathen were baptized; and there are 8,210 catechumen in training for baptism. The number of inquirers is the highest in places where the power of heathendom seems to be least broken, and the whole island seems to be open to the Gospel. The most gratifying reason for the progress of the Gospel lies in the cooperation of the native Christians, when the work of the spreading of the Gospel was laid before the native church during the year results were immediately forthcoming. The elders went out into the heathen villages and surrounding territories to give the Gospel to their heathen countrymen, and the number of inquirers grew in all stations. As another result, seven of the elders offered themselves for training as evangelists.

MISSIONARIES RETURNING TO WEST AFRICA

LETTERS recently received from Elat, West Africa, report that since the occupation of this German Kamerun country by the forces of the Allies in January, the way has been opened for the American Presbyterian missionaries to return to

their field. Six men and six women, therefore, sailed from New York on April 8th, on the way to West Africa.

Letters from Elat (dated January 24, 1916) give a full account of the occupation of that station by the Al-The German governlied forces. ment had requisitioned the mission industrial plant for an ammunition factory, and the American missionaries and their belongings were sent to Metet and nearby villages outside thé war zone. From Makalat, as headquarters, Mr. Dagar, one of the missionaries, continued to superintend the work. He writes: "I went on Tuesday to Nko'o Etye', eleven miles from Elat, on a road free from any military activity, and we had a good communion service, which was attended by 2,359 people, and at which I baptized 71 people." Other plans were interrupted by the military activity of Allied forces. The missionary work, while hampered and restricted, has never been even temporarily abandoned.

When the French entered Ebolowo'o on January 19th, the missionaries were necessarily in a trying situation. While the advance of the Allies was anticipated, and the Germans were withdrawing in haste, the rapidity of the drive made the last few days a hasty flight.

Two days before Ebolowo'o was taken, at the request of the German government, the missionaries took over thirty-one sick people, which number was about doubled in the next two days. The missionaries received, by their request, several hundred war prisoners as refugees. These increased in number, so that there were fully one thousand refugees under their care. The prisoners

were mostly women and children, and old, or incapacitated younger, men. They had been taken from places near the war zone, lest they aid the Allies with supplies of food, or because they had given such aid. The return of peace will be a great blessing to the natives.

COOPERATION IN PORTO RICO

FOLLOWING the Latin-America Missionary Congress in Panama a regional conference was held in Porto Rico (March 16th to 20th). This conference adopted some important measures looking to the further extension and efficiency of Christian work on the island.

- I. That "The Evangelical Union of Porto Rico" be formed, composed of the evangelical denominations embraced in the Federation of Churches in Porto Rico and such other bodies as adhere to the Scriptures as the Word of God, to the scriptural doctrine of the Trinity, manifest the spirit of Christ, and seek to apply His principles to their lives and to society, so far as these bodies may desire to enter the Union.
- 2. That a Central Conference Committee of the Union be formed to consider the problems common to all the evangelical bodies, seek to unify and coordinate their forces in common endeavor, and plan together for the complete Christianization of the island and the eventual projection of its life to other regions.
- 3. That general conventions of the Union be held at such intervals of years as the Central Conference Committee shall deem wise.
- 4. That the Central Conference Committee of the Evangelical Union

organize sub-committees composed of members of the Central Conference Committee and such other persons as that committee may coopt; that among these sub-committees be the following: The Central Committee on Christian Education; The Central Committee on Christian Literature; The Central Evangelistic Committee; The Central Missions Committee.

The conference also exprest its belief that the time has come for a readjustment of forces at work in the island, and to this end proposed an island-wide survey of the religious, social, and economic conditions from the point of view of the responsibility of evangelical agencies.

The interchange of church-members among various denominations was also urged, and a prompt enlistment of all evangelical Christians in the work and fellowship of the churches of their community, so that the essential unity of all believers may be magnified in service and Christian brotherhood.

It was recommended that the claims of the students of the University of Porto Rico be presented to the International Committee of the Y. M. C. A. and the National Board of the Y. W. C. A., with the earnest request that they undertake the task of meeting the social and religious needs of the students, furnish dormitories, and minister in other ways to their wellbeing.

The need for aggressive evangelism was especially emphasized, and, in view of the strong, convincing appeal, secured only by united action, the committee was requested to organize and direct an evangelizing team to give at least three months of 1916-1917 to a united campaign.



COMING EVENTS



May

Apr. 30th to May 2d—United Brethren Missionary Conf., Bowling Green, O. 1st—The 100th anniversary of the birth of Fidelia Fiske, 1816. 2d to 5th—Hebrew Christian Alliance Conference, Philadelphia, Pa. 7th—Universal Bible Sunday. 8th—The 100th anniversary of founding of the American Bible Society, 1816. 12th to 16th—Inter'l Conv. Young Men's Christian Assoc., Cleveland, O. 14th—The 25th anniversary of the death of Bishop Valpey French, 1891.

17th to 22d—Southern Baptist Convention, Asheville, N. C. 17th to 24th—Northern Baptist Convention, Minneapolis, Minn.

21st—The 25th anniversary of the death of James Gilmour, 1891.

2d—The 15th anniversary of the death of George L. Mackay, 1901. 2d to 5th—Inter-Church Conf. on Christian Cooperation, Atlantic City, N. J. 4th to 10th-Woman's Summer School of Foreign Miss., Oklahoma City, Okla. 6th to 16th—Woman's Summer School of Foreign Missions, Blue Ridge, N. C. 7th to 14th-Conf. of missionaries of Pres. Ch. in U. S., New York, N. Y. 14th to 20th—Woman's Summer School of Foreign Miss. Minnesota, St. Paul. 23d to 30th—Woman's Summer School of Missions, Winona Lake, Ind. 23d to July 3d-Woman's Summer School of For. Miss., Silver Bay, N. Y. 14th to July 25th—Summer Term, Bible Teacher's Training School, New York. 26th to 30th—Convention Anti-Saloon League in America, Indianapolis, Ind. 26th to July 6th—Missionary Education Movement Conf., Blue Ridge, N. C. 29th-The 120th anniversary of the birth of John Williams, 1796. 30th to July 9th—Missionary Education Movement Conf., Asilomar, Cal.

4th—The 35th anniversary of the opening of the Tuskegee Institute, 1881. 5th—The 60th anniversary of the birth of Ion Keith-Falconer, 1856. 7th to 14th—Woman's Summer School of Home Missions, Boulder, Colo. 7th to 16th—Missionary Education Movement Conference, Silver Bay, N. Y. 9th—The 210th anniversary of landing of Ziegenbalg and Plutschau in India. 10th to 17th—Reformed Church Missionary Conference, Vermillion, O. 14th to 21st-Woman's Summer School of Foreign Missions, Northfield Mass. 14th to 28th—Missionary Education Movement Conference, Estes Park, Colo. 15th to 24th-Woman's Summer School of Foreign Missions, Princeton, N. J. 16th—The 80th anniversary of the birth of John E. Clough, 1836. 17th to 22d—Woman's Summer School of Home Missions, Mt. Hermon, Cal. 17th to 24th—Reformed Church Missionary Conference, Pen Mar, Pa. 17th to 24th—Reformed Church Missionary Conference, Ridgeview, Pa. 20th—The 75th anniversary of the founding of Lovedale Institute, So. Africa. 21st to 28th-Woman's Summer School of Home Missions, Northfield, Mass.

MAP ILLUSTRATING RUSSIAN ADVANCE IN ASIA

By permission of Captain Lyon, author of "Afghanistan, the Buffer State"

AFGHANISTAN IS THE MOUNTAINOUS BUFFER STATE BETWEEN RUSSIAN TURKESTAN AND BALUCHISTAN;
BETWEEN PERSIA AND BRITISH INDIA



A GROUP OF AFRIDIS TRAVELING IN AFGHANISTAN

A Land Closed to Christians

HOW LONG MUST AFGHANISTAN REMAIN CLOSED?

BY DR. M. K. S. HOLST, MARDAN, N. W. FRONTIER PROVINCE, INDIA



FGHANISTAN is one of the few lands, still entirely unoccupied by messengers of Christ. It has been recognized by Great Britain, more

especially in recent years, as a great independent "Buffer State" sandwiched in between her Indian possessions and the Asiatic dominions of Russia.

Afghanistan has a territory almost twice as large as the British Isles and is administered by a ruler, called "Ameer." The country consists of a square, mountainous, irregular plateau, about 220,000 square miles in area, at altitudes from 3,000 to 5,000 feet above the sea-level. It is intersected by ridges of great height and valleys of varying breadth, thus rendering the greater part of the

country valueless for agricultural purposes. It also is very difficult to traverse and almost impossible to govern satisfactorily. The climate, as may be gaged from its physical characteristics, is variable, with extremes of heat and cold. Many of its valleys are as uninhabitable in the hot season—when the deadly simoon is prevalent, as are the mountainous districts during the winter months, when they are like the arctic regions. The population outside of the few towns is consequently largely nomadic.

Who Are the Afghans?

The people of Afghanistan number only about five million souls. They are not all Afghans, as one might suppose, for the term was erroneously applied by foreigners to denote the territory over which the Durani Chief holds sway. In that territory the Afghans are neither the most ancient nor the wealthiest inhabitants, but, owing to the common use of the term by Persian and Indian authorities, the Ameer now styles himself King of Afghanistan.

The original Iranian stock of the country is to be found in the Tajiks, who are closely allied to the Persians in language and habits, and who are hence known as Parsiwans. These are found in Western Afghanistan, principally in the District of Herat. The true Afghans, as distinguished from the affiliated Afghans, are those of the Durani tribes who call themselves Bini-Israel and claim descent from the ten lost tribes, who were carried away from Canaan into captivity by Bukhtunasar (Nebuchadnezar). The Durani betrays distinct traces of Hebraic origin, not only in his traditions and family nomenclature but even in his facial characteristics.

The Duranis are the most numerous of the Afghan tribes and are the most warlike and fanatical of all the tribes, and have retained the chief power by their prowess, religious enthusiasm and control of the best arms and ammunition. They inhabit southern Afghanistan, particularly the district of Zamindawar, and were originally known as Abdali, the term Durani dating only from the days of Ahmed Shah. The tribe has three main divisions to one of which the Barakzai, or present Royal house, founded by Dost Mahomad, belongs.

Another important tribe is that of the Ghilzais, who are the traders of the community. They are powerful and, without their support, no Ameer could long retain the Throne of Kabul.

The tribes occupying the central mountainous zone are of Mongol origin, relics of the invasion of Jhengiz Khan. These Hazaras, as they are termed, have always maintained a degree of independence which is a source of annoyance to the Afghan Ameers, who find it difficult to penetrate into their mountain fastnesses. They are a sturdy, wiry race and make excellent workmen and soldiers, many of them being employed in the Indian army.

Another section of the population which, until nearly decimated by the armies of the Ameer a few years ago, always retained its independence, occupies Kafiristan between the Kabul and Chitral rivers. These tribes are remnants of divers kinds, speaking many dialects, and having absolutely nothing in common with the Afghans or Ghilzais and little to do with each other. They are of Aryan stock and have never, as a people, embraced the Mussulman faith. Hence their name "Kafir" which signifies "infidel."

Where Women Are Sold

The position of women varies among the Afghans. It is true that girls are sold, but a father of a good family, in the Yusufrae District, where the writer works, does not sell a daughter to the highest bidder. He is proud of his social position and wishes his daughter to marry into a family of similar standing and above all into the Durani tribe to which he belongs. Intermarriage between two families goes on for indefinite periods. The writer knows a family where a Khan married his first cousin. His

two sons married their mother's sister's two daughters, and a daughter married the mother's sister's son. The Khan's wife died and he married his niece, the first wife's brother's daughter. Another Khan who had an educated daughter able to read and write four languages married her to a cousin unable to read, because it was difficult to find another husband of equal rank and proper age and because the father promised her when she and the cousin both were infants.

Some of the Khans or Chiefs have several wives, some only one. the latter case her position is very much higher in the home. Mardan District is quite "in the jungle." Few women are able to read and most are given in marriage at the age of sixteen to twenty. They do not keep pace with the Panjab in India, where girls are being highly educated, yet they too have a will of their own and among the higher classes some of them absolutely refuse to marry, but remain in their father's or eldest brother's house as companion to the lady of the house. The women of the working class are in purdah, but not very strict. They cost about Rs3-400 (\$100 to \$130) and their chief duty is to see that their husband's food is well cooked and to bear children. If childless, another wife is taken and the first becomes the drudge of the family.

The Key to India

Afghanistan is divided into five provinces or districts, each of which is ruled by a Governor, to whom the various tribal chiefs and jirgahdars are responsible. These governors are appointed by the Ameer and are

removable by his sovereign will. The whole system of Government is feudal, and only the iron hand of the Ameers, ruthlessly employed, has kept in proper subjection the hetero-



TWO PATHANS OF AFGHANISTAN

geneous elements composing the state.

(1) North of the mountain belt and between it and the northern frontier, is the province of Afghan Turkestan. (2) Northeast of the Turkestan province is that of Badakshan, the ancient Bactria, long coveted by Russia and added to Afghanistan by Dost Mahomad in 1859. The three remaining provinces are named from their principal towns Herat, Kabul. and Kandahar.

Herat used to be called the "key to India," but of recent years its importance to Great Britain has diminished owing to her improved position in Baluchistan. Kandahar, the southern province, is of most importance to Great Britain. Maxwell Gordon considered the city of the same name the best place for beginning missionary work.

Kabul, the capital and the seat of its sovereign and supreme government, is about 100 miles north of Ghazni. It is on a plain over 7,000 feet high, and is a dirty, unsanitary city, surrounded by high mountains with the gorges of the Kabul river leading into fertile valleys beyond.

The Picturesque Ameer

Since 1883 the reigning Ameer has received from the Indian Government a subsidy, which was originally twelve lacs of rupees annually, but was increased to eighteen lacs in 1893 (about \$600,000). This subsidy was, according to the words of Lord Ripon, granted to him as "an aid toward meeting the difficulties in the management of his State."

The late Ameer Abdur Rahman, who finally cemented his friendship with Great Britain, "because Russia's goal lay beyond Afghanistan, whereas the British would only enter the country in case of the necessity of self preservation," is said to have likened his kingdom to a large lake and himself to a swan swimming on its surface. On one bank of the lake there lay, watching and waiting, an old tigress (the British Government in India), on the other was assembled a pack of greedy wolves (Russia). When the swan approached too near one bank, the tigress clawed out some of his feathers, and when he went to the opposite bank the wolves tried to tear him to pieces. He resolved therefore to keep secure from both foes by remaining in the middle

of the lake. For Afghanistan's safety as an independent state Great Britain has made herself responsible and in return, the Ameer has undertaken certain obligations. Habib Mullah Khan succeeded to the Afghan throne in 1901, and a special mission to Kabul under Sir Louis Dane in 1904 was cordially received.

As a Missionary Field

If the strategic importance of Afghanistan politically is beyond dispute, then also it must be of great importance as a missionary center. Rightly did the pioneer missionary of the Church Missionary Society to the Punjab say when the Quetta Mission was founded: "We want to utilize these people to bear the flag of Christ throughout Central Asia, to set up the banner which Christ himself has given to be displayed because of truth."

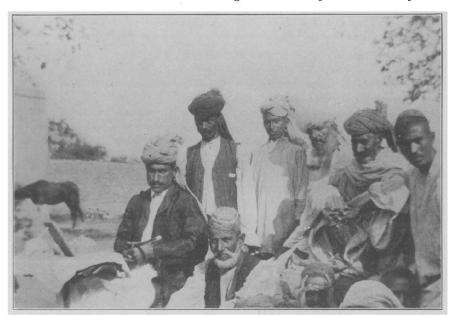
Claude Field writes in his recent book:²

"For over fifty years a Christian mission has been established at Peshawar, on the border of Afghanistan, but not one step across the frontier has been possible. The nearest approach to it was the establishment of a medical dispensary at Lundi Kotal, in the Khyber Pass, in charge of a native Christian, but this has since been abandoned. In 1832, Joseph Wolff, the Jewish missionary, passed through Peshawar on his way from Cabul and Bokhara, and held discussions with the mullahs in all three cities. In 1840, during the British occupation of Cabul, some religiousminded officers made a collection of 600 rupees and sent it to Bishop Wilson, of Calcutta, toward the es-

¹ Church Missionary Review, December, 1908. ² "With the Afghans."

tablishment of a mission for the Afghans. But the English authorities at Cabul nipped the proceedings in the bud. That there was a certain readiness to hear among the people is evidenced by the fact that an officer's munshi (native teacher) borrowed his Testament. This was read

the Brahmin in his temple sound his 'sunkh' and gong; the Muezzin on his lofty minaret fill the air with the 'Azan' (call to prayer), and the Civil Government which protects them both will take upon itself the duty of protecting the Christian missionary who goes forth to preach the Gospel."



MOHAMMEDAN VILLAGERS OF AFGHANISTAN

by a mullah to his followers in a mosque, who requested to hear it again. A parcel of 200 Pushtu Testaments which had been sent to Cabul by the Calcutta Bible Society was returned by the authorities.

In 1853, Colonel Mackenson, the Commissioner of Peshawar, declined to allow any missionaries to come there. Shortly after he was assassinated by a Pathan, and Colonel Edwardes, his successor, gave the mission a cordial welcome, presiding himself at the opening meeting. In his speech on that occasion he said: "In this crowded city we may hear

Pfander a Pathfinder

"The first missionaries at Peshawar were Dr. Pfander, a noted Arabic and Persian scholar, whose controversial works are still widely read among Mohammedans, and the Rev. Robert Clark, a Cambridge wrangler. Mr. Clark mentions that on one occasion when walking a few hundred yards outside the limit of cantonments, he met Sir John Lawrence and Sir Herbert Edwardes driving in a carriage, who ordered him to enter, and rebuked him severely for his carelessness. Now, fifty years later, the missionary can ititnerate at will

all over the Peshawar district. The first Moslem convert was Haji Yahya Bakir, who had undertaken the pilgrimage to Mecca and Medina. the latter place he was convinced by a remarkable dream of the superiority of Christianity to Mohammed-He had heard of Dr. Pfander at Agra, and finally found him at Peshawar. A few days after his baptism he was found lying senseless and covered with wounds at the bottom of the mission compound. A determined attempt had been made to assassinate him, but he escaped with the loss of two fingers.

"Many who have begun inquiring into the truth of Christianity at Peshawar have gone elsewhere for baptism. But a native clergyman, the first Pathan to be ordained, was for more than twenty years a faithful convert. On his baptism his affianced bride was taken from him and given to his brother, a grievous insult to a high-spirited Pathan. Once converted, the Afghans make good missionaries, being accustomed to roam long distances, and also to bear extremes of heat and cold. . . . Already one Afghan convert from Bannu has done good work at Bahrein on the Persian Gulf."

The Mohammedan does not look upon the world with the same eyes, nor does he expect the same things as to his future life, as one whose very existence has been permeated by the Christian faith. If then, there is such a difference between the very fundamentals of the Christian and the Mohammedan mind, where is the standing ground from which to work the lever of conversion?

Theoretically the answer may be difficult, but practically it is not. Men

have been converted; this one fact outweighs all theories and calculations to the contrary. The most satisfying consideration is that conversion is not man's work; the missionary is sent simply to preach the gospel-and no nation, even from a mere moral and political point of view, need the Gospel more than the Afghans. There is nothing morally controlling in their religion, which assumes the most dictatorial tone and imposes a most strict code of ceremonials and forms, while its moral standards are regarded as coming from a human source, and hence not binding. They are consequently not simply vicious but they plunge into the very depths of vice. The Afghan penetrates into abominable refinements of vice, and searches into hidden recesses of lust, cruelty, revenge, hatred, from which even the lowest men in Christian lands would instinctively shrink.

While the Gospel of Jesus Christ alone affords a force sufficiently powerful to lift the Afghan out of the pit, these abominations present a huge obstacle to the entrance of a holy faith. Among other causes of opposition to the Gospel, are an extreme suspicion of the missionary's ultimate design; an apparently unconquerable prejudice against ways, customs and habits of Europeans; an inveterate habit of hairsplitting discussion among the educated; and stolid reference to their religious guides among the unlearned. There is also an unreasoning bigotry and fanaticism, which, at the present, characterizes the Afghans, perhaps, more than any other Mohammedan nation.

(To be concluded.)

Hallelujah Kim of Japan

AN ACCOUNT OF THE JAPANESE "BILLY SUNDAY"

BY MRS. DELAVAN L. PIERSON



UT your whole intellect into the preparation, your whole heart into the presentation, your whole life into the illustration of your Bible

lesson and your work will be a success. Such was the advice of a prominent Sunday-school worker to a teacher-training class.

Japan is now in the midst of a three-year evangelistic campaign in which the leading Christians of all denominations have been putting into practise these three important rules. The details of preparation have been planned with prayerful thought; the gospel message is being delivered from overflowing hearts, and unselfish, devoted men and women are daily illustrating the truths in a way that the people can not ignore.

The personnel of the leaders in this campaign which has for its "Christ for the citizens of Japan—the citizens of Japan for Christ," includes missionaries, native pastors, college professors, evangelists, business men, medical men, and school teachers.

One Japanese Evangelist, Seimatsu Kimura by name, who, because of his revolutionary evangelistic methods, had to be fathered by a loving Barnabas before the inner circle would receive him, has given the most complete and satisfactory proof of his anointing. The history of his life, gathered from his personal friends, shows such steadiness of purpose, and such a high type of honesty,

such keenness for hard work, and such a zeal for souls that we can not wonder at these latest chapters of victory.

Twenty-five years ago Seimatsu Kimura lived as a boy in the Niigata Prefecture, with an intemperate father, a mother, and two brothers. He was forced to leave home because of his open confession of faith in the Lord Jesus Christ. personality of President Masayoshi Oshikawa, of the North Japan College, in Sendai, attracted the lad, and he entered its Industrial Home to work for an education. He earned his way delivering milk and newspapers, and acting as janitor.

Kimura's zeal for Christ found an outlet in a Sunday-school for poor children to which he devoted twofifths of his entire monthly allowance of twenty-five cents, and all his spare hours. The children loved him. and among the first fruits of his labors were two young girls who are now the Christian wives of ministers in Hawaii and California.

The curriculum for Kimura was Mathematics was his great "hill difficulty"; but for two years he worked faithfully, and then, at the age of nineteen, he set out for Amer-He was poor in this world's goods but was rich in determination to live out the ideals of Christian manhood he had learned at Sendai. He wished to be worthy of the confidence of President Oshikawa and his pastor the Rev. Shimanuki, his two exalted heroes.

"I came to America," he says, "not primarily to make money nor to get an education, but to learn how to win souls for Christ."

His first shelter in his new country was a Salvation Army home in San Francisco, and within four hours of his arrival he attended a street meeting and brought one soul to Christ. He counted this as God's pledge of greater things, and he continued for five years a faithful worker among his own countrymen on the west coast of America.

Then came an opportunity which Kimura had long coveted. Mr. Moody, the prince of evangelists, visited California, and Kimura, with a persistency that reminds one of the Syro-Phoenician woman, followed the great man, and would not be refused an audience, pleading that he had come across the sea to learn how to win souls, and he must not be shut out.

When Mr. Moody was boarding his train to meet further engagements, Kimura was at his side carrying his bag, determined to go with him. The evangelist talked with the young man of his ambitions, and sought to test his firmness of purpose. Kimura heard of the Moody Bible Institute in Chicago, and immediately he decided to take a two-years' course there.

"How much money have you?" asked Mr. Moody.

"Thirty-five cents," replied Kimura.
"Well!" ejaculated Mr. Moody,
"how do you expect to study two
years on thirty-five cents?"

"Philippians 4:19," quickly replied the young man. Pleased to the core, Mr. Moody at once began to plan to help "supply all his need." Kimura worked through the summer under the direction of Bishop Harris at San José, California, and then a grateful church of his own countrymen paid his way to Chicago and added a sum besides. At the Institute he found a scholarship awaiting him, and finished his two years in June, 1901. He left Chicago peniless but baptized with the Holy Spirit and with fire and with a greater desire than ever to work for God.

In St. Louis he conducted a meeting in the city jail, and after a short talk on the wonderful offer of salvation, which had been made and never taken back, he asked for those who would accept the Savior to rise. Seventy-five arose. He thought they had not understood, so he made it still plainer that only those who wanted to take Christ for full pardon of their sins should stand. The same number rose again, and showed such earnestness that the jailer allowed an extra hour for personal conversation, and many of those poor men went to their cells rejoicing in salvation.

Kimura's goal was Japan but as yet he had no money for the journey. One night in St. Louis he was on the program with speakers from China and South America. When his turn came, the time had already been exhausted, so that he simply introduced himself and his calling, with the words:

"My name is Kimura. I'm from Japan and I want to go back to win my countrymen for Christ. I've no board standing back of me—only God Almighty. Pray for me."

After the meeting one of God's stewards slipt into his hand sufficient money to cover his expenses home.



H. S. KIMURA WITH HIS WIFE AND TWO DAUGHTERS

Two other donors added to this amount, and he started for Japan. On reaching San Francisco, a debt contracted by his father confronted him, and he unhesitatingly used four-fifths of his money to settle it, and took steerage passage for himself with the remainder. This filial act opened the hearts of his parents to receive his message, and they were very soon won for Christ.

He began evangelistic work in Japan first when the deep and real awakening of 1901 was in progress, and led five hundred prisoners of the Obihiri jail in Hokkaido to Christ. Then for six years he visited the stations and out-stations of the Presbyterian and Reformed missions, and did all he could to strengthen the hands of the missionaries and Japanese pastors.

Kimura felt greatly the need of a good wife, who could have that close fellowship with him in the Gospel which is at once a rest and a stimulant. So he went to the God of Philippians 4:19 with this need, and it was supplied in a wonderful way. Mrs. Kimura is one with her husband in all his work, a woman of prayer and faith, and a woman with a clear, ringing testimony for God.

With his hands thus newly strengthened, Kimura asked to take charge of a run-down church in Kyoto, with a membership of thirty-five. Under his ministry in six years it became the most flourishing church in the ancient capital.

But wider evangelistic service drew him forth and once more he started for America. For three months en route he waited at Honolulu, redeeming the time with a "mission" that netted over a thousand souls for Christ and produced two self-supporting churches.



Built by Kimura, after increasing congregation from 40 to 300

The reports of "Billy" Sunday's work made him determine to come to America and study his methods and message, so that he might gain all he could for his own country. As a learner and helper he followed Mr. Sunday from city to city. Kimura never became a mere imitator of Mr. Sunday, but he has almost unconsciously adopted many minor mannerisms of the famous evangelist, and has deliberately adopted his plan of campaign. He works first with backsliders, and then with unbelievers. He speaks in the language of the common people, but his words never wound his hearers by vulgarity. "Hallelujah Kim," as he was nicknamed at the Moody Bible Institute, not only shakes hands with those who "hit the trail." but always holds an intimate after-meeting with them.

The Japanese are of "subdued demeanor and introspective temperament," and the conservative churchleaders of the campaign of Japan had grave doubts as to whether the breezy western methods of evangelism would win out with the Japanese. One week was the limit of time for protracted meetings, and the short words of the literary class were considered the correct language of the orator. But "Hallelujah Kim" filled the tent at every meeting for two weeks and booked engagements almost as far ahead as the American evangelist whom he so much admires. "Cool, cynical, intellectual Japan" responded, and the whole church rejoices in these revivals.

The following account of some of the converts is reported in their own words by Mr. Willard Price, who recently returned from Japan:

Trail Hitters of Tokyo

"In your sermon you talked about a young man who strayed into sin and you urged him to come home like the prodigal son. You told his experiences of sin. I know you meant me because I had exactly those experiences, but how you heard about me I don't know. Anyway I have come home."

"You saved me from this," says another young man, drawing a short ugly sword from the concealment of his clothing and flinging it on the ground. "I intended to use that to-night if necessary. A robber must be well armed. My business, making and selling wooden shoes, has all been destroyed. Shrewd men have driven me into failure, and I am left with nothing in the world but the clothes on my body. They robbed me of my business, so I decided to rob them to-night. First I went to my sister's house to say good-by to her because I had made up my mind that if my first robbery was successful I would stay a robber and never go back among my friends. I told my sister I was going away business. When I left her I started for Hibiya Park, where I meant to stay until midnight. Then the people I wished to rob would be well asleep. On my way to the park I came to your tent and stept in just to while away the time. You seemed to be talking straight at me, as if you knew all about the crime I was planning. You made me see how foolish I was. To-morrow I am going to start life all over again. This time I believe I'll succeed because I have help."

He strides out of the tent, leaving behind him the murderous steel shaft glinting in the dust. "I have been sent here every night to keep order," says a Japanese policeman. "At first I thought you were a fool and I laughed at you. But tonight I couldn't hang back any longer. It's my duty to be outside this minute handling the crowd, but I want to declare myself a Christian."

"All the children will buy my beans because there will be a new tone in my voice," says a vendor of baked peas and beans.

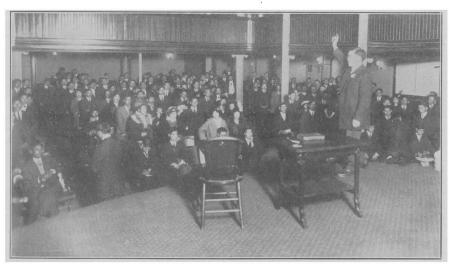
The prodigal son got work at an honest job, the almost robber buoyantly reconstructed his fortunes and devoted all his spare time to Christian service, the policeman showed his interest by purchasing New Testaments which were distributed gratis to converts, while the little vendor painted with his own hands and erected on the roof of his cart two big signs advertising the meetings, and then wheeled the cart all over Tokyo, singing as he went, and sold more baked peas and beans than he had ever sold before in his life!"

The new Christians who come out

for Christ in Kimura's meetings are good for something. He brings about a real contact between the lost and the seeking Savior.

An American friend in whose home Mr. Kimura was a frequent guest says of him, "The secret of his power is found in his faithful prayer life. It is a great joy to study the Word and to pray with him. It is all so personal and so real to him, and he lets his heart overflow with praise so often. At one time, while with us, a friend found him sitting in a room alone, with an expression of the greatest happiness on his face. 'What are you doing here alone, Kimura?' she asked. 'I am just sitting still and letting God love me,' was the reply."

Rev. D. B. Schneder, a missionary friend who has watched the young Japanese evangelist from the beginning, calls him "a man of great power in prayer—of magnetic eloquence in the pulpit, of untiring energy, and a man with an intense, ever-present passion for saving men."



ONE OF KIMURA'S MEETINGS FOR JAPANESE IN A CHURCH BUILDING

The World Challenge to América

THE CHALLENGE OF FOUR GREAT OPPORTUNITIES

BY THE REV. W. F. OLDHAM, D.D., NEW YORK

Secretary of the Board of Foreign Missions of the Methodist Episcopal Church

I. The Challenge of Latin America

1. Mexico is distraught. One missionary can do more for peace than 10,000 troops of soldiers.

One Protestant Church in Mexico City has from 500 to 800 attendance.

Mexico can not have peace until the principles of the Bible are the concerted program of the land.

2. The Panama Canal is uniting North and South America.

In South America the University professors need religious and moral strengthening.

The Monroe Doctrine obligates the United States to brotherliness.

The signs are clear that South America is waking up religiously.

When the heart is touched, South Americans will have self-supporting Protestant churches.

II. The Challenge of the Moslem World

Against the Moslem motto, "By the Sword Conquer," we have the Christian motto, "By God's Word Conquer."

The miracle of to-day is how a few American missionaries have stood in the midst of the holy war in Turkey and Persia. It is a proof that the Christian message has deeply affected Mohammedans.

More Moslems have been baptized in the past ten years than in any previous one hundred years.

Now there is to be a Protestant Christian University in Cairo.

III. The Challenge of Eastern Asia

Japan is the leader of Eastern Asia. It should become the Christian leader. In the present evangelistic campaign one of the first converts gave 100,000 yen (\$50,000) to help the work.

A Christian woman of a noble house is speaking in the campaign and is electrifying audiences.

In Korea (Chosen) there are bigger Christian congregations than ever. In this generation the land may become Christian.

China is still stirring and is seeking the way to become united and strong, without militarism. God is the answer to this problem.

IV. The Challenge of India

Henry Martyn said that it was as difficult to convert a high-caste Hindu as to raise the dead. To-day there are many high-caste men becoming Christians.

The men of low-caste India are awakening as they learn of the loving Father in heaven. Thirty-seven thousand have been baptized in one year, and 150,000 are asking for baptism, but there is no one to teach them.

The masses in India are beginning to believe that they have been religiously betrayed, and are bursting the bonds of superstition and turning to Christ.

These four challenges—the challenges of God—are calling American Christians to proclaim Christ as the only solution of the world's problems and the only satisfaction for human needs.

The Work of Christ in Japan

OBSERVATIONS DURING A RECENT VISIT

BY ROBERT E. SPEER. NEW YORK Secretary of the Presbyterian Board of Foreign Missions

The United Evangelistic Campaign



HERE has always been steady emphasis upon evangelistic duty churches in the Japan, and from time time there have to

been notable special evangelistic ef-Effective use has been made of the opportunities offered by expositions. The Taikyo Dendo was fruitful evangelistic campaign marking the beginning of the twentieth century and now the churches throughout the country are carrying forward a three years' united campaign. The staff of workers has not been large enough to make a simultaneous campaign possible, and meetings. accordingly, have been conducted in different sections of the country on a consecutive plan. There has been no difficulty in securing attentive and responsive audiences representing any level of society which is sought.

We attended a number of meetings in connection with this campaign in churches, tents and public halls. Almost invariably they were crowded, the attention was rapt, the people were willing to sit and listen for hours, and when expressions were called for, the response would be surprizing. newspaper reports were full and sympathetic. Great numbers have exprest a purpose to follow Christ and larger numbers have manifested a willingness to study the Gospel.

There seem to be no limitations upon this work except those which spring from the fewness of the qualified workers, or from the inactivity or lukewarmness of those Christians who are not awake to their duty and the exceptional opportunities of the present time. campaign is now half over unless, as probably ought to be done, it should be made continuous.

The Japanese leaders all speak of the great gain which has come from the cooperation of the different denominations. Mr. Imai, one of the effective preachers in the campaign, formerly a Buddhist priest, contrasts the unity of the Christians with "the chasms between the sects of Buddhism and of Shinto, neither of which could possibly carry on such a campaign."

"Men of the most different views," says Mr. Uemura, "have been delighted to find that after all they believed so many great truths in common, and that there was such joy in getting together."

ever in Japan Church should develop," said Mr. Miyagawa, "historians will trace it to a natural, unpremeditated outgrowth of this campaign."

Many churches have gained in membership and the Church of Christ in Japan rejoiced last year in the largest number of baptisms that it has ever had-equaling 10 per cent. of the total membership of the church.

The Japanese leaders speak earnestly of three great needs which the campaign thus far has clearly revealed.

- I. The first is the need of a more distinct utterance of the definite evangelical note. It is significant to have this emphasized especially by Mr. Miyagawa, whose little book, "Christ and His Mission," has called forth some criticism. Mr. Miyagawa has publicly declared that "There must be a far more vigorous, incisive presentation of the meaning of the cross and salvation in Christ." To this end, also, it is felt that there is urgent need of the raising up of men with the gift of direct evangelistic persuasion.
- 2. A second need mentioned is the lack of intensive personal work. Of this Mr. Uemura says, significantly, "the big demonstrations and mass meetings have by no means been They are especially approwasted. priate during the first year, but now we must bear down upon personal evangelism and the thorough nurture of seekers. In this we must seek the aid of the missionaries more than in the past. Doubtless it is the fault of us Japanese leaders that the missionaries have not been sufficiently prominent as speakers and workers. I earnestly hope that missionaries will not only be given an opportunity but will press forward without being asked."

"The campaign," says Bishop Hiraiwa, of the Methodist church, "has shown that our pastors have to be trained to train. They do not yet know how to nurse into healthy life and to guide on to maturity the inquirers who come to them. As a result in the majority of local church-

es not more than one-tenth of the persons whose signed cards were handed to the pastors have come into church membership." With this same thought in mind Mr. Uemura urges that "first and last what is needed is a larger number of strong men especially in the ministry. Even in cities the churches are often poorly manned and it is still worse in the country. We need to raise the standard of ministerial candidates and get more men in our seminaries with the physique and force and ability of the picked men in the government colleges. Theological students should be more carefully selected and not over urged to enter. They should be put through a physical examination and not spoiled by scholarship aid. Let us pray for men, for the harvest is waiting."

3. This need of prayer is emphasized by the Japanese leaders as the third great need. "There is one deep conviction which the last few months have brought," says Mr. Miyagawa, "Man's wisdom can not open hearts nor save souls. Only as we bow before the heavenly Father and pray for spiritual power to convince the audience and comfort the inquirers can hearts be won to Christ. Whatever results have been achieved have come from prevailing prayer."

Two aspects of the campaign are emphasized by the missionaries in addition to these points of which the Japanese leaders speak. One of these is the activity of the laymen. Dr. Fulton says, "The lay element in the church has brought to the front both men and women. The call upon them as speakers has given them a new sense of responsibility,"

"and the healthful criticism which has been received in some cases for failing to utter a clear and positive gospel will not be lost upon them." In the second place the campaign has helped to reveal the growing realization of the country that the old religious forces are inadequate to meet the needs of the nation or of human life. At a banquet of prominent men entertained at the Imperial hotel in Tokyo by the evangelistic committee, Count Okuma, whose kinship with Christian ideals is perhaps overestimated, in reviewing the half century of modern Christian work in Japan "not only acknowledged the large contribution made to the betterment of society, but frankly stated his own convictions that no practical solution of many pressing problems was in sight apart from Christianity."

In his comments on the campaign the Rev. Harper H. Coates of Tokyo states "the monotheistic trend hitherto kept in the background of Japanese thought is gradually finding expression among thinkers of light and leading and can not fail in time to land men in the Christian Church. Even Abbot Kosui, the recent head of the Hangwanji sect of Buddhism, has said in a statement widely quoted among the people, Buddhism Japan as well as in India and China is doomed to ultimate destruction for it is out of touch with life." In the midst of a growing popular sentiment of which these are expressions the Christian churches of Japan can not feel too strongly the evangelistic call.

The Need of New Missionaries

Conditions such as these support the appeal which the missions in Japan have been making for many

years for reenforcements. It is not necessary to recapitulate the general argument which the mission body in Japan has urged upon the churches at home, emphasizing the strategic importance of evangelizing Japan for the sake of Japan's influence in Asia, the destitution of the great village populations, the growth of huge cities like Tokyo and Osaka with the needs and problems which religion has to face in such communities in the West, the accessibility and dominating influence of the student class, the need of human souls and the need of the soul of a nation for what Christianity alone can do for their guidance and their inspiration. the work in Japan were a stationary or declining work it might be well to let the missions dwindle away, but this is so far from being the case that it is fair to say we have no other field where the needs and the opportunities alike are more compelling.

Some of the Boards have been quite ready to send out new missionaries to Japan, but the difficulty has been to find men. The minds of candidates have been turned toward other fields. Some of the reasons for this have doubtless been the reaction from the enthusiasms and unfulfilled hopes of the early missionary advocates from Japan, the feeling that the Church in Japan was strong and able to take care of its own work, the idea that Japan itself was now pretty well evangelized, or, at any rate, had the main benefits of western civilization (an idea of increasing strength where the spiritual aspects of Christianity are overshadowed by the social and philanthropic, and where the missionary motive is humanitarian rather than

evangelical), the fear on the part of humble-minded men that they were not qualified to meet the situation in Japan, the supposition that the Japanese themselves did not want more missionaries, the greater attraction of other fields, etc.

As the result of an inquiry made by a committee of the Presbyterian and Reformed missions it appears that most of the missionaries who have gone to Japan in recent years have done so in response to the effort and influence of the mission boards and not because of their initial preference for that field. There is need of careful and continuous work on the part both of the Boards and of the missionaries coming home on furlough from Japan in the selection and calling out of the reinforcements which Japan must have. There is need for men of as great promise of ability and power as can be found. There is room, also, for men who do not think of themselves and of whom others do not think as commanding leaders, but who are willing to learn a hard language, to live lives of love, and to preach Christ to men.

One of our most faithful missionaries wrote in a farewell note as we were leaving, "We want earnest men and women (I don't see the need of a long list of qualifications), for this country work. An earnest man will be heard, and will secure new earnest men. I am thinking and praying and looking for this man, a man who believes the Gospel and wants to tell it to his people. This is 99 per cent. of the qualification.

More than ever I believe this. There is room in the mission fields for every gift of mind and character, but the supreme need is for men

and women who know how to love and to work, whose hearts are empty of pride, and who will lay out their lives, without advertisement or melodrama, upon the life of the people, realizing that every other specialization is trifling in comparison with the elemental application of the Gospel to the family life of the people.

New Educational Problems

Japan is now greatly interested in proposals of educational reform which are being prest by a large body of educational progressives against the opposition of the older men in the Imperial Univer-The reform measures prosities. posed, would (it is hoped) open the graduate courses of the Imperial Universities to the graduates of any professional school. This work a great change for the mission schools, which are not allowed to send on their higher school students at present into the Imperial University, and which for this and other reasons find great difficulty in maintaining any higher schools at all. The whole body of reform proposals is still under discussion, but it is generally believed that in some form they will be adopted and if they are the problem of Christian education will be greatly changed.

For many years there has been discussion of the need of a Christian University in Japan. The argument for such a university and the outline of a plan and constitution therefor and a statement of the history of the cooperative effort among the missions in Japan to secure such an institution are all set forth in the pamphlet entitled "Proposed plan for a Christian University in Japan," issued by

the Christian University Promoting Committee.... Under the new educational proposals the colleges Daigakkos) will take the place of the Higher School and of the lower work of the Imperial University, and the question has arisen whether the missions might not unite in a cooperative college instead of attempting to build up separate colleges. It is quite clear this will not be possible, since at least four denominations feel that they should develop their own separate colleges. Japanese The churches are unwilling to merge their educational efforts of this grade, so that the only general union in educational work that is possible will have to be in work above the college grade of a purely professional or post-graduate character. If the professional and graduate courses of the Imperial Universities are to be open now to graduates of Christian Daigakko, then a good part of the old argument for a Christian University is taken away.

Parallel with the movement for a Christian University there has been a corresponding movement for the establishment of a Women's Union Thus far this Christian College. movement has been able to secure on its promoting committee appointed representatives from only three denominations, Baptist, Methodist and Presbyterian, the latter including in Japan both the Presbyterian and the Reformed churches. The proposal is to unite the higher departments of such schools as are willing to join. This would not produce one women's Christian college in Japan, as there are two other denominations whose purpose is to establish their own women's colleges, but it would bring

to the proposed college resources and support which would probably enable it, better than any single denominational institution, to meet the needs of the Christian Church and the nation for the higher education of women under Christian ideals.

The Church of Christ in Japan

IV. The story of the founding and development of this church, is told in Dr. Imbrie's little book, "The Church of Christ in Japan." It is one of the most remarkable Christian churches which have as yet been developed. It has nine presbyteries, seventy-two with self-supporting Indeed it recognizes no church organization as having the full status of a church until it is selfsupporting. In addition to the selfsupporting churches it has 124 other congregations, with 51 additional, which are connected with the affiliated foreign missions, and which will in time pass over wholly to the Church of Christ. It has now a membership of over 25,000, a body of 160 pastors and 161 evangelists and licentiates, 302 elders and 109 deaconesses. Of its 463 trustees 58 are women and 1,166 Sunday-school teachers teach the 16.078 Sundayschool scholars. The total value of the Church's property is Yen 615,000 (\$307,500). Its contributions in 1914 were Yen 112,000, and over Yen 4,300 were given to its Board of Missions, whose total contributions from all sources, churches and individuals for 1913 were over Yen 11,000.

Two meetings which we attended in Tokyo gave us a clearer idea of the character and influence of the Church of Christ. One of these was the meeting of its Women's Missionary Society held in the beautiful home of one of the leading physicians of Tokyo, whose wife was president of the society. There were present women of many social relationships from a viscountess down. It was just such a group of strong, capable, Christian women as might be met in one of our women's missionary boards at home.

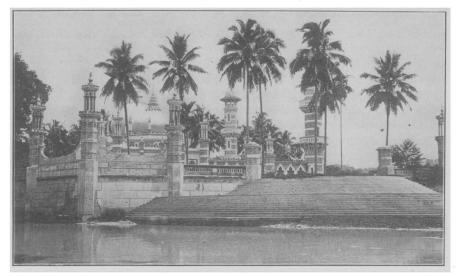
The other gathering was luncheon given in honor of our deputation, and the deputation of the Dutch Reformed Board, at which there were present about sixty men and women of the church. were three members of Parliament, three generals in the army, three eminent lawyers and three of the good doctors of the city. There was a daughter of Prince Iwakura who led out from Japan the embassy which came back with the purposes and ideas which have made the new Japan. There was the executive secretary of the Red Cross Society, and there were many of the men who stand at the head of the thought and life of the Christian forces of the Empire. It filled one with gratitude and with confidence to see such a group of Christian men and women and to think of the church which they represented. These men understand the problems with which Christianity has to deal in the national life of Japan and in the modern world. No inrush of ideas or forces hostile to evangelical truth can surprize them. The Church of Christ is a body with which we can rejoice to cooperate in the evangelization of Japan and the Christianization of its influence in Asia.

Some Problems

The church has many grave problems to face both within and without, such as the laxity of Sabbath observance, the loss of church-membership through the migratory habits of the Japanese, the provision of an adequate number of strong men for the ministry, and the unification of their training, the promotion of Christian unity where denominational distinctions appear to be fixing themselves somewhat after the fashion of the sects of Buddhism but without anything like their divisiveness and conflict.

Outwardly, one of the most important problems is the strengthening of friendly relationships with the churches in Korea and China. If the Christians of these countries can not come together in love and trust what hope is there of the establishment of any inter-relations of real friendship?

The Christian girls' schools in Japan are doing a great deal to promote unity of feeling by the way in which the Japanese girls in these schools are treating the many Korean girls. who are studying with them. the Chinese and Korean young men New measures need hold apart. Tokyo be devised to make to a place where racial ings are intensified as at present, but a center of brotherhood. some way should be found also for closer acquaintance and relationship between the Church of Christ and our Presbyterian churches in Korea and in Northern China. There is a chance here for large-minded and constructive Christian service which will prove to be a national service on the part of the Church of Christ.



A MOHAMMEDAN MOSQUE AT KUALA LUMPUR, FEDERATED MALAY STATES

Ideas of Mohammedan Malays

BY CHARLES E. G. TISDALL, SINGAPORE, STRAITS SETTLEMENT
Agent of the British and Foreign Bible Society



ANY Europeans and Americans who have never been in the East base their ideas of Mohammedanism upon the Koran. Others who

come to the East for business purposes sometimes base their opinion of Islam merely on what they see of a few outward forms and ceremonies, such as praying in public, fasting during Ramazan, and abstinence from intoxicants. Such foreigners often form most erroneous opinions of Islam, and are apt to credit the religion and its adherents with virtues they do not possess.

The travelers are apt to overlook entirely the social conditions prevailing when the Koran was written and the development that the creed has since undergone. Thus they ignore the real Islam as practised to-day, and

base their ideas on an ideal Mohammedanism which is unknown to the East. The foreign merchants often remain altogether ignorant of what is actually believed by the Mohammedans around them or of what is preached in the mosques.

Mohammedanism in Malaysia was introduced from Southern India, and consequently the Malays are Sunnis, but Persian influence was so great that Shiah "heresies" are intermingled.

Thus the Malays pay great respect both to Ali and his sons, Hassan and Hussein, in the observance of Muharram, while in religious law they are Shafeites. The average Malay is not aware of the existence of rival Moslem sects nor of the divergence of his creed from orthodox Sunni beliefs.

Not only is there mixture of Shiah and Sunni doctrines among the Malays, but these are on top of and

mingled with older Hindu and Indonesian beliefs and superstitions. Unlike the Christian missionary, who requires a convert not only to give up his belief in idols and tutelary spirits, but also to give up all bad habits and live a moral life before baptism, the Mohammedan missionary attaches so little importance to the spiritual conversion of his proselytes that all he requires is a confession of the faith, "There is no God but God and Mohammed is the Prophet of God." This is usually made without any knowledge of Koranic law or any attempt to obey Mohammed's injunctions. The converts are at once admitted to the proud position of partakers in the world-wide brotherhood Islam. Not only so but the idolatrous shrines of their old Hindu and Indonesian divinities are also accepted as tombs of Moslem saints, where the new converts may still indulge in the worship of the old divinities, under other designations.

The Malays are extremely lax in their observance of the Five Ritual Prayers which Koranic law imperatively ordains that every Moslem shall repeat. On the whole the annual fast during Ramazan is loyally observed throughout Malaya; and more pilgrims go from here to Mecca (in proportion to the population) than from India, Persia, or Turkey. Such observances as the rites of circumcision for men and incision for women are also strictly observed.

It will, therefore, be seen that the Malays observe the outward forms and ceremonies of Islam, while they neglect the inward and spiritual almost altogether. In fact the teaching of the Koran and Mohammedan jurists is far above the moral, spiri-

tual, and intellectual level of the average modern Malay.

While the Malay, like all other Moslems, professes to believe in the One God and considers the Christian doctrine of the Trinity and the sonship of Christ blasphemy, he permits this great central doctrine of Islam to be buried under a mass of superstitions connected with the animistic beliefs of his forefathers regarding the attributes of the Indonesian gods, of the Hindu divinities, and of the demons of the Persians and Arabs.

Wilkinson well says: "The average Malay may be said to look upon God as upon a great King or Governor, mighty, of course, and just, but too remote a power to trouble himself about a villager's petty affairs: whereas the spirits of the district are comparable to the local police, who may be corrupt and prone to error, but who take a most absorbing personal interest in their radius of influence, and whose ill-will has to be avoided at all costs."

Thus we find the Mohammedan Malay worshiping and propitiating the tree-spirit, the four great Indonesian spirits of the sea, the rice-soul at seed-time or harvest, the tutelary spirit of an animal he has slain, the earth-spirit when digging a mine, the sea and fish spirits when going fishing, the malignant spirits of murdered men, of women who have died in childbirth, and of still-born children.

All these represent vengeful souls and belief in them is widespread in Malaysia, so that every misfortune, accident, or disease is atributed to them, and the *pawang* or witch-doctor and not the Mohammedan priest is invariably called in to exorcise them. This he does by old-fashioned magic disguised by an admixture of the names

of God and Mohammed. Fishermen believe in the four great spirits of the Sea, and if things are going well they address these spirits by the names of the four Archangels. If things go badly, Sanscrit words are used, and when things become desperate, appeals are made in pure Indonesian terms.

The penunggu or tutelary spirit of a tree is called a dato when the Malay thinks fit to identify it with the soul of a Moslem saint. And while it is sinful to worship the tree-spirit or the four great Indonesian spirits of the sea as such; to worship God manifesting His power through the medium of a tree, or to invoke the help of or to offer sacrifice to the four archangels is quite another matter. All the gods and goddesses of Hindu mythology play their parts in the every-day life of the Malay, requiring to be constantly invoked or propitiated, while meteors, echoes, rainbows, changes of light and shade in the jungle, and even clouds of peculiar shape and color are believed to be spirits. Then, besides all these, every Malay is assured that familiar spirits, such as the pelesit, can be generated by magicians and kept in captivity to serve the will of their masters, and can be sent by them to inflict the most awful torture on their enemies; while the transformation of men from the Korinchi district in Sumatra into tigers is considered to be a matter of every-day occurrence.

The whole forest is believed to be peopled with invisible spirits, ghosts, and fairies, some of whom may be good, but they are entirely neglected since the Malay's time is so fully occupied with the harmful ones. All these spirits are specially potent during the confinement of a woman, and all sorts of methods are employed to scare them away, such as hanging prickly branches over the door, etc.

The pawang or witch-doctor is in great demand by orthodox Mohammedan Malays, especially in times of sickness, altho he often appeals openly to Siva or uses such language as the following:

I am the equal of the Archangels, I sit upon God's Judgment-seat, And lean on the pillar of God's Throne of Glory.

To an Arabian, Persian, or Turkish Mussulman this would be rank blasphemy. It is, therefore, evident that the religion of Islam sits lightly on the Malays, and is but a veneer covering their primitive beliefs, while the spiritual side of the religion of Mohammed is almost non-existent, and even the central truth of the One Eternal and Omnipotent God is overlooked and neglected.

This is one of the weak spots in the Mohammedan world, and as such should be immediately occupied by a Christian mission. Surely a people living as do the Malays, in constant dread of all sorts of evil and malignant spirits would be glad to respond to the teaching of Christ in a Heavenly Father who loves them, and who is seeking to reconcile them to Himself through His Son Jesus Christ, who loved them so much that He died to saye them.

Mohammedanism robs the mother, the daughter, the wife, of their divinely ordained equality. Nothing can free these lands but a radical reform of the home through the acceptance of Christ.

Do Hindus Become Christians?

Rev. Robert A. Hume, D.D., of Ahmednaggar, India, states plainly and forcibly the reasons "why more Hindus do not become Christians" and openly confess Christ by identifying themselves with His church.

These reasons apply not only to India but have hindered the growth of the church in every age and in every land.

- 1. The unchristlikeness of many church-members.
- 2. The lack of a strong sense of spiritual need.
- 3. The unworthy motives sometimes suggested for joining the Church.
- 4. The earthly cost involved in full surrender and an open stand for Christ.
- 5. The hesitation of the Church to accept weak and ignorant candidates.
- 6. The lack of intelligent zeal among Christians in winning men to Christ.

Dr. Hume also gives reasons why some Hindus are becoming Christians. These statements also have a general application to converts in other lands.

- 1. The Christlike character and example of some Christians.
- 2. Dissatisfaction with the old beliefs and practises.
- 3. The compelling power of the character and teachings of Christ.
- 4. A sense of personal sin and need of forgiveness and cleansing.

The greatest reason for true conversion undoubtedly is the convicting power of the Holy Spirit in connection with the lifting up of the crucified and risen Christ. Many become Christians at heart who have not yet the courage to come out and openly ally themselves with Christ's people.

Signs of a New India

- 1. The remarkable loyalty of the Indian people to Great Britain.
- 2. The passing of the old spirit of subserviency.
- 3. The progress of the social reform movement, as evinced by the increased emphasis on the education of women, abolition of caste, uplift of the deprest classes, and postponement of marriage to a more mature age.
- 4. Religious unrest, evidenced by the number of new religious movements within Hinduism, and the remarkable mass movements toward the Christian Church.
 - 5. The unprecedented increase in education during the last ten years.



A LATIN-AMERICAN STUDENT CONFERENCE, BLUE RIDGE, NORTH CAROLINA

Mightier than Treaties

THE AMERICAN COMMITTEE ON FRIENDLY RELATIONS AMONG FOREIGN STUDENTS

BY CHARLES DUBOIS HURREY, GENERAL SECRETARY



the presence of five thousand future leaders from forty different nations in the colleges and universities of the United States is

a powerful challenge to the Christian people of America. This number of foreign students is rapidly increasing, because war conditions prevent them from enrolling in European universities; moreover, a considerable number of students from Europe will come to us after the war. Probably not less than ten thousand students from abroad will be enrolled in our institutions within three or four years.

What impression shall these students receive of our "Christian" civilization?

Shall we help to sharpen their intellects but deny them our best help in developing strong Christian character?

Why should we send missionaries to their lands and neglect to share our blessings with their studentrepresentatives now among us?

Why not win now, hundreds of these selected leaders to Christian life and service on behalf of their people?

In order to help answer satisfactorily these and similar questions, the Committee on Friendly Relations among Foreign Students has been at work for a few years and is now facing demands for an expanding program.

Some of the methods employed and results obtained in the program of

friendship among foreign students are indicated in the following paragraphs.

Two secretaries are employed with general administrative responsibility, and two stenographers at the headquarters' office in the building of the International Committee of Young Men's Christian Associations, 124 East 28th Street, New York City. Two Chinese secretaries are employed, with a view to promoting the work of the Chinese Students' Christian Association in North America. One Japanese secretary is employed to give all of his time, as traveling secretary, among the one thousand Japanese students, and we have had part-time service of three Latin-American secretaries among the two thousand students from South and Central America. In addition to this staff, our committee receives constant help from secretaries of student Christian Associations, ministers, government officials. and mission-board representatives at home and abroad.

There are secretaries for Korean and Chinese students in Tokyo, and special lecturers and writers for Chinese students and educators in China. Similarly, there is a secretary and a very important work in Italy for Italian and other students; also in Austria; also in England, for Chinese and other foreign students, as well as secretaries for the needy students in Russia. Scores of letters express appreciation of the visits and other work of these secretaries.

Students and American Homes

Through more than two hundred reliable correspondents in the principal student centers of the world, we are advised of the coming of foreign students to the United States. Thus our committee is able to see that such students are given a hearty welcome upon arrival, and assisted in reaching their college, where local committees give attention to their needs. For example, our representatives met a group of one hundred Chinese government students in San Francisco, traveled with them across the continent, guided them to their various universities, and wrote letters of introduction to local committees.

Scores of the best Christian homes are open annually for receptions to foreign students. Social gatherings are usually held separately for different nationalities, but several times during the year all nationalities mingle with representative students and professors. Heartfelt appreciation is exprest by these foreign students in such testimonies as:

"I had a fine time."

"I was never in an American home before."

"We ought to know American students better—they are just as good as we are."

"Do you think we will dare go wrong now? We signed our names in Dr. K——'s book in his home Friday night."

"I met some of my fellow countrymen for the first time at Mrs. M——'s reception."

Replies to the many hundreds of letters written by our secretaries indicate the value of such contact with lonely students away from home. Here are extracts from a few letters:

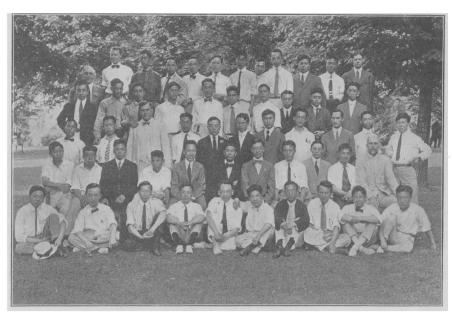
"To be a weak statesman or to be a strong educator—to decide with ambition or to decide with the Will of God—these have been fighting in my mind for supremacy for many months; it was in the Lake Geneva Conference in the last battle that God has won."—Chinese student in the Middle West.

"I never thought or imagined that there would ever come a time in my life when I would have to call on the material aid of my American friends. me because perhaps I have no friend on this great continent."—Japanese Student in the Middle West.

"What I could say in this time that you help me great deal; I am waiting so long \$20., because I have been sickness four weeks in November."—

Korean student in a western city.

Traveling and local student secre-



CHINESE STUDENTS AT A NORTHFIELD RELIGIOUS CONFERENCE

I wish to express my gratitude for your efforts. It is my object in life to work for a better understanding of each other, of the different races and religions. I honestly believe that the time of hearty cooperation has long arrived."—A Russian Jew who has had no word from his people in Warsaw for eight months.

"Your letter imprest me so much in every way because it bears 'Committee on Friendly Relations among Foreign Students.' Since I came this country the word 'friend' became so dear to taries tell of spiritual needs and perplexities among foreign students. Some are falling before physical temptation; others doubt the existence of God; others question the superiority of the Christian religion. According to his special need, therefore, we send a student, Speer's How to Deal with Temptation, or Mott's Bible Study for Spiritual Growth, or King's Fight for Character, or Jefferson's Things Fundamental, and similar books, accompanied by a personal letter requesting a reply after the book or pamphlet

has been read. Here are quotations from typical replies:

"I thank you for the precious book 'The Manhood of the Master.' I shall read it carefully."—A non-Christian Chinese.

"Your pamphlet has brought me great inspiration; I wonder if I could have the same for three of my friends."—Influential Japanese student.

"Oh, I wish everybody thinks the way as is stated in the little book you sent me 'Bible Study for Spiritual Growth'; then we have no war and the world would be blossoms."—Japanese student in a western state.

Circulating Bulletins and Magazines

It is the aim of our committee to reach every foreign student with the printed page, so edited as to appeal most forcibly to him. We, therefore, cooperate with the Chinese students in the preparation and circulation of their bi-monthly magazine, Liu Mei Tsing Nien. Our Japanese secretary, Dr. Kato, is issuing a bi-monthly bulletin for Japanese students. The Korean Students' Review is published twice a year in Lincoln, Nebraska. Christian Indian students are printing a monthly bulletin, The Indian Patrika, and the Armenian students print annually an illustrated report and directory of the Armenian Students' Association in America. Plans are under way for a monthly magazine in Spanish for the Latin-American students. By means of these periodicals the point of view of the "foreigner among us" is exprest and special important messages from Christian leaders reach the foreign student with the endorsement of his own fellownationals.

Summer Conferences

Perhaps the supreme opportunity of our committee is afforded by the annual summer conferences. Over three hundred selected foreign students attended these conferences last June as guests of our committee at Northfield, Massachusetts; Lake Geneva, Wisconsin; Blue Ridge, North Carolina; and other parts of the coun-The ten days of study, recreation, and fellowship with the choicest Christian American students and professors invariably result in Christian decisions and the dedication of life to Christian service. Among the delegates there were 124 Chinese, 42 Japanese, 100 Latin-Americans and a smaller number of Korean, Indian, Syrian, African, and other nation-The foreign delegates themselves largely plan and conduct these conferences, and the discussion of the application of Christianity to their modern, social, political and educational problems, is most interesting and profitable. Scores of written testimonies like the following are convincing proof of the value of these conferences:

A Princeton Chinese writes:

"I am very grateful to God and the American friends for the great benefit I have got during the Eagles Mere Conference; this Conference has had an important influence in shaping my life."

Prominent Mexican student:

"The Conference showed me that the strength of the American nation is not found in her wealth or in her army or in her commerce, but in her Christian college men; another impression I received is that religion and youth are not opposed to each other; I have been reaffirmed in my decision to give my whole life to the service of God and the salvation of my country."

Japanese student in Oregon:

"I admired the vast personalities of the leaders; I could feel in them something burning, something very deep, something very noble. I am glad to ciety," "The Hindusthanee Association," and also the help of prominent Orientals and Latin-Americans located in the United States. An effort is now being made to secure scholarships and opportunities for self-help for foreign students in the leading Christian colleges. Worthy foreign



A JAPANESE STUDENT DELEGATION AT LAKE GENEVA CONFERENCE

have met those great men; I am glad to have known those aspiring American young men who are to form the backbone and moral fibre of this great Republic."

Personal Service

Almost every week during the year our Committee is arranging a reception or some personal service for prominent educators, government officials, and others from abroad. To this end, we are enlisting the cooperation of such societies as "The Japan Society," "The Pan-American So-

students of splendid ability are sometimes cut off from all resources by accident or misfortune at home or through the ravages of war. Our committee is alert to discover such cases and has, during the year, secured relief for more than twenty students who otherwise would have been forced to abandon their course.

The names and addresses of a majority of the foreign students in America have been secured, printed, and distributed as the first directory of its kind ever published in the Uni-

ted States. We expect also to publish a vest-pocket handbook of information concerning North American student life to be presented to each foreign student.

International Goodwill

In the colleges and at summer conferences students representing different races and nationalities are brought together on terms of social equality and cordiality; on the athletic field and in study groups foreign students are mingling freely with one another and with North American students. Such contacts are doing much to promote international goodwill and to give a vision of true brotherhood. Similarly, the sixty-five Chinese students who met at Swanwick, England, in July, are now extending the influence of such fellowship to the three hundred Chinese students in Great Britain.

Thousands of copies of pamphlets designed to promote international friendship have been circulated among students in various nations, and the services of several speakers of international prominence have been secured for addresses before large gatherings of students from many nations.

Representatives of our committee have rendered invaluable service in personally promoting right feeling among Chinese, Japanese, and Korean students assembled in Tokyo. We have also cooperated in obtaining a liberal interpretation of immigration laws whereby Chinese and other Oriental students traveling second or third class across the Pacific are not detained several days, as heretofore, at the Island Immigrant Station in San Francisco Bay.

The latest important development is the securing of native secretaries to be responsible for receiving and enlisting returned students in service upon their return to the Orient and Latin-America; by this method, no time nor energy will be lost in applying the knowledge gained abroad, to the problems of the homeland.

True friendship among nations as between individuals is the result of sympathy, frankness, and patience; misunderstandings are corrected and prejudices are frequently overcome by face to face contact on the part of those concerned. There has certainly never been a time in the history of the United States when the people of North America had such a unique opportunity for making friends of the future leaders of all nations as is now afforded by the presence among us of thousands of the future educated leaders from abroad.

THE WORLD VISION

It is not for us to know the times or the seasons, but it is for us to know the opportunity and the responsibility. The wide-open world should produce in us wide-open minds to study the need, and wide-open hearts to feel it. It is no petty province we have to subdue, no parochial victory we see. It is nothing less than the Christianization of all human lives and institutions—a task to challenge the scholarship and statesmanship and deathless devotion of all Christendom. . . . It is the call of humanity itself—East and West, black and white, brown and yellow—all bearing the tarnished image and superscription of God.—President Faunce, of Brown University.

A Lepers' Church in Louisiana

BY W. M. DANNER, CAMBRIDGE, MASS.

Secretary U. S. A. Committee of The Mission to Lepers



T the time of my first visit to the Leper Colony in Louisiana, about three years ago, I found that the Roman Catholics were caring

for their people among the lepers of the Louisiana Leper Asylum not far from New Orleans; but at that time the Catholic nurses were under the impression that Protestants were indifferent to the call for service in the leper colony. Some seemed to feel that the Protestants were afraid to work among the lepers; and one old lady, a sorely afflicted patient, told me in the presence of a Catholic nurse that she had been trying for quite two years to get a Protestant minister to visit the colony.

This colony of lepers is located in Iberville parish, about seventeen miles south of Baton Rouge, and directly on the Mississippi River. The grounds and buildings are on a tract of land comprizing 1,100 acres.

The religious services were arranged by the Mission to Lepers (the International Protestant Society) through the cooperation and leadership of the Protestant Ministers' Association of New Orleans. A committee of this organization, consisting of Rev. W. E. Thomas, of the M. E. Church, South, Rev. J. W. Caldwell, of the Presbyterian, and Rev. W. H. Brengle, of the Baptist Church. have provided regular preaching services at the Leper Settlement, and the good work they have done has enlisted such a large

interest among the lepers desiring to attend these services that a church for the leper congregation became a real necessity.

On a recent visit I spent a day among the lepers, chaperoned again by Sister Benedicta. The ministers of New Orleans have become deeply in-



THE PROTESTANT CHAPEL FOR LEPERS

terested in the work, and have made regular visits and conducted services, which have been well attended by the lepers.

Words of welcome and appreciation came from every building visited, exprest in voices that frequently showed traces of the dreadful disease: "Thank you for sending the Protestant ministers up here. Thank you for the visits of Dr. Hahn and Mr. Caldwell and Mr. Thomas."

The nurse told me that the lepers had crowded into the services in such numbers that no available room was large enough to accommodate the audience She exprest surprize that the lepers should be so much interested in the Protestant services, and freely admitted that the Protestant ministers were not afraid to work among them. The number of patients has now in-

creased to 105, seven at least of whom are little children. Not only were the lepers uniformly gratified by the provision we had made for Protestant services, but one after another vied with each other in expressions of thanks for every little courtesy that had been provided during the past years.

In response to an appeal issued by the committee, funds were secured and a chapel was built, so that on June 14th the first Protestant church ever erected in North America for a leper congregation was dedicated.

Despite excessive rains, delegations from Baton Rouge and New Orleans came to the Leper Colony grounds at an early hour on June 14th to participate in the dedicatory service. I came with the first delegation to arrive from Baton Rouge, and occupied some time in personal visits and talks with the lepers, all of whom seemed most happy in the fulfilment of their long-cherished desire for a church of their own. The pulpit was almost concealed from view by the flowers furnished from the women leper residents' own gardens. Rev. J. W. Caldwell, of the Carrollton Presbyterian Church, New Orleans, presided at the dedicatory service, which was opened by singing the lepers' favorite song, "What a Friend we have in Jesus." Most of the people present in the well-filled chapel were leper residents of the Settlement. Then Rev. W. Holmes, President of the New Or-Ministers' Association, Presiding Elder of the New Orleans District of the M. E. South, preached from Proverbs 17:

22—"A merry heart doeth good like a medicine." The lepers caught clearly his note of optimism, and yielded to his appeal for everyone to make the best of life in spite of all handicaps.

A handsomely inscribed pulpit Bible was presented, with greetings from the American Bible Society, and a message of appreciation by the leper congregation was ordered sent to the Society.

After several brief addresses and responses, the closing song, "My Faith Looks up to Thee," was wafted heavenward by many whose voices had lost their natural tone because of leprosy. Even those whose faces clearly manifested the destroying presence of the dread malady did their utmost to swell the volume of consecrated song.

At two o'clock in the afternoon it was my privilege to lead a conference, in which many of the congregation participated. The arrangement for the chapel to be open daily was earnestly desired and approved by the Leper Home authorities. The women residents gladly assume the care of the interior of the chapel, and daily song and devotional services will be held under a committee, of which the chairman is a former active worker in a large Western Young Men's Christian Association. He does not want to have his old friends know of his confinement by the terrible disease from which he is suffering. The closing songs of the lepers' own chosing were, "God Will Take Care of You," "Nearer, My God, to Thee," and "God be with You Till We Meet Again."

Unreached Latin America

REV. S. G. INMAN

Secretary of the Latin America Congress



EGINNING at Panama itself, we find only one evangelical missionary speaking the Spanish language to the 450,000 of the

population of the Panama Republic, a republic which owes its very existence to Christian North America.

In Ecuador there has never been one church erected for the preaching of the Gospel as we understand it. There is not one organized board of the evangelical churches doing work in the whole Republic of Ecuador. There are some six independent missionaries who are there, helping to support themselves, distributing tracts and working as they may, but no organized board in that great republic.

In Peru, in the whole northern half of that great republic, a stretch of territory greater than our thirteen original colonies, not one voice raised for the preaching of the simple Gospel of Christ, probably on the field continually not more than seven or eight ordained missionaries.

In Bolivia we have not yet been able to count 100 members of the evangelical churches; a million Indians that have never been touched by the Gospel.

The Minister to Brazil from the United States said the other day: "Oh, would that I had the opportunity of presenting the appeal of these hundreds of thousands of Indians to the American Christians. I can not understand how you go so far away into the Eastern world and leave these

fields unoccupied. In Buenos Aires, the third largest city on the American continent, I doubt whether there is such a neglect of religion in any city on the globe, including the great cities of the Orient. Taking it all together, in that city of 1,700,000 people there are not a hundred churches and temples, Protestant, Catholic, Mohammedan, Jewish, and every other kind; not one place of worship for every 25,000 people. Of the 1,700,000 people, you will probably find, you might be able to count in the Protestant and Catholic churches all together on a Sunday morning 1,700 people. In the University of Buenos Aires, 5,000 students, hardly five of those who are willing to say that they believe in Jesus Christ as their Savior.

About 98 per cent. of the 50,000 students in the universities of Latin America are agnostic, do not accept any kind of religion. When you speak to the leaders of these countries about religion, they say: "No; we have had enough of that. We want progress. Religion is what has kept us back."

In Mexico, the 3,000,000 Indians there are being touched by no Christian organization, Protestant Roman Catholic. Those eighteen Americans that were put to death day before yesterday in Mexico are crying out to us because we have not evangelized those peoples. We are talking intervention. Our interventionists are crying out to-day. Are we going to intervene with a sword, or are we going to give them the Gospel of Christ and of peace?

The Man Who Pays the Bills

SOME FACTS FOR THOSE INTERESTED IN HOME MISSIONS TO CONSIDER

BY A WESTERN MANUFACTURER



AM the man who pays the bills. In my village four weak churches compete for members and strive to raise current expenses..

On a Sunday morning the several audiences combined might total three hundred souls. Twenty-five hundred dollars may pay the several pastors' salaries. This money, raised with the greatest difficulty, takes no account of heat, light, and repairs. I am asking whether the money is best spent to give the Gospel to our town.

I am the man who would see the Sunday-school flourish. Scattered among our four churches is a strong corps of workers. In no single church is the material at hand for the successful conquest of the place. Certain officers do the work of two, so shorthanded are we. I would see these able workers relieved of extra tasks until their loads are reasonable. I would see one "going" school, where several now strive for life.

I am the man who is lonesome. I sit among half-filled seats in a small building. I am used to the crowd of faces in the packed auditorium of size. I know that hearts grow strong and that zeal mounts up when all the like-minded of a section unite for worship and service.

I have seen many a town, yes and whole states, outlaw the liquor traffic when the denominational fences went down for a month while the key men of the Lord's army joined hands for the fight. The little, divided band of believers is making small headway in winning souls in our community. I am asking whether I would not be a stronger fighter in the ranks were we to sit together in one church under one pastor for this work of witness-bearing.

I am the man who loves good music. Back East we had a pipe-organ and a large choir of young people. Our four churches could furnish a goodly array of singers, and the organ could be bought with money now spent in keeping up four rival weaklings. I believe the non-churchgoers all about us would be the more easily drawn out by better music. I ask myself whether we are not losing out as a neighborhood force, through the present arrangement.

I am the man who appreciates the rare combination of generalship, consecration, and sermonizing ability in a pastor. I know that money can not put these into a man's makeup. Yet I know that when the salary is sufficient, the man of such class is usually found. As one restless at seeing constructive programs set aside to make way for petty moneyraising schemes, I crave the day of one big man and one big church for our section.

I am the man who would see our church throw her influence beyond the front gate of the neighborhood, out to the foreign colonies of city and state, out to remote hamlets of foreign lands. It sometimes seems that in church affairs, as in family life, when poverty comes in through the door, love goes out by the window. When four weak bodies struggle side by side for four pastors' salaries, love for the needy abroad is exprest by but meager gifts. Give us more time and money for the conquest of the Cross and we will come into more knowledge, interest, and then more love for the masses yet to be reached.

The moving-picture shows are so easy of access on Sundays, and the country beyond the town so full of picnic nooks, and the weather so inviting for months at a time that the unchurched pass by these little competing efforts of the various denominations. In view of all this, as the man who sits in the pew and pays the bills, I pray that the day of church union be hastened, until the fences fall and good men be permitted to sit in one army for the Kingdom's glory.

The Churches in Some Oregon Towns

	Population	· T	THE VARIOUS DENOMINATIONS AT W							
Bandon	1,803 R	R M*	P	В	C	E		Mo		
Bay City	. 281								F	
Beaverton	. 386 R	R M*					A		Cg	
Brownsville	. 919 R	R M	P	B*	C					
Central Point	. 761	M	P*	B*	C				S	
Clatskanie	. 747	M*	P*	B*						
Coquille	. 1,398	M2*	P*		C	Ε	A			U
Dayton	. 453	М*		В	C				S	Ev
Elgin	. 1,120 R		P*	В	C	E				
Gervais	. 276 R		P*				A		Cg	
Jacksonville	. 785 R		P*							
Myrtle Creek	. 429	M 2	P*	В	C					
Myrtle Point	. 836	M2*	P*		C			Me		UB
Nyassa	. 449	M	P*			Ε				
Oakland	. 467	M*	P*	В		E				
Prineville	. 1,042	M	P*	В	C					
Redmond	. 800 R	M*	P*	В*			A*			
Stayton	. 703 R			В	С					
Turner	. 191	M*	P^*		С					
Wallowa	. 793	M	P*		C			•		
Woodburn	. 1,616 R		P^*		C	E	A		G	MF
Yoncalla	. 233	M*	P*							

^{*}Indicates supported in whole or part by Home Mission Boards.

Evangelism Through United Effort

Superintendent George E. Paddock writes: "Freewater Church is testing out a new movement. They have entered into a federation with other denominations, and the result is a splen-

did work for the Kingdom in Freewater. I spent a part of last Sunday with them, and it was an inspiration to face the audience and to feel the harmony of thought and life which animates those people who only a

R—Roman Catholic; M—Methodist; P—Presbyterian; B—Baptist; C—Christian; E—Episcopal; Mo—Mormon; UB—United Brethren; A—Adventist; S—Christian Science; U—Universalist; Ev—Evangelical; C&—Congregational; M2—Methodist, North and South; MF—Methodist (Free); F—Federated Church; G—Saints of God.

short time ago were competing with one another. The millennium is not here, and Freewater is not ushering it in, and there are many things to criticize in the plan and results of the federation, but Freewater has but about five hundred people, and the Baptists and Methodists and Presbyterians and Congregationalists were all in there, and some other organizations without names that I recall, and

three of those churches were supported by Home Missionary money, and the others did not even support themselves, but just had preaching once in a while as they could. Now there is one federated church, and the Home missionary societies are not asked to support it, and they are showing a life that commends Christ to the five hundred people far more perfectly than the four or five organizations did."

THE CALL OF CHRIST TO ME

From the far frontier on the border line,
Where scattered hamlets are beaded on steel;
From the roistering life in the camp or the mine,
Where the lush of prairie grass follows the wheel;
By the orchard rills of mountain dyke,
Where the cattle trail o'er measureless range;
Where fitful, tropic warfares strike
And the isles are rife with the fever of change;
Where the missioner labors in parish wide,
And the chapel car rolls to ministries new;
From the lonely cabins of mountain side,
From plantation singers of dusky hue;
Where immigrant throngs are streaming forth
From Israel's tribes, with a veil on the heart;
From Indian wigwam, or frozen north—
I hear the call which wakes with a start,
The call of the Christ to me.

And what dost thou answer Him, O my soul? Is it nothing to thee as the ages roll, That the Lord of Life should suffer in vain? That he who was Prince in the Realm of Pain Should seek for the sin-stricken children of men, That by way of the cross He might bring them again To the fold of His care—His infinite care, That thou shouldst turn from this, His prayer, And deaden thine ear to His wondrous plea,

The call of the Christ to me.

WHAT LACK I YET?

The spirit of unwillingness to give to missions is prompted by

Lack of Knowledge Lack of Sympathy Lack of Love Lack of Faith

Lack of Gratitude

All of these have their roots in selfishness

-Missions

The Liberation of the Slaves*

BY REV. JOHN HENRY JOWETT, D.D., NEW YORK

Pastor of the Fifth Avenue Presbyterian Church, New York



N a little synagog of Nazareth, far away from imperial presences and imperial courts, and among simple villagers old and young

who have met together for instruction and worship, the Lord of life and glory, Himself clothed in peasant attire, sent forth His first decree of emancipation proclaiming "deliverance to the captive," and announcing Himself as the fulfiller and fulfillment of His own decree. whom was He thinking when He announced this deliverance? What kind of slaves had He in mind? Let us exercise our imagination and bring such captives together-bring them from mansion and from tenement, bring them from the realms of music and of art, bring them from abodes of discord and ugliness. Gather the slaves together and marshal them in ranks, and let us note who would be found in the awful procession.

The Bondage

First of all, there would be the vast throng of men and women who are in slavery to any form of sin; and if these were to wear an appropriate label, it would be just the Scriptural phrase, "The bond-slaves of sin." And if hidden things could be made visible and shown to the spectator standing by the way, we should see that every soul had its slave-driver—a sleepless, unyielding tyrant—in the shape of some distinctive and regnant sin. All these would go along, whipped and driven by their individual sins.

Then, in the second place, there would be the company of those wearing the Scriptural label, "In bondage to the law." They are in the grip of a violated law, and they can not escape from the nemesis of their revolt. They can not recover the freedom of innocence, nor can they gain the restful fields of holiness. They are haunted by their yesterdays, and they can not appease the fierce hounds that follow them. One of them wrote to me this week—one of Hawthorne's Hester Prynnes, yearning to get rid of her scarlet letter. Well, all these would be in the procession—men and women harassed by the things of yesterday, driven like leaves in the autumn gale.

Then there would be a big company of those who are the slaves of opinionmen and women who are afraid to be themselves, because of the oppressive judgment of their fellow-men. These slaves are always watching the vane of opinion, and trimming and talking according to its whims. Opinion is their tyranny, and they move in its servitude every day. They never act on their own initiative. They always consult the slave-driver of opinion, and act according to the crack of his whip. They crept about in the time of our Lord. They bore labels of this kind: "For fear of the Jews," " For fear of the multitude," "For fear of men." All these would be in the procession, every one of them driven by the tyrannical blast of public opinion.

Then there would come a vast multitude of men and women who are in the bondage of the world. They have got into what they call "the stream," and they can not get out of it. And what is the stream? It is the mighty suction of organized worldliness. It is the terrific force of socialized habit, which

^{*} From The Christian World.

holds the individual life in the tyranny of its fashion, and almost destroys the very desire for the glorious liberty of the children of God. All these slaves of worldliness, the victims of garish sensationalism, the captives of the external, confined to the mere shells and cases and frames of things—all these would saunter along, many of them unconscious of their servitude, but all of them carrying a flag bearing the Scriptural words, "In bondage to the world." So these would go along their way.

Then would come a very mournful and distressing company of men and women whose home is in Doubting Castle, and who are under the tyranny of Giant Despair. They are the moral failures of the world-poor souls who are something like the abandoned hull of the Volturno: their furnaces are out. their compass is lost, their helm is broken. Life has lost its flavor and savor: the past brings no comfort, the present has no inspiration, the future offers no hope. These are the slaves of despair. And this heavy-footed company would pass along their sunless way. I will mention another contingent in the strange procession-that company of men and women described by Scripture as those "who, through fear of death, are all their lifetime subject unto bond-Death continually throws its shadow over these people, and chills them like a skeleton at the feast. They are never free to live, because they are so afraid to die. The pall of the future is over the present, and they creep along in unrelieved shade. When this form of tyranny is thrown round the soul, the captivity is so oppressive as to be intolerable.

If you wish to realize its opposite, just turn your eyes away from this somber, dingy company, and look at one of the Lord's free men, and hear him sing, "O death, where is thy sting! O grave where is thy victory?" Or turn

your eyes and gaze upon a whole host of free men singing, in every clime—

Give me the wings and faith to rise
Within the veil, and see
The saints above, how pure their joys,
How bright their glories be.

And then, with your eyes filled with the brightness of this glory, turn back again to the children of pall and shadow, "who, through fear of death, are all their lifetime subject unto bondage." All these would tremble along in this enslaved procession.

But before I leave this imaginary procession, let me say that there are other ways of describing the forms of captivity besides those I have already given; and it may be that by glancing for a moment at those other forms, more of us may find ourselves in the procession-if, indeed, we are still left Now, we can hold an eagle captive by confining it within a cage; and we can hold an eagle captive, as is done at the London Zoo, by removing the cage and tethering the bird by its limb. The removal of the cage gives a suggestion of freedom; but the servitude is just as galling and severe. Yes, you can fetter an eagle by the limb, and you can fetter the soul by a single power. A musician can be wealthily endowed; the wings of his imagination may be apparently free and untrammelled, and yet he may be fettered by a passion-say the passion of lust, or the tyrannous passion for drink. Well, people of this type would be in the procession—the folk who are richly endowed, but tethered by a limb.

Let me give you another example, and let it be found in a descriptive phrase I heard the other day: "She is faithfulness itself, but she is so melancholy." If you wish to imprison an eagle, there is no need to build a cage, or even to tether its limbs. All you need to do is to cut its wings. And in human life a soul can be held in bitterest servitude by just cutting the wings of imagination and

hope. Yes, just cut those wings, and the eagle becomes a groundling; and even faithful men and women are gripped by the tyranny of melancholy.

The Liberation

And after looking upon the procession so long, let us now turn into the little synagog at Nazareth, and hear One who can always say what He means; and can always do what He says, proclaiming the good news that He came to give "deliverance to the captives and the opening of the prison to them that are bound." Let the Gospel ring out along the avenue to all the children of twilight and night. But how does the Lord Jesus give deliverance to the captives? Have we any light upon it, either in His own word, or in human experience? Yes, there is light given us both in the word and in the testimony of history. The first step in the Lord's deliverance is the revelation of our bondage. You know it is possible for a slave to be waving the flag of freedom, while all the time he may be enthralled in the deepest servitude. His conception of freedom may be so pathetically small and narrow that he does not realize the tyranny that holds him in oppression. In Christ's own day there were slaves who, when the Master spoke of freedom, flung the reply in His face, "We were never in bondage to any man," They waved their little flag of liberty, while all the time their souls were sunk in grimmest bondage. do I say that the first work of the Lord Jesus Christ in effecting His deliverance is to reveal to us our servitude. "I saw the Lord, and I said, woe is me, for I am undone."

And then, in the second place, the Lord Jesus delivers the enslaved by incorporating them into His own sonship. The deliverance effected by the Lord Jesus is not like that effected by the angel, when Peter was brought out of prison in Jerusalem. The angel led

him out of captivity, and then left him in the street. The Lord's deliverance is not a transient release. The Lord's emancipation is by incorporation. He lifts the slave into His own sonship, binds him to Himself in the same bundle of life, like a branch in the vine, like a babe at its mothers breast.

There is the Gospel of Christian deliverance: the Divine Emancipator incorporates the slave. It is salvation by communion: "I in you," "Ye in Me," "If the Son, therefore, shall make you free, ye shall be free indeed."

When the slave-life becomes united with the Christ-life in this amazing incorporation, what happens? The glorious life of the Emancipator flows into the life of the slave, and breaks up his tyrannies, as the Gulf Stream dissolves the icebergs that drift into its warmer floods. The grace of the Emancipator flows to the binding power of guilt, and makes the slaves exultant in the joy of spiritual freedom. The might of the Emancipator flows to the enslaved and fettered will and energises it, giving it the liberty of recovered strength. The love of the Emancipator flows to affections that have been smitten by blight or enslaved by disease, and frees them, as by resurrection, into the liberty of holy sonship. The fearlessness of the Emancipator flows into the fearfulness of the slave, whether the fear be the fear of man or the fear of death, and changes it into boldness, and so converts a life of trembling timidities into one of contagious heroism. The light of the Emancipator shines into the darkness of the slave's melancholies and despairs, and changes the midnight into the sunrise of golden expectation.

I proclaim this Gospel: that the Divine Emancipator frees the slave by incorporating him into His own life, filling his emptiness with Divine fulness, as the fulness of the advancing ocean tide fills every bay, nook, and cranny along the empty shore.

Snake and Tree Worship in India*



ITTLE is known of the early history of South India, and still less of the origin of the religion of its people. The Hindus of this region

are to-day worshipers of Vishnu or of Siva; but the origin of these two forms of religion can only be conjectured. Behind them is the still more primitive worship of serpents and trees, which still frequently crops up in connection with Vaishnavism, and in some places Hinduism. The supersedes image of the seven-headed Naga (serpent) is still to be seen in two of the most famous Hindu temples of South India. At Congeeveram, near Madras, it is the principal image, while in the great temple at Madura it stands between the two chief Hindu gods.

Serpent worship is one of the most primitive religions in the world, and at the same time one of the most degrading. In early times it was invariably connected with human sacrifice, and beautiful young girls were always devoted to the service of its temples.

The extraordinary veneration for snakes on the part of certain savage races is probably connected with the strange habit the snake has of changing its skin. These races supposed that the snake took on a new lease of life every time it did so. This, together with the long life of many snakes, their deadly bite, and their way of turning up quite unexpectedly in dwelling-houses, seems to have greatly imprest the simple races who knew much about nature, but little of nature's God.

Intimately connected with serpent worship is the worship of trees. . . .

In the East the welcome shade and the many uses to which trees were put early led some races to adopt them as their totems, and later, under certain circumstances, to regard them as objects of worship.

Of the sacred trees of India, one of the most common is the Pipal, a fine tree, very like a poplar, which, with its constantly rustling leaves, naturally imprest the simple folk, who were ever ready to see spirits and personal life in natural objects which were strange or attractive.

Pipal trees are botanically male and female, and are frequently planted in pairs and solemnly married with appropriate rites. The religion of a Hindu woman consists almost exclusively of circumnambulating the tulsi, or holy basil, plant, and making prayers and offerings to it, as a form of Sita, the faithful wife of Rama, and the type of perfect womanhood to every Indian girl.

But, thank God, there is to-day another religion in South India, with something like a million worshipers. In contrast to the degrading temples and worship of Siva and Vishnu is the simple worship in a Christian church. Even more satisfying and encouraging are the little Christian villages that cluster round these houses of God. . . .

In every house lives a Christian family; the Bible is regularly read; family prayers are carefully observed; and day by day the happy little Christian children pass down the street to school or church.

Truly it is a strange and wonderful land, worthy of careful study, and calling above all for lives willingly dedicated to the service of its people.

^{*} From The Mission Field, England.

A Strange Jungle Tribe in India*

THE KONDS-THEIR ORIGIN, CUSTOMS, AND BELIEFS

BY REV. PAUL SCHULZE, SALUR, SOUTH INDIA Missionary of Schleswig-Holstein Evangelical Lutheran Mission



HE name Kond is derived from konda, the Telugu word for hill. The Konds are a numerous tribe, and in the Vizagapatam District

and the Jeypoor State alone number more than three hundred thousand. They are said to be of Dravidian origin, like most of the South Indians, and they speak a language of their own which has dialectical differences in various districts. One branch of the tribe is already provided with the Gospel of St. Mark.

The Konds are described as "bold and fitfully laborious mountain peasantry, of simple but not undignified manners, upright in their character, sincere in their superstitions, proud of their position as land-holders, and tenacious of their rights." They are nomadic, constantly moving from one section of the hills They burn down a small to another. portion of forest, till the soil and sow it, and remain there until the harvest is reaped. Then they move on somewhere else. Being surrounded by wild beasts, they have developed into a race of huntsmen, and eke out their living by means of the chase. The men are generally armed with a tangi, or small ax, and with bows and arrows, which are used for hunting game.

Neither men nor women wear anything, as a rule, save a small strip of cloth round the loins and a profusion of bead necklaces.

The Konds are lazy, and do not apply themselves either to cultivation or to hunting more than is necessary for supplying their barest needs. Accordingly, if they are unsuccessful in ob-

taining the full harvest expected, they have recourse at once to the Telugu money-lender, who supplies them with money at exorbitant interest and keeps them continually in his grip. They are addicted, moreover, to strong drink, and in March, when the mahua flower falls, they distil a liquor from which many remain hopelessly intoxicated for days.

Each village has its own Naidu or Hauta, who is responsible for its good The title to this office is behavior. hereditary. The Hauta and five others, including the village priest, the musician, and the astrologer, form a court, which exercises jurisdiction in matters affecting morality or caste regulations. In some cases, when the evidence is inconclusive, the person accused is expected to prove his inocence by submitting to ordeal. In other words, unless he can dip his hand into a pot of boiling oil without injury, his guilt is taken for granted.

The Kond believes in the existence of one good God and many evil spirits. The good God, whose name is Paramushela, is the creator of the universe. He loves his creation, but is apparently not strong enough to shield his people from the power of the evil spirits. The people are accustomed, therefore, to offer prayer to both parties.

It is interesting to find a variation of the Flood-story prevalent among the Konds. As the population of the earth increased sin increased also, and there came a time when Paramushela determined to destroy all people by a great flood. When the flood was over, however, Paramushela began to repent of his drastic action and wondered how he could undo it. He therefore despatched

^{*} Reprinted from The Statesman, India.

a crow to scour the earth and see whether any one had escaped. The crow discovered some leaf plates such as are used by the people of India when eating their food. The clue was reported to Paramushela, who then sent a woodpecker to search for the people who had used the plates. At length a man and a woman were found hiding in the hollow of a tree, and by means of them God repopulated the earth.

The origin of languages is explained by a curious story. The first man and woman had five children, who were always quarrelling. To put an end to the quarrels God gave each of them a different language, with the result that they were not able to understand each other.

The Konds are very superstitious in regard to omens. For example, if a party is on its way to a village to ask for a girl in marriage, the sight of an empty waterpot will decide the travelers to abandon their errand and go somewhere else in quest of a bride. The appearance of a monkey, however, is a good omen. If a person goes out early in the morning and meets a childless man or woman who does not smoke tobacco, he expects ill-luck to befall him. Tuesdays and Thursdays are auspicious days for sowing, while huts must always be built on a Friday. To set out on a journey on Saturday or Monday is certain to lead to misfortune.

Infanticide was common among the Konds, and is still practised occasionally despite the vigilance of the British government. On the birth of a child the father visits the village astrologer and asks him to cast its horoscope. Should the poor child prove to be ill-starred and likely to bring misfortune upon its parents, a pit is dug and it is buried alive.

Among the sacrifices observed by the Konds is one which is offered on their new year's day to Durga (known in northern India as Kali), the blood-thirsty goddess of cholera and smallpox. On this occasion a buffalo is tied to a post, and at a given signal the people fall upon it with knives and spears. Formerly it was customary for each one to bring a rupee and thrust it down the animal's throat, tho he took good care to recover his money after the animal was dead. The blood is offered up to Durga, and the flesh is eaten by the worshipers.

Human sacrifice to the earth-god was prevalent not long ago. The victim was purchased or kidnapped. On the day appointed he was stupefied by intoxicants, and then, after the performance of certain ceremonies, was whirled round on a horizontal bar affixed to a vertical pole and hacked to pieces while still alive. His body was cut up into many sections, which were buried in different parts in order to fertilize the fields.

The Schleswig-Holstein Mission has been trying to evangelize the Konds as well as the other tribes who inhabit the field of their operations. The Konds are not very easy to influence, and their ignorance and superstition are stupend-Nevertheless in one district alone some three hundred of them, including children, are now Christians. half-a-dozen can read, but efforts are being made to get them to school. They have no written language, but a grammar has been prepared, and Gospels are being translated, making use of the Roman character. This will be one of the first lesson-books whereby the people will be taught to read their own hitherto unwritten mother-tongue.

The increase of population in India during the last ten years was only 7 per cent., but the increase in the number of Christians during the same period was 50 per cent. So, surely and steadily, spreads the Gospel of Jesus Christ in India.

The Multiple Life of a Foreign Missionary*

BY REV. J. M. MACPHAIL, M.B., C.M., SANTALIA, INDIA



E hear a great deal about the urgency and importance and the attractions and possibilities of social work at home. Far be it from us missionaries to

disparage the claims of such work; but we may safely assert that there is no place where social problems are more interesting or more insistent to-day than in China, India, and Africa, that there is no place where the Church has a greater opportunity for social service than in the mission field. Missionaries must put their hand to anything that needs to be done, they must do the work that is nearest, tho it is often dull, and not altogether to their taste. They have never any difficulty in finding opportunities for serving God and their fellow men.

Medical Work

For instance, I am a minister of the Gospel. I magnify my office, and regard all my other duties as subordinate to that of preaching the Gospel. Then as a medical missionary I am a doctor with a large practise. Our medical work would serve as a peg upon which to hang a discourse on self-support in missionary work. We used to pay our patients to induce them to come for treatment; now they pay us for the treatment, very willingly and in many cases very liberally, so that we have now reached the standard of self-support in the medical work. find, too, that the people appreciate the benefits they receive all the more because they pay for them. I one day visited a village when out on tour, to find that the son of the headman was insane. They asked me to see him and to treat him. I told his friends that there were good hopes that he would recover, but that it was not a case in which medicines would do any good. They begged and begged me to give him medicine, and at last they took me aside and said that if I would give him medicine that would cure him they would pay me for it.

"Don't you think," I said, "that if I had medicine that would cure him, I would gladly give it to you for nothing."

"Yes," they replied, "we know you would, but then medicine given for nothing never does much good."

A Schoolmaster

I am a schoolmaster, with thirty to forty-nine small schools under my supervision. Our educational work among the Santals is exceedingly elementary, but we are making two blades of grass grow where much less than one was growing before. Nowhere is the educational fruit of missions more manifest than among the jungle tribes, where it is the creation, and still to a great extent the monopoly, of the missionary. Here again a great deal might be said about self-support. In the mission field we are working in the very opposite direction from our educational friends at home. We begin by making education free, and feeding or paying the children who came to school. Gradually we have been reducing these inducements, and it is our ambition and our hope to get the people to pay fees for their children's education. At home, fees used to be charged, but now education is free and in many cases children are fed. All that is to be said in favor of self-support in medical work applies to educational work as well.

^{*} From The Missionary Record, "A Jack of All Trades."

A Magistrate

I am an honorary magistrate. For two reasons I was induced to undertake this duty, one geographical and the other linguistic. The nearest Government magistrate is over thirty miles away, and it was often a hardship to the people when they had to attend court as witnesses at a time when they could not afford to leave their fields. It was also considered desirable that there should be at least one magisterial court in the district where the Santals could give evidence and be examined in their own language. One thing that reconciles me to doing this very uncongenial work is that it gives me opportunities for acting as a peacemaker that I would not otherwise have. The missionary-magistrate's court is distinguished by the number of cases that are settled by compromise or friendly agreement.

A Road Contractor

As a contractor under the local government I am responsible for the upkeep and repair of fifty miles of public roads. Why should a missionary undertake work like that? For one thing, to keep him out of the way of temptation. It was one of David Livingston's principles to respect the manhood of the meanest savages, and one of the temptations to which we are exposed in working among the miserably poor people of India is that of aggravating and perpetuating their poverty by indiscriminate charity. Under the missionary-contractor the work is done and the workers are paid, and that is not always the case. One of the characters in one of Charles Reade's novels utters a prayer that some old Roman would rise from the dead and paganize our Christian roads. But in Chakai the Christian roads are the best roads, the pagan the worst.

Tree-Planter

Tree-planting is a sort of recreation, but it, too, provides work for a number of people, and improves the amenities of the country and its economic resources. One remembers the old laird of Dumbiedykes' advice to his son, "Ave be stickin' in a tree, John; it'll be growin' while you are sleepin'." Out our way everybody is keen to cut down trees, and very few people take the trouble to plant them. All over the world a great deal of harm has been done through deforestation, and it is a good work to repair the loss to some extent. We have planted about 5,000 trees entirely at the expense of the Government, and in days to come, when our church and school and hospital may have returned to dust, weary wayfarers along the roads will bless the unknown man who planted the trees that shelter them from the Indian sun.

Builder

Most district missionaries have to undertake building operations, and in Santalia when we decide to build a church or hospital we have to begin by making our own bricks, burning our lime, and felling our timber. With absolutely no knowledge of the subject I have had to build a church, a hospital, a school, and various dwelling-houses, to dig four wells and construct a reservoir.

Meteorologist

Recording and reporting the rainfall is another small duty undertaken at the request of the Government. The rainfall is a matter of very great importance in India, where the agricultural operations depend largely upon the amount of rain that falls between the middle of June and the end of September. The Government has stations throughout the country for the observation of the rainfall, and our mission station is one of them. It is my duty to measure the rainfall in a prescribed way, and to make weekly, monthly, and annual reports on the subject.

Money-Lender

I am a money-lender. Indebtedness is one of the many evils under which the people of India, and also of other East-

ern lands, groan. This is the result partly of their poverty, and partly of their ignorance. When face to face with famine as the result of a failure of the rains, they will borrow money or grain at any rate of interest the money-lenders like to demand. There is a form of slavery, as the result of indebtedness, that is quite common to-day in our part of India. A man in desperate need of money and too poor to furnish security, goes to a money-lender and borrows, say, ten shillings or less. The money-lender makes him put his mark, for he can not write, to a bond, which he is unable to read, by which he binds himself to work for the money-lender without wages, in payment of the interest alone. The money-lender takes good care that the borrower never gets the opportunity of earning money to pay off the debt. He is a slave for life, and his son often inherits the servitude, continuing to work as the serf of the son of the man who lent his father ten shillings, perhaps twenty years before. No humane government can contemplate the condition of things like this with equanimity, and the government of India lately introduced a scheme of what is called Cooperative Credit Societies, with the object of providing a remedy.

So the government made me an offer. If I would organize a local agricultural bank on these lines, they would lend me money at 61/4 per cent. I was to lend it out at 12½ per cent., and on recovering the loans would be able to refund the government loan and to have a small balance which would, in course of time, accumulate and enable me to carry on the scheme independently. I believed the scheme was a sound one, and that with proper safeguards the investment would be a good one, so I declined with thanks the government's offer. I said I would undertake to find the money myself, and would lend it out at 61/4 per cent., thus giving the people, through the abolition of the middleman, the advantage of the much lower rate of interest.

Our bank has been working successfully for several years, with the result that on a small scale we are making the wilderness to rejoice and blossom as the rose. The greatest economic need of India is irrigation, and for that cooperation and cheap capital are required, both of which are provided by this scheme. Apart from the direct boon of providing capital, if affords a most useful lesson in the advantages and possibilities of corporate effort.

Literary Work

Every missionary has more or less literary work to do. There is a limit to the number of languages into which the Bible can be translated, but it would seem that there is no end to the work of revision. Bible translation and revision are the work of experts, but as a rule the cooperation of all who have suggestions to offer is welcomed. Then there is the work of creating a Christian literature, either in the way of translation or of original composition. I remember that when, in my student days, Henry Drummond came back from a visit to the missions in the Pacific, he told us of two worthy men, Christian missionaries, who had fought with their fists over the right word to use for "God" in a translation they were making together of the Bible into the language spoken in the island which was the scene of their labors. The moral of the story was to warn us of the spiritual dangers of life in a heathen country. For my own part, I have always felt a good deal of sympathy for these two men. After all, the name of God is better worth fighting for than ninety-nine out of a hundred things that men do fight for. I know of nothing that causes so much high feeling among missionaries as questions in connection with Bible translation, and it is not unnatural when we bear in mind the immense importance of these matters, the great influence they will have over

the minds of men for generations to come.

Another form of literary work is writing home, with the object of maintaining or increasing the knowledge of missions. If you succeed in making the people, the children in the school, the women in the zenana, really live before readers, you are an artist.

Colporteur

Every missionary ought to be an agent of the Bible Society, using every opportunity for circulating the Word of God. Here again the principle is to sell, not to give away for nothing, a plan which is sure to bring the Bible into contempt. In connection with the Centenary of the Bible Society in India, in 1911, I had the very interesting experience of reading the annual reports of the Calcutta Bible Society for a hundred years. One fact that emerged was that for the first fifty years of its life the Bible Society did not seem to contemplate the possibility of selling the Scriptures. It seemed to think that a man conferred a favor upon it by receiving a Bible as a free gift. It realized by degrees that people were willing to pay for the Scriptures, and selling is now the rule, free distribution the exception. When I began work twenty four years ago, it was such a rare thing to meet among my patients a man who could read, that I used to give him a Gospel as a gift, and I sometimes found it torn up and thrown away just outside the dispensary. I do not think that ever occurs when the Scriptures are sold. In India people do not throw away things they have paid for, not even a farthing Gospel.

Seller of Soap and Tea

Most missionaries have done some trading in their own way; it may be to introduce new and desirable articles of commerce; it may be to raise money for missionary purposes. We should avoid trading that enters into unfair com-

petition with traders who have their living to earn, but in some circumstances trading is justifiable. For example, we have established a trade in soap at Chakai. We have been selling tons of soap in halfpenny cakes, and you have no idea what a luxury soap is to those who have never used it before. We carry on the trade on strictly business principles as part of the medical mission. We buy wholesale, the bar of soap costing us 31/2d. We cut it up into eight pieces at a halfpenny each, and the profit goes to the hospital. I think our people have now reached the happy stage of not being able to do without soap, and I hope that we shall soon be able to retire from the trade, which others will take up.

We also do a small business in tea, an article which is very little used among the people in India, and which was not to be had in the bazaar at Chakai. The cup that cheers without inebriating serves a very useful moral and social purpose. We found it very desirable to have some alternative to pig, roasted whole and devoured entire, for a social meeting in church, and have found the solution in tea, with white bread, which the Santals regard as a great delicacy.

These are my more or less regular occupations. I have officiated as postmaster; I have served my turn as a member of the District Board or County Council (I prefer to be a contractor under the Board, which I could not be if I were still a member); and if I were to add my domestic duties the list would be endless. All these various duties are subordinate to, or are rather auxiliaries to, the supreme duty and privilege of making Christ known to the people as their Savior and Friend. They create the opportunity for evangelistic work; they gain for us the confidence and goodwill of the people; they materialize Christianity in a form they can appreciate. There is not a single agency I have mentioned that I have not found useful in this way.



BY BELLE M. BRAIN, 38 UNION AVENUE, SCHENECTADY, N. Y.

TOURIST OPPORTUNITIES FOR MISSIONS



T the suggestion of Miss Helen B. Calder, the Home Secretary of the Woman's Board of Missions of the Congregational Church, we take

up this month the very important topic of what tourists can do for missions.

This is a form of service about which very little has been written. Yet the opportunities for it are boundless. Not a little such work has already been done, but vastly more could be done if only Christian tourists who have the cause of missions at heart could be made to realize its possibilities.

We shall appreaciate it very much if those who have done such work, or have seen others do it, will send us accounts of it.

OPPORTUNITIES OF THE SOUTHERN TOURIST

BY THEODORA CROSBY BLISS, WASHINGTON, D. C.

Southeastern Secretary, Philadelphia Branch of the Woman's Board of Missions, Congregational Church

"Men hang up their consciences off Cape Horn":

"God does not exist west of America."

Startling statements are they not? especially the latter. But they have come to mind frequently as I have traversed the highways and byways in the South where every prospect pleases and travelers abound.

Suppose we are going on a vacation. Anticipating the restful days before us, we pack our trunks with a careful leaving out of all unnecessary impediments. All missionary literature is relegated to the shelves to await our return from our vacation. (Here I stopt to find out what "vacation" really means. The first definition given in the Standard Dictionary is, "Vacation: an intermission of procedure." I looked no further. For my purpose this is very satisfactory!)

That you and I—and some other tourists—are really interested in missions is vitally true. There is no mistake about it. We, in common with thousands of other Christians the land over, work and give and pray for missions; we rejoice with a real joy in every success; we try to help a wee bit more in every time of stress; we pray earnestly in times of tribulation or sorrow. All this is true, absolutely and sincerely.

But now we are going on a vacation; and "a vacation is an intermission of procedure." So, as a matter of course, we propose to intermit all missionary work without thinking much about it. We are not using our consciences!

During the winter season when church life everywhere is most vitally alive, the South, especially Florida, is crowded. Tourists are everywhere; and within reach of most of them are churches. Some are strong and well equipped; others small, struggling, weak in numbers, weaker financially, and weakest by far in all that makes for inspiration.

Right here is one of the biggest and best opportunities given to Christian man or woman. To go; to see; and then to give—themselves! The people in these churches are in earnest, even as we. But

where are their tools? Listen to the leader of the little missionary society in a tourist town where possibly you have been. She is the only one who knows anything about missions. Some one in the North sent her her missionary magazine for a few months and then—well, it stopt coming and she had nothing; no literature, no helps to inspiration.

"Every winter on Sunday mornings," she says, "our church is packed with tourists, and I often think there must be many among them who could help us if they would! But that is all we see of them. Think of all they know! and all their privileges—"

The listener, with a guilty feeling, thinks of all the unused books and papers and other missionary literature stacked on those shelves awaiting the end of the "intermission of procedure." It is not comfortable, somehow!

This is only by way of illustration. You who are going far afield in search of re-creation (doesn't that tiny hyphen throw a bit of light?), pause a moment. Then get together your surplus missionary and other helpful "fuel" and if your trunk will not hold it, send it ahead by parcel post, to be a reminder on your arrival.

As soon as possible after your arrival, unfurl your flag; intimate to anybody you can find connected with the local church—your own, if there is one—that at home you are a worker, and if you can help in any way—(If you can! Just mention it, that's all!)

Go to the little prayer-meeting—it is almost certain to be little! It will only take an hour.

Go to the meeting of the Missionary Society, if there is one; if not, set your wits to work and leave one behind you for them to remember you by.

Incidentally you might seek out other like-minded tourists to share these opportunities with you.

By way of caution. The South is full of would-be lecturers, anxious to speak,

and usually with an ax to grind. The little churches have suffered, some of them. Don't talk—first. Just do—give yourself and be sure if you can talk they will find it out, and this opportunity too will be yours.

Second. Any hint of patronage is deadly. "Up home" these people may have outranked you, and they know it. It is not safe to judge by appearances. Not patronage, but help, offered from heart to heart, whether the one heart beat under satin and the other under calico, will meet with instant and sincere appreciation in the majority of cases. And what if it, seemingly, does not? Underneath is the heart hunger and everywhere the need.

It is missionary work—this putting into the hands of others the tools which you have used. God has, perchance, been putting into your hands an over-abundance of these tools—so you have thought. But He knew what you did not, that He was sending you to this, the biggest opportunity perhaps the average Christian—that means most of us—is likely to have.

Ever and always, for good or for ill, travelers carry their influence with them. One can not get away from that.

Don't "hang up your conscience" anywhere on the way! Remember, God exists wherever you go, and will meet you on your arrival. God, and His little ones!

TOURING THROUGH THE NORTHERN RESORTS

BY A MISSIONARY BISHOP*

I have been recently going, partly on business, partly on pleasure, through a large section of the summer resort region of New York, Massachusetts, Maine, and New Hampshire, whither our people spend weeks or months of recreation. It has really been a delightful experience to see the hotels and homes situated in

^{*} Condensed from The Spirit of Missions.

the choicest spots in the land—along the sea coast, on the tops of the hills, on the flanks of the mountains and amid encircling meadows and orchards.

Everywhere was natural beauty; everywhere also was an attractive humanity. No one could move about amid such scenery and the people so heartily enjoying it without sharing the delight and being in sympathy with it.

The continuous stream of automobiles along perfect roads, the canoes, yachts, and motor-boats on the streams and lakes invited to a constant interchange of happy greetings from their occupants. One could but thank God for it all, . . .

I could not but wonder how far those participating in these pleasures were really appreciative of them and how far they were in any worthy way rendering thanks to God for the good things. He was giving them. Of course, I saw many of them attending Sunday services and I knew that some of them had been making large gifts for human need at home and abroad. And every now and then I heard something said with regard to the missionary work of the church.

But I could not help thinking as I saw the wealth about me in costly mansions and hotels, that after all, the thankfulness evinced in contributions to missionary work was not in proportion to the reasons for thanksgiving.

One room less in one-half of those country houses; one day less in those expensive hotels; one seat or one cylinder less in those motor-cars or boats—if the cost were given to missions—would have raised our \$400,000 Emergency Fund twice over, if each of the vacation folk had made that offering.

THE FISHERMEN'S JUG

Carefully preserved in a glass case in the Sunday-school room of the Westminster Presbyterian Church, Elizabeth, New Jersey, there is a little clay jug which has had a remarkable history. Its story was told years ago in *Children's* Work for *Children* by Doctor John Gillespie.

"On the western slope of the Adirondacks," he says, "there is a charming enclosure called Edrington Park through which the Salmon River, a silvery mountain stream, flows down in many graceful curves. The park is what is known as a 'trout preserve' and is a delightful place for fishing.



THE FISHERMAN'S MONEY-JUG

"The owner of this mountain park is the superintendent of one of our large and wideawake Sabbath-schools. And he is a superintendent who believes that children should be trained to give to various mission objects through the boards of our Church and that they should give more to foreign missions than to any other one object because the field is larger and the need greater. So in addition to the regular collection made by the school to foreign missions, he gave to each teacher and scholar a little clay missionary jug. They were to be thanksgiving jugs, all the money dropt into them to be expressions of thanksgiving.

"Many of the jugs were beautifully decorated, most of them by the owners themselves. But the superintendent had his decorated by a well-known artist in accordance with the tastes and instincts of a fisherman. The design was a speckled trout jumping to catch a fisherman's fly.

"When the season for trout-fishing rolled around and a little company of invited guests—ministers, lawyers, and merchants—went for on outing to Edrington Park, the superintendent's jug was taken along. By common consent it was put in a conspicuous place so that the fishermen, returning from the day's sport, might be reminded of their blessings and make grateful acknowledgment by dropping something into it. At the end of the season it remained in the hands of the superintendent who kept dropping in pieces of silver as the days went by.

"When at length the jubilee for the jug-breaking was held, and the concave bottom of the fishermen's jug was gently tapped, how much do you suppose dropt out of it? Fifty-eight dollars! In addition to this, when, with the other decorated jugs, it was put up at auction, one of the fishermen kept bidding on it until he secured it for \$10.25!"

Such a jug was too valuable to foreign missions to be kept merely as a piece of bric-à-brac. So when the new jugs were distributed to the school the fishermen's jug was repaired and it went forth once more with the anglers to remind them of their blessings. Then, when the teachers and scholars assembled again with their hundreds of little consecrated treasuries to present them to the Lord, it apeared among them. Imagine the surprize and delight when the fisherman who had bought it held it up and announced that the silver had changed to gold this year and it contained \$100!

"When the decorated jugs were put up for sale, to the astonishment of all, the fishermen's jug was started at \$25! The bids rose at once to \$30, \$40, \$50, and it was finally knocked down at \$100. The explanation is this—a number of gentlemen had resolved during the evening to buy it for \$100 and present it to the school with the understanding that every year it is to be loaned to the fishermen on their annual visit to Edrington Park."

Such is the story of the "Fishermen's Jug" which in two years yielded \$268.25 for foreign missions. Tho no longer in use it is still a treasured possession of the school. "The good old days when the jug was used are still referred to in the school," says the Rev. L. B. Crane, the present pastor, "and there are many who still remember the enthusiasm which it occasioned. Only the other day the man who painted it told me the story all over again."

The full amount that the fishermen's jug has yielded to missions is not known. Like the widow's mite, its influence can not be measured. "This Sabbath-school," says Mr. John Davidson, the superintendent, in a little book on the work of the school published some time before his death, "was the first to suggest and introduce the earthenware missionary jugs. The now celebrated 'Fishermen's Jug' which belongs to this school, has been copied in thousands of schools of our land and in lands beyond the sea. Many thousands of dollars have been collected in these little jugs for the cause of foreign missions."

All this because a little company of fishermen resolved to return thanks to God in a substantial form while away from home on a summer vacation.

A GIFT FROM BIRCH ISLAND

A year or so ago the American Board received a generous contribution from a little summer community at Birch Island, Lake Winnepesaukee, which goes to prove that there are tourists who so earnestly desire the coming of the Kingdom that even in the days given over to rest and pleasure they are not forgetful of

its needs. The following note which accompanied the offering and was printed in *The Missionary Herald*, gives a beautiful picture of Sabbath observance on the part of a little group of vacation folk who took their Christianity with them.

"We have a very interesting service at the lake," the writer says. "About an hour before sunset we gather in our boats in some sheltered nook under Birch or Jolly Island, and for an hour sing the songs of Zion. Some one offers a brief prayer and then the boats untie and depart singing, 'God Be With You.'

"We gather 125 persons on the average through the season. It was a great satisfaction to me when this group, by a sort of spontaneous combustion, last Sunday desired their summer life to stand for something tangible in the work of the church. We are of all sorts and conditions religiously, theologically, rather. But we are united in wanting to gather our summer outing into a definite task. This money came easily and gladly and I am sure it will be continued."

A TOURIST MISSION STUDY CLASS

Two years ago there was held in St. Petersburg, Florida, a mission study class attended by residents of sixteen states and members of eight denominations, which was a great joy to those participating in it and was productive of large results both locally and in far distant centers.

It was held under the auspices of the St. Petersburg Woman's Club and was conducted by Miss Clara W. Davidson, of Pleasantville, Pa., who last year served the Woman's Board of the Northwest (Presbyterian) as Field Secretary of Young People's Work and last summer conducted study classes at the summer schools at Lakes Geneva and Winona.

At our request Miss Davidson has given the following very suggestive account of the work, and we bespeak for it very careful attention. What was done

at this southern resort could be duplicated in whole or in part in many a northern resort during the coming summer.

"St. Petersburg is a tourist city," says Miss Davidson, "situated on Tampa Bay and has a population of at least 25,000 in the winter. Many people make their homes here for eight or nine months of the year; many others for the winter months only. There are hotels and boarding-houses galore, but it is practically a city of homes owned by persons known in the local phrase as 'resident tourists,' who return year after year, and to some extent identify themselves with the town and its interests.

"This situation makes possible such an organization as our Woman's Club, which was organized three years ago largely through the efforts of Mrs. Benjamin A. Greene who had been president of the Woman's Club of Evanston, Ill., and whose husband was at that time a professor in the Divinity School of the University of Chicago.

"The club is federated and draws together not only many members of other federated clubs but many of the most interesting women who visit the town as tourists. It makes a point of contact for these women with the more nearly permanent residents; provides us with certain educational advantages, for almost always we have a number of tourists who are specialists along certain lines; and gives us an opportunity to work for the town through the local philanthropies and to foster, as best we may, interest in those things that minister to the higher life.

"It was Mrs. Greene's great desire that the club should meet actual needs. So, at a meeting early in January, she announced that classes would be formed for the study of such subjects as the members might elect. Oddly enough, no one asked for any but mission study, and the demand for that was so weak that we dismissed the idea.

"A day or two later a woman from

Minneapolis came to me—I had been one of the ushers appointed to receive requests at the club meeting—and said that four or five women of her acquaintance wished to join a class and wanted me to lead it. I demurred at first as they were much older women. But tho they were eager to study they were not willing to teach. I had had much experience with mission study in Smith College days and after, and I was much interested in missions. So I could not refuse.

"The announcement was read in the leading Protestant churches of the town and when the hour came we found at the appointed place—a centrally located boarding-house—25 women very much in earnest and eager to begin. As I had already taught The New America, and had taken Immigrant Forces at Silver Bay in the summer, and the women were glad to study immigration, we chose the latter book as our text-book, supplementing it with the former. Most of the members bought the text-book and contributed something to the cost of the reference library we sent for.

"The class met weekly in the afternoon for nine sessions. There were no formal social features, but at the outset the members were personally introduced to one another and a most cordial, friendly spirit prevailed and the basis of some lasting friendships was laid. We had occasional visitors and some accessions to membership; but as not all could remain for the entire nine weeks, our attendance averaged about 25.

"We used the regular classroom method. All members studied the text-book, and special topics and reports were assigned and prepared from the reference books and other available material at hand. We had charts and posters and literature from various agencies at work for the immigrant.

"Many of the members of the class were women of wide experience. They had come from east and west and north and south and had observed conditions in widely separated sections of the country. Our little class became a regular clearing-house for their experiences and opinions. I have never been in a class where the members worked so hard or so intelligently. The only difficulty was in limiting the length of the sessions. It was a perfect joy to act as their leader.

"The last session was given up to a discussion of the ways in which we could help. All the various organizations through which we could make some positive contribution toward solving the problems were thoroughly talked over, the possibilities of mission study and women's missionary societies being by no means forgotten.

"From the beginning we had opened and closed our sessions with prayer and, as the course neared its close, the increase in earnestness and in a sense of personal responsibility was very marked. We agreed to try, each of us, to do at least one thing that could be counted as positive help in the year to come.

"But we also wanted to do something, as a class, at once. So we gave our reference library to the small semi-public library and decided to give 'The Immigrant Gateway,' a demonstration put out by the Missionary Education Movement. As I had already managed this twice for Presbyterial and Synodical meetings in Pennsylvania, I was familiar with it and had many costumes. I sent north for these and we made many more.

"We engaged a large hall and decorated it with our own flag and the flags of all nations. About 75 people took part in the program. This consisted of the songs of the various immigrant nations rendered with the aid of a small orchestra; the demonstration proper; the reading of 'The Scum O' the Earth' by a very talented woman; the singing of 'America Befriend' by the audience; and the reading of Professor Rauschenbusch's 'Prayer for the Immigrant' by a pastor at the close. Large quantities of

free literature was distributed through

"We tried to make the whole affair as impressive as possible and charged only 10 or 15 cents admission so that no one could think it a money-making scheme. The expenses were rather heavy, but after they were paid we had \$60 to send to the Cuban Mission at Ybor, Tampa's Cuban quarter. Incidentally, many people heard of that work for the first time.

"People were very enthusiastic about the affair and wanted it repeated the following year in the theater. But I did not return that winter and the rest were scattered.

"Many good results of our study class came to light later. One of these was the study of *Immigrant Forces* by a group of 60 young society women in a cotton-mill city of the Old South, during a whole year, with much more enthusiasm than their limited programs had ever elicited before."

A GARDEN PARTY AT A SUMMER . RESORT

In April, 1915, in a letter addrest to local societies, Miss Julia C. Emery, Secretary of the Woman's Auxiliary of the Protestant Episcopal Church, suggested that, during the summer, missionary garden parties be held at the various summer resorts. Many were held, and, through the courtesy of Miss Kate Cheshire, President of the North Carolina Branch of the Woman's Auxiliary, we were enabled to give an account of a very successful one.

"We held the first garden party in our diocese at Laura Town, the beautiful summer home of Miss Ruth Hairston," says Miss Cheshire. "On July 1, 1915, from three to six o'clock, guests from Walnut Cove, Winston-Salem, and more distant points gathered on the spacious grounds.

"Laura Town is one of our old country estates, and every type of society was

represented. There was the regular summer resort crowd, who came over in touring cars; there were the small tenant farmers and their families; there were children with their parents from the mission Sunday-schools; while grouped around under the trees were negro servants—former slaves and descendants of slaves of the mistress of the place.

"The missionary program began with the hymn, 'Jesus Shall Reign,' then Miss Hairston spoke a few words of welcome and Mrs. Blair, of Greensboro', gave an instructive address. The diocesan president then gave an illustrated talk with living motion pictures—little children from the Sunday-school at Walnut Cove. A choir of young girls marched out to the strains of 'Greenland's Icy Mountains,' and the president presented the special objects we are emphasizing this summer.

"The beautiful rolling grounds with stately magnolia trees in full bloom and the Laura Mountains in the distance made a most effective background.

"The remainder of the afternoon was given over to social enjoyment and tea was served at small tables on the lawn. It was all so easy and so delightful that we believe many similar gatherings could be held. Best of all, each guest seemed imprest by the missionary features of the occasion and we trust this may bear lasting fruit."

MISSIONARY GUIDE BOOKS

World travelers have exceptional opportunities for helping or hindering missions, not only at home where their reports are accepted without question, but on the field where they leave a trail of either good cheer or discouragement.

The trouble with many world travelers who come home and belittle missions, is that they did not take time to hunt up the missionary and investigate his work. In some instances this was due to the fact that they did not know just where to find him.

To remedy this, two missionary guide books, one for Latin-America, the other for the Orient, have been issued by an interdenominational committee representing all the foreign mission boards in North America. These little missionary "Baedekers" are packed with information and are very fully illustrated. They give much valuable general information in addition to the list of the principal centers of missionary work and the places in Anglo-American communities where religious services are conducted in English.

Every English-speaking traveler who visits mission lands should carry one of these guide books. They are free to tourists and may be obtained on Trans-Pacific steamers, at prominent points in mission lands, and in America by addressing "The Anglo-American Communities Committee, Room 809, 156 Fifth Avenue, New York, N. Y." To those not tourists the cost is 20 cents each.

CONVERTING A TOURIST-CRITIC

Not long after the close of the Spanish-American War, when Doctor W. C. Lambuth (now Bishop) was en route to China, he found among his fellow travelers the secretary of one of the great naval heroes of the conflict. This man had no use for missionaries and was loud in his condemnation of their work. By and by he changed his mind. What caused this was told in Go Forward, somewhat as follows:

Shortly after reaching Honolulu, while sitting on deck with Doctor Lambuth, this critic reopened his tirade, asserting that missions were a failure and the converts "rice Christians."

"Have you ever seen missionaries at work?" asked Doctor Lambuth.

"No," was the reply. "I have not. I have no use for such misguided men."
"My friend," said the doctor, "what

would you call me if I condemned the great engine in the hold saying it could not carry us to Yokohama, and insisted that the engineer was so ignorant and unskilled as to be unable to manage the machinery. Yet I knew nothing about engines, and had never met the engineer?"

"I would call you a fool!" was the quick retort.

"Then what are you," asked the doctor, "with your sweeping assertions against missions, when you acknowledge you know nothing about them?"

"It does not seem fair," was the honest answer. "What book is that?"

"'The Transformation of Hawaii.'"
"Oh, indeed! May I borrow it for half
an hour?"

He took the book to his stateroom where he would not be observed and read for half an hour. Then he returned, saying he had promised to write for his county paper in Vermont and had found the book so interesting he would like to quote a few paragraphs.

"You may quote as much as you like," said Doctor Lambuth, "provided you give the proper credit."

He returned to his stateroom and afterward confest that he had copied two or three chapters bodily.

At Honolulu he was shown the missionary at work; the native preachers whose ancestors were heathen; and the great church built of solid coral blocks dug from the reef by native Christians. And he was told of the annual gift of \$45,000 raised for the spread of the Gospel by these islanders who less than a century ago were idolators. On returning to the vessel he avowed himself a friend of missions.

"Never again," he said, "will I open my mouth against men and women who have worked so devotedly and so successfully. The cause of missions needs no advocate. It speaks for itself."



MISSIONS—SPIRITUAL AND MATERIAL

M ANY good men and women who are engaged in laudable enterprises are criticized because of the things they leave undone, the words they leave unsaid, the influence they do not exert. Is this just?

For example: The Y. M. C. A. in Great Britain is just now receiving unusual praise and unusual criticism for its work for soldiers. The commendations come from those who formerly have thought the work too narrowly religious and unpractical, and who now see the social and physical benefits of the "huts" in concentration camps and at the front. criticism comes from those who object to the "broad" position of the Y. M. C. A. workers, the inclusion of Jews and Catholics without an effort to convert them, and a general lack of an openly evangelical and evangelistic motive and aim in all the work and workers.

Missions and missionaries are subject to similar criticism. Many who hold strictly to preaching the Gospel object to the large expenditures on secular education and the employment of non-Christian teachers. Some believe that the medical mission work in China will lose its missionary aim and fruitage through the Rockefeller gifts, with the larger employment of non-missionary physicians and the emphasis on the technical rather than on the spiritual results. Industrial missions have been criticized on the ground that they strive so eagerly after material and financial success that the missionaries have no time or inclination for spiritual work.

There is undoubtedly great need for the educational, medical, and industrial betterment of mankind, and none can see the ignorance, suffering, and poverty, especially in Asia and Africa, without a desire and effort to better conditions. This is good. Is the good the enemy of the best? Should social service be condemned because it is not evangelism? Should schools be closed because there are not trained teachers available with missionary motive? Should hospitals refuse grants to make them efficient because such grants of money will secularize them? Should industrial enterprizes which improve living conditions be closed because they do not produce Christian converts? Should Y. M. C. A. work for soldiers be discredited because of the limits put upon religious propaganda?

Most Christians will reply, "No," emphatically to these questions. However much all may wish to have every agency and method inbreathed with the evangelistic spirit, and productive of spiritual results, men see too obviously the need of these agencies for physical and social betterment to permit them to discredit such agencies or their benefits.

While this is true, one caution should be noted, for it represents the cause of the dissension: Work should not be misrepresented: claims should not be made to win support that would not be given if the real facts were known; money should not be used for purposes for which it has not been given. This cuts both ways. It is not right to ask for contributions for evangelistic work from those who, if they knew the facts would only give to intellectual, social, or physical betterment. Claims should not be made for the spiritual character of Y. M. C. A. work and some missions that can not be substantiated. Much of the work for sol-

diers and some mission work in China, japan, and India is philanthropic, but not distinctly spiritual. It appeals to men's desire for temporal benefits, not for a spiritual life. A sense of need and failure is awakened, but no sense of sin against God; there is a desire for reform but not for repentance; Christianity is accepted as a possible improvement on old religions, but there is no real acceptance of Christ as Son of God and a personal Savior. Let us call things by their right names, and make only the claims that can be substantiated.

The good need not be the enemy of the best, for if the best is achieved the good will be possest. Surely when the Master comes to judge the deeds done in the body He will not discount any loving service for the benefit of suffering mankind, but will He not say to some who claim to be His disciples who have been absorbed with less abiding labors: "These things ought we to have done and not to have left the others undone."

MISSIONS AND THE PASTOR

MANY pastors are flooded with literature to show it ature to show them what they, as key men, should do for missions. They sometimes overlook the things that missions will do for them and their congregations. Many a church has found that new life in every branch of service and new power in preaching come with a revivified interest in missionary work and a larger acceptance of responsibility for it.

- 1. An interest in world-wide missions broadens the pastor's horizon and reduces the provincialism of his people.
- 2. A knowledge of other races, their customs, creeds, and needs increases intelligence, and deepens sympathy. gives the culture of travel to stay-athomes.
- 3. The advocacy of missions at home and abroad gives the preacher a larger message and an authority and courage based on the great commission of our Lord. The varied character of modern

missionary work gives an opportunity to enlist the cooperation of all classes of people. A world-wide missionary program is inspiring on account of its greatness-its universality.

- 4. The achievements of Christian missions offer the conclusive answer to the honest skeptic. They furnish examples of modern miracles and of apostolic power. The life stories of missionaries are thrilling and elevating.
- 5. An interest in the progress of missions on the frontier strengthens faith and leads to more earnest and definite prayer. No one can see the obstacles in the way of the Gospel without realizing the need of human dependence on God and none can see these barriers fade away by divine interposition without increased confidence in the power of God to overcome the lesser difficulties at home.
- 6. When a pastor and his people really learn to give cheerfully to missionary work, their hearts are enlarged and their purses are opened so that they give more gladly to the needs seen at home. It is always the experiences of churches that there is that giveth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty-in local expenses and in personal matters.
- 7. Lastly, a whole-hearted cooperation in world-wide missionary work links a pastor and his people more closely to God and His loving purpose and program for the world. The result is seen in deeper sympathy with divine ideals and methods, stronger spiritual life and a renewed consecration of boys and girls and young people to the service of Christ, where even He may call them.

No pastor, when called to his last accounting will have cause to regret that he manifested too large an interest in the divine program for the world but many will lament their failure to lead their people in larger visions, greater faith, and more unselfish service.



AMERICA

Raymond Robins' Evangelistic Work

HE evangelistic campaigns conducted by Mr. Raymond Robins have been, for the students of many institutions, the great event of the present college year. During January and February twelve college campaigns were held: four of these were in the Southwest, three in Canada, and five in the Eastern field. In these 12 campaigns, there were 72 men's meetings, and alluniversity convocations, with a combined attendance of 46,645; nine special meetings for women students were held, with a total attendance of 3,362; in 10 of the institutions faculty conferences were conducted, with an average of 64 present at each meeting.

In the 12 campaigns there were no less than 3,600 men students and faculty members who made decisions for the Christian life. While it would be wrong to assume that all of these decisions represent primary confessions of faith in Christ and His program, there is no denying that a good many, perhaps a majority, do fall in this class.

Special mention is made of the results at Dartmouth College. Similar meetings were held in other colleges during March. Letters of appreciation speak of the effectiveness of Mr. Robins' appeal, leading as he does to the personal need of Christ through the social, economic, and political problems of the day.

Dr. Haggard Goes to Russia

THE Rev. Fred P. Haggard, D.D., formerly Home Secretary of the American Baptist Foreign Mission Society, has

accepted the call of the International Committee of the Y. M. C. A. to go to Russia and take charge of the work there on behalf of the German, Austrian, and Hungarian prisoners of war. There were more than four millions of men and boys in the prisoner-of-war camps of the Allies and their opponents. Of all the countries where these prisoners of war are found, Russia affords possibly the most significant opportunity. In European and Siberian Russia, chiefly the latter, there are to-day concentrated in scores of prison camps over one million Teutonic soldiers, massed in companies from a few hundred to over ten thousand. They have all their time on their hands, and are serious and responsive to kindness and to truth. The International Committee of Young Men's Christian Associations has been granted the unique privilege of entering all of these camps and of organizing practical Christian work on their behalf. What lends even larger significance to this movement is the fact that the Russian government has given permission to work among the Teutonic prisoners, on condition that Germany and Austria would give similar permission to the International Committee to do a corresponding work among the Allied prisoners in these countries. This condition has been accepted. It would be difficult to exaggerate the importance of this enterprise on behalf of the prisoners of the countries on both sides of the war. It is believed that this unselfish service under American leadership will do more to promote right feeling and relationships after the war than anything else which is now being accomplished.

Religious Sight-seeing

THE Junior Clergy Missionary Association of the Diocese of New York. convinced that many members of choirs, brotherhoods, Sunday-schools, and missionary societies would be interested and informed by seeing how the Church works in a great diocese, have made arrangements to conduct parties on special tours of inspection and information. One of these is to the cathedral grounds in New York, with their important and interesting buildings, and includes also St. Luke's Hospital. A second is to the immigrant station at Ellis Island and the Seamen's Church Institute. Others cover the Tombs, police headquarters, the institutions on Blackwell's Island, and several of the charitable and philanthropic institutions connected with the City Mission. Guides are furnished on any afternoon when arrangements are made beforehand. It will certainly be the case that visiting church people from outside of New York city will be glad to avail themselves of this opportunity of seeing the important institutions which may be found in the metropolis.—Spirit of Missions.

A Ten-Year Program for Laymen

THE Laymen's Missionary Movement plans at Washington, D. C., April 26th-30th, to determine a ten-year program. The laymen are putting into the movement the same business sagacity that they use in their commercial enterprise. These men are not day-laborers at Christian work; they work by decades. This information should be an inspiration to thousands of churches that have never worked by program. A man or an organization that merely wants to keep afloat can meet defensively the demands of the day as they come. But a movement that moves-that does things-must plan aggressive progress. This spirit the Laymen's Movement is helping to put into our churches.

The meeting at Washington is the sec-

ond National Missionary Congress. It will plan the future work of the movement, both denominational and interdenominational. Attendance is restricted in number, and will be by invitation only. The congress will be inspirational as well as deliberative—this is assured by the participation of the nation's most noted missionary leaders.

War Problems In Northern Canada

THE effects of the war are being felt I in the farthest part of Northern Canada. Missionaries living at or near the Hudson Bay Company's trading posts find that higher rates are being charged for goods, provisions, and freight. This means that the missionaries must practise more self-denial and endure more privation. In an interesting letter, the Rev. R. Faries of York Factory, one of the oldest mission stations in the Dominion, says that the perplexing effects of the war are not easy to deal with, for the Indians are asking the missionaries many questions, especially desiring to know why nations are at war if they have been taught to worship the God of When it is explained that this warfare is due to sin and unfaithfulness to God, the Indians are still puzzled to know where the power of Christianity comes in, and so missionaries have to teach them again the simple secret of personal religion as the only power for holy living.

Labrador Missionaries on Parole

A CTING under instruction from the Dominion Government, Captain Jackson of the Labrador coast brought with him to St. John's, Newfoundland, on his first trip southward in the summer, all the male Germans connected with the Moravian Mission in Labrador. As a result of an interview which the captain thereupon had with the Minister of Justice at St. John's, and of the previous intervention of the Governor and of the mission agent in that city, the mission-

aries and storekeepers who had been brought down were all allowed to return to their posts, but they were accompanied by three or four policemen. These had instructions to stay at the stations until the last ship visited the coast in the autumn, when they were to return south. At first the intention was, it seems, that these German members of the missionary staff on the coast should be interned: however, that was altered, and they have now been allowed to resume their work on parole. They went north on board the *Harmony*.

LATIN AMERICA

Porto Ricans Know Their Bibles

N Fajardo, Porto Rico, is a Porto Rican Congregational church founded by the late Dr. Edwards. The region is owned by sugar companies and the church members are chiefly native employees of the company. The church is thoroughly grounded in the Bible. Miss McLiver, who has supervision over it at present, said to a recent visitor: "If you desire it as a part of the Scripture lesson this evening, you may ask the congregation to repeat in concert the nineteenth, twenty-third, or ninety-first Psalm, the fifty-third of Isaiah or the fourteenth of John, the thirteenth of First Corinthians or the twelfth of Romans." "I regarded her in astonish-I have spoken in churches in various parts of the world, but never had heard of a congregation that could be depended upon to do anything like that. They recited the twelfth of Romans in concert perfectly, from beginning to end. Miss McLiver has told me since that this church of Porto Ricans could repeat in concert the Books of the Bible and Divisions of the Bible, the Ten Commandments, the first, nineteenth, twenty-third, fifty-first and ninety-first Psalms, and the chapters above mentioned. Also the first twenty verses of the second chapter of Matthew for the Christmas lesson and twenty-two verses

of the twentieth of John."—Record of Christian Work.

The Missionary Conference In Cuba

MMEDIATELY following the close of the Congress on Christian work at Panama, a number of the delegates went to Cuba, to attend the conference on evangelical work which was held in Ha-The official count showed 120 registered delegates, both from the United States and from the Cuban field, and interest and enthusiasm were evidenced to a remarkable degree. The position and influence of the Catholic church in Cuba were discust thoroughly. Altho Rome is large numerically in Cuba, it exerts comparatively little influence on the political situation. Throughout the population there is a noticeable indifference to all religion, and this lack of any desire for religious things is one of the missionary's problems. The questions of comity and overlapping were taken up, and it is anticipated that very soon all unoccupied territory will be taken care of and duplications corrected. "committee of conference for Cuba" was appointed to work with the large central committee provided for at the Panama congress. Sub-committees on education, survey and literature were also arranged for. The Porto Rico conference, which began March 16th, followed a somewhat similar program.

A Progressive Mexican Governor

N returning to their work in Mexico, the Presbyterian missionaries remained for a time in Merida, Yucatan. From there Miss Blanche B. Bonine wrote in the winter:

"I don't believe there is a place in the Republic that needs a good normal school more than this does. This new governor is a very great reformer. One of his reforms is that there must be a seat in a school provided for every child in the state between the ages of five and fourteen. He told them in October that this

would go into effect February 1st. There is such a scurrying and hunting of teachers as was never seen. For in the meantime they have discovered that he means what he says, that warnings grow into realities. Each haciendado must supply his own school and the consequence is the poor men do not know where to turn,

"Another reform he has instituted is in connection with liquor drinking. After February 1st, the only thing that it will be possible to buy in Yucatan at a drinking place will be beer."

A Peruvian Family Baptized

SHORTLY after the passage of the act establishing religious liberty in Peru, the missionary at work in Huanuco wrote of some who had presented themselves for baptism:

"There was a happy cluster of three. The man, eighteen months before, had thought of stealing some books on witchcraft from the shelf of a woman he knew; in the act of doing so he saw that she had a more wicked book still-a book denounced by priests and all religious people. His eyes sparkled. He said to himself, 'I'll be as wicked as I can find out how to be . . . I'll read that book.' It was a Bible. Night after night he sat up reading this book straight through, and was converted. The second to be baptized was this man's mother. Her papers show how she would have none of it when he offered to read her the Protestant Book. So he used a little guile and never let her know what book he was reading from. At last the light began to dawn, and she said:

"'Those are holy things you are reading.'

"The third was the Bible-stealer's wife. She knows the difference in him."

EUROPE-GREAT BRITAIN

The L. M. S. Crisis Averted

THE Directors of the London Missionary Society have been passing through a time of great anxiety. The

finances of the Society have been in such a serious condition that it seemed necessary to announce some time ago that unless there was an increase of £20,000 in contributions, the work of the Society in Calcutta and Mirzapur, India, would have to be given up, and the activities in the South Seas greatly reduced. The danger of the abandonment of this long established work has proved to be a sufficient summons to the constituency of the Society to make the needed effort. By the first of March three-quarters of the sum required had been secured, and it was confidently expected that by the close of the fiscal year, May 1st, the remaining \$5,000 would be Rev. Basil Matthews, editor tributed. of the London Missionary Society Chronicle, says of this response of the churches to the need of the Society:

"This is an event not simply in the history of the Society, but in the spiritual life of the churches of our land. It reveals an awakening of soul, a quickened passion for the coming of the Kingdom of God. It is, in a real sense, revival."

Bibles by the Hundred Thousand

WHILE books are becoming increasingly difficult and expensive to produce, the directors of the Bible Society have been looking carefully ahead in order that their supplies may not run short. At their meeting on January 17th the committee sanctioned orders for 500,000 copies of the penny English Testament; 300,000 copies of the twopenny English Testament; and 75,000 copies of the latter printed on India paper. At the present rate of distribution these should be sufficient to meet the demand for such Testaments at the Bible House through the greater part of this year. At the same meeting the committee also authorized the printing of 440,000 Gospels in French. They further sanctioned the printing of 120,000 Russian Gospels; 20,000 New Testaments; and 10,000 New Testaments with the

Psalter—all for Russian prisoners of war in central Europe. In addition to these, estimates were accepted for printing 24,000 copies of the Scriptures in various foreign languages, mainly for missionary purposes.

A Simultaneous Campaign

THE Y. M. C. A. are proposing to hold a campaign, or series of campaigns, the first of which will take place in the areas from Suffolk to Devonshire, "to enlist on the side of God and the right, under the standard of the Lord Jesus Christ," the men who during past months have come under the influence of the camp-workers. Large numbers of the men will most likely be drafted abroad during the spring, and it is hoped by this effort to bring the claims of Christ home to the great mass of them, many of whom, before the end of the war, will without a doubt pass into eternity. It is a supreme opportunity for influencing them—"the chance of a generation." The period decided on is from March 12th to 26th, and a campaign, generally of three days' duration, will be held in each Y. M. C. A. Hut.

THE CONTINENT

Thanks for Testaments Given

THE Empress of Russia has sent a letter to John Kilburn, Secretary of the Russian National Bible Society, expressing thanks on behalf of Grand Duke Alexis, the nine-year-old heir-apparent to the Russian throne, for a number of Testaments given by American Sundayschool children to the Russian soldiers. The letter was prompted by a recent instalment of 8,000 Testaments which will be sent to the army by the Empress' own supply train in the name of the young Grand Duke. Thirty-three thousand Testaments have already been distributed among Russian soldiers. The World's Sunday-school Association has collected from the Sunday-school children of America over \$21,000, which has provided more than 400,000 Testaments among the soldiers of Europe.

With the Italian Soldiers

HE Waldensian Church in Italy has fully realized the new opportunities for Christian work due to the fact that no less than 3,000,000 soldiers, the pick and the flower of the country, are massed in a comparatively small territory in the proper mood to receive and assimilate the message of the Gospel. Steps were accordingly taken to reach as many as possible and sow broadcast the Word of God. The Italian government nominated three Waldensian pastors as chaplains to their co-religionists in the army with the same rank-captain-salary, privileges and duties as the chaplains of the Roman Church. They hold services regularly in the trenches, whenever possible, visit the wounded in the infirmaries and hospitals and comfort the dying. No other denomination has had this privilege. A committee of assistance and relief for Italian evangelical soldiers has been organized in Turin to keep in touch with all the Protestant soldiers, over 5,000 now. Every soldier is supplied with a New Testament, a comfort kit and possibly woolen clothing. Relief is also given to families of reservists, Reading-rooms and rest-rooms for soldiers have been opened by the Waldenses in Rome, Turin, Milan, Brescia, Verona, Venezia, Bori, under the direct supervision of the local Waldensian pastors. In some of these places notices of the opening of the rooms have been posted in the barracks by permission of the military authorities.

News of German Missionaries

THE first shipload of German missionaries expelled from India has arrived in Germany. The Golconda arrived January 13th at the mouth of the Thames with 600 prisoners. From there they were transported on a Dutch steamer, where the treatment was ex-

ceptionally good, to Vlissingen, where the inhabitants gave the fugitives a royal reception. They met here the representatives of their societies and were taken home.

Concerning the work of German missions in the war zone, scarce but yet gladsome news arrives from the coast land of North Kamerun, from German East Africa, and from the district of Kiautschau, where the Berlin Mission is able to keep on each one of its three stations at least one missionary. Everywhere the native Christians remain faithful.—Evangelisches Missions Magazin.

MOSLEMS IN ASIA

Ambassador Morgenthau's Tribute

M. MORGENTHAU, the American Ambassador to Turkey, has been the object of many attentions, to express appreciation of his official service at Constantinople. Altho a Hebrew, he has had very close relations with Christian forces at work in Turkey, and has borne the heartiest testimony to their value and importance. In an address in New York City he declared that the American missionaries in Turkey were among the finest people he had ever known. The man to whom he "most often turned for advice and counsel in Constantinople is an official of the American Board for Foreign Missions, W. W. Peet." He said also:

"A residence of over two years in Turkey has given me the best possible opportunity to see the work of the American missionaries and to know the workers intimately. Without hesitation I declare my high opinion of their keen insight into the real needs of the people of Turkey. The missionaries have the right idea. They go straight to the foundations and provide those intellectual, physical, moral and religious benefits upon which alone any true civilization can be built. The missionaries are the devoted friends of the people of Turkey and they are brave, intelligent, and unselfish men and women. I have come to respect all and love many of them. As an American citizen I have been proud of them. As an American Ambassador to Turkey I have been delighted to help them.

"They are in Turkey not through any desire for political favor or self-aggrandizement, but for the service to the Turks only. My own greatest task has been, perhaps, to convince the Ottoman government that the great schools and colleges, created by the Americans, must be left untouched, no matter what happens. I told them that unless that was done when a time came for the settlement of the war they would find me an advocate against them. I did not succeed because of any great personal power, but because of the fact that I represented a great and just nation."

Armenians Under Persecution

THE missionaries bear convincing testimony that, for the most part, Armenians have met the test as Christians should, with fortitude and strong faith. One young lady missionary speaks for them generally when she describes what happened at one of the American Board stations.

"Miss - and I saw the departure of hundreds of Armenians into a hopeless exile. It was heart-breaking and too awful even to imagine in detail, yet we praise the God of all mankind, whether Moslem or Christian, that we were permitted to see the spirit of Christian faith and humility manifested by so many in the darkest period of Armenian history. There may have been examples of hardheartedness and cursing against God and an utter losing of faith, but we did not personally come in contact with them. How often did we pray together with those about to go, and with the tears streaming down our faces beseech God to keep our faith sure! How often did men and women clasp our hands at parting, saying, 'Let God's will be done, we

have no other hope!' — Effendi —, the Protestant preacher, came to our compound the morning of his leaving and asked that with the girls and teachers we might all have worship together. His young wife, who was about to become a mother, was left to our care. Whether they will ever be reunited I do not know. With entire calm he read from God's Word and prayed God's protection for us all who were left behind. At the close he asked that the girls sing 'He leadeth me.'"

A Center of Neutrality

URING the past year and a half, students from the Syrian Protestant College have gone out and fought and died on both sides in the world war. Others have worked in the Red Cross, binding up the wounds of the fighters and carrying the principles of the Good Samaritan and kindly service into the land of the Moslem, under the sign of the Red Cross, thus actively illustrating the principles of Christ in the land of His birth. The students in the college represent a dozen races and a half-dozen religions. In the classroom, on the athletic field, and in their social life they meet on a basis of international friendship and mutual trust. On that college campus the work of reconstruction in the Near East is progressing at the very time when armies are fighting over the possession of this historic land. when the war is finished and the country turns to its young men for leaders, the lasting work that the Syrian Protestant College has been doing will be evident in a new spirit of brotherhood in this link-land among the nations.

Misery In Urumia Unabated

A NOTHER call for immediate relief for the afflicted people of the Urumia plain has been sent out.

In Urumia there are 30,000 people depending on charity for the meagerest kind of an existence. In Salmas there

are 12,000, and probably 10,000 more in the Khoy and Albak regions—nearly 50,000 in all. The aid granted by the mission and relief organizations heretofore has been just enough to keep the famished Armenians and Syrians alive—not enough, in countless cases, to keep them from illness.

Mrs. W. P. Ellis, writing of the distribution of quilts, says:

"People at home, tucked warmly in their snug single beds, can not appreciate what it meant to these poor refugees to receive the warm covering which would keep life in not a single body, but a whole family."

For awhile the mission was able to give employment to women and children in making the quilts, but even this has had to be stopt now, and these helpless refugees are without means of support. Prayers are going up from the missionaries all over Persia that American Christians will realize how terrible is the situation and give—give quickly and largely.

What the Future May See In Persia

↑ LL the Church Missionary Society A stations in Persia have now been evacuated. The missionaries left Ispahan, under government orders, in October, and Kerman and Yezd in December. Those from Kerman reached Bombay about January 19th, while the Yezd missionaries arrived safely at Teheran about a week later. Missionary work in Persia has always been uphill work, but that there is every promise of an abundant harvest can be seen from the following, written by Mr. W. H. Allinson some little time before leaving Isapahan: "It has been my joy and privilege to take a regular share in the preaching at the Persian evangelistic services. To see a congregation of 300 Moslem men and women, practically the whole of them non-Christians, is inspiring, and to know that very many of them are really open to the teaching is most hopeful for the future ingathering when more perfect freedom of conscience is granted."

Doctor Burned Alive

D.R. JACOB SARGIS, an American Methodist medical missionary, who arrived in Petrograd after narrowly escaping death at the hands of the Turks and Kurds in Urumia, Persian Armenia, aserted that among the outrages committed against the Christian refugees was the burning to death of an American doctor named Simon or Shimmun, as he was known there. He said:

"Dr. Shimmun was in the village of Supurghan when the Turks attacked that place. He was among those who took refuge on a mountain near the lakes. He was captured and told that, since he had been a good doctor and had helped the wounded, they would not kill him, but that he must accept the Mohammedan faith. He refused, as almost all Christians did. They poured oil on him, and, before applying the torch, gave him another chance to forsake his religion. Again he refused, and they set his clothes afire. While fleeing in agony due to the flames the Turks shot him several times. After he fell to the ground unconscious they hacked his head off."

INDIA

Facts Set Forth by Figures

THE following convenient figures are furnished by the Madras Y. M. C. A. They were compiled from reliable sources and were used in the preparation of the charts for Mr. Sherwood Eddy.

Area.—1,802,192 square miles. 7 times Germany, 10 times Japan, 15 times British Isles.

Population.—315,000,000 or 1-5 of world, 3 times United States of America. Madras and Mysore, more people than Japan.

Divisions.—14 Provinces, 675 Native States,

Distribution.— 9-10 of population in

villages. 29 cities of more than 100,000.

Languages.—147 distinct languages.
23 in use by a million or more.

The Hope of India To-day

I N summarizing the results of his recent work in India, Mr. G. Sherwood Eddy says:

"An evangelistic campaign has now been launched in various parts of India. The South India United Church, with a community of 165,000, has undertaken a three years' campaign for winning the Hindus. The Syrians of Travancore, in even larger numbers, have joined the movement. The Bishop of Madras, the Bishop of Tinnevelly, and others are cooperating in the south. The General Assembly of the Presbyterian Church for all India has decided to undertake such a movement in the north. Marathi Mission in western India, the Bengali Pastors' Union in Calcutta, and other bodies have already joined the general movement to prepare the Christians by prayer, training in Bible study, and voluntary personal evangelism to reach the non-Christians. In all India to-day it is this arousing of the Christians that is the most encouraging and promising. Given an awakened Church, and the future of India is assured. Without it, no methods, meetings or men can hope to win many or solve the problem of India's evangelization. It is this awakening of the Church that is the greatest hope of India to-day."

Caring for German Missions

THE essential spirit of Christian brotherhood is being manifested in India in the provision that is being made by the representatives of other nationalities to maintain the work of the German missionaries, who, because of the war, have all been removed from their fields.

The Directors of the Leipzig Mission, the largest German mission in India, which was at work in Madras Presidency, have legally made over all the property to the Church of Sweden Mission, which has for many years been working alongside of the Leipzig Mission and in friendly cooperation. The London Missionary Society permitted one of its missionaries to go to Shiyali and take charge of the high school there. This arrangement has been greatly appreciated.

The Basel Mission, working on the west coast and in the Bombay Presidency, is international, and British and Swiss missionaries were working with Germans. Since all the Germans have been interned, the Swiss and British have done their best to man the stations.

As has already been stated in the Review, the English Bishop of Chota Nagpur, Bishop Westcott, has undertaken the support of the Gossner Mission during the course of the war. He has obtained the help of some clergy, but he needs a considerable sum of money monthly to enable him to continue the schools and institutions in an efficient state.—The Harvest Field.

Saving a Robber Tribe

THE cooperation of the British government with missionaries in India in dealing with robber tribes has already been mentioned in the Review. A new and striking opportunity has been placed before the Madura Mission of the American Board in its relations with the Kallar tribe, which numbers about 200,000 people.

The Kallars have been robbers for generations, regarding theft as a business and theirs by heredity, just as the carpenters claim their trade by inherited right.

Government proposed that the mission should take charge of a settlement for these people. The district magistrate and superintendent of police, with a committee from the mission, made a plan to the effect that government should establish schools and finance the scheme throughout. The board should provide the missionary superintendent, who would take full charge and have a free hand in the management; and should also furnish teachers for the schools. The government would provide the superintendent's dwelling, the board giving his salary. A thousand acres of land are available for the settlement. It will take nearly a year to make plans and to put up buildings, but a resident missionary is likely to be needed toward the close of 1916.

A similar opportunity is opening before the Marathi Mission in its Sholapur district, tho matters are not so far advanced there. No definite arrangements have yet been made, but the sum of \$1,500 has been given by a group of men in St. Louis to finance the missionary side of the enterprise.

SIAM AND THE LAOS

Leper Asylum In Chiengmai

NE of the best known of the institutions which are carrying on the ministry of Christ to lepers to-day is the asylum conducted by Dr. J. W. McKean, of Chiengmai, Siam, who is now in this country on furlough. An island in the river, five miles from the city, had long been used as the playground of a very vicious royal elephant, but when this animal died six years ago, Dr. McKean succeeded in obtaining, as a royal gift, half the island, 160 acres, on which to establish the first leper asylum in the kingdom. It was opened in 1913 with 100 patients, now increased to 179. Dr. Robert E. Speer visited the asylum during his recent trip to Siam, and wrote of it:

"The morning that we were there 25 lepers were baptized and welcomed to the Lord's table. I think the highest honor I ever had in my life was to be allowed to hold the baptismal bowl out of which these lepers were baptized. I

am taking it home as a priceless memorial. Of their own accord, the lepers brought to this Communion service a gift of 36 rupees, given out of their poverty and meager earnings to help lepers in other lands who might be more unfortunate than they."

Good Things Seen In Siam

THIS picture by a visiting missionary in Siam should be carefully read. We may well learn lessons both from its methods and its native workers.

"Sunday we spent nearly three hours in a little palm-leaf church, with its earthen floor and uncomfortable benches, listening to one quarter's review of the Sunday-school lessons conducted by men who had not been Christians many years. The whole church there is the Sundayschool. Every one takes part, asks and answers questions. I have never been in a more satisfactory Sunday-school in any part of the world. Several members of the church were away in different neighborhoods holding Christian services wherever they could get a congregation, and prayer by the church was offered for all who were thus giving the Sabbath to work. Later in the afternoon the women of the church met in prayer, and in the evening the men held by themselves their prayer meeting. missionary has a unique training-class for Christian workers. Some six men meet with him very early in the morning and study the Scriptures two or three hours. They are then sent directly with the message they have learned out to the different houses and districts, wherever they have an entrance."

The Progress In Siam

THE Presbytery of Siam reports the net gain of church members for the year was 181, which brings the total number in the presbytery up to 1,002. There is manifest on every hand an unusual degree of hopefulness in the church work. On September 30th an

adjourned meeting was held at the Second Church of Bangkok, which is located at Wang Lang, for the purpose of ordaining Elder Kim Heng as pastor of that church. A very impressive service was conducted, which has had a good effect all over the city of Bangkok. This is the second native pastor in the presbytery, and it has caused the Siamese to take the matter of native pastors more to heart than heretofore.

CHINA

China's Contribution to Christianity

B ISHOP BASHFORD, whose knowledge of the Chinese people gives edge of the Chinese people gives his words unusual weight, says that Chinese Christians will undoubtedly make a distinct contribution to Christianity. In extracts from an article by one of the Christian Chinese leaders will be found a suggestion of what this contribution may be: David Z. T. Yui, a live-wire among Chinese Christian young men, in the Chinese Recorder, on "A Constructive Program for the Christian Church in China," points out that efficiency, cooperation and personality are needed to make the best use of the present oppor-Under personality he says: "We firmly believe that Christianity stands for the personality of Christ, and for Christ himself, and that the Christian Church represents men and women who form themselves in a fellowship to worship God, and to be imbued with Christ's personality, and through such personality to attract and win others to God and to Christ." "The more of Christ's personality we have incorporated and exemplified in our own lives the stronger and more powerful shall we be in winning others to Christ." should pray that Christ's personality may transcend all our work whatever it may For every endeavor, even with methods of highest efficiency and most beautiful cooperation, if not marked by Christ's personality, will be in vain,"

A Coal Mine and a Church

AN interesting place in which to study in operation some of the forces which are making the new China is Ping-Hsiang, in Hunan province, where a bituminous coal mine is employing in entirely modern works, under foreign engineers, some ten thousand men. Rev. Walworth Tyng, of the American Episcopal mission in Changsha, writes of it:

"The mine is only 90 miles from Changsha, at the end of our one piece of railway. Years ago graduates of the Mission schools began to figure in the staff of the company, as they do in every great modern enterprise in China. So from Changsha we began occasional visits to them; yet not long after, on the division of the British and American dioceses, we surrendered the work to British control.

"The congregation has steadily prospered. Altho there are only about thirty communicants. they were able, on July 1, 1915, to present for dedication a new church building built largely with their own contributions. Remarkable indeed for China is both the busy mining town and also its church built more than two-thirds by native funds.

"The European war called away many of the German engineers, including the chief. The new chief is a Chinese and also a Christian. His wife is an earnest graduate of St. Mary's Hall. It would be difficult to convey an understanding of the growing influence of the half-million Protestant Christians in China."

Results Gathered In

A S a result of the "follow-up" work in connection with the evangelistic meetings held during 1914-15 at Canton, 148 of those who signed eards as "investigators" have since been baptized. Simultaneous evangelistic meetings held in 17 centers in Canton, subsequently, have resulted in 83 more baptisms. In

Hangchow, 160 who had signed cards at recent meetings decided to become Christians; the majority of these came from some 13 government schools in Hangchow. In Foochow, about 450 of those who had signed cards in evangelistic meetings have since decided to become Christians. Of these, more than 100 have already been baptized, and 200 more are in probationers' classes preparing for baptism.—Chinese Recorder.

Timothy Richard's Resignation

THE Christian Literature Society, of China, will greatly miss Dr. Timothy Richard, who has recently resigned from the position of secretary, after 24 years of service. Great changes have occurred in China during Dr. Richard's connection with the society. When he began his term of office, China, as he has said, lacked four things: true science, true history, true economy, and true religion. As to the first, Chinese text-books said nothing about chemistry or physics. As to history, the text-books spoke of China as the only civilized nation! As to economics, the Chinese books never told students about the advantages to be derived from international trade. Finally, as to religion, any Chinese who became a Christian was liable to be dismissed from the government service.—Outlook.

Union Meetings In War Time

BESIDES the Yale Mission and certain other American missionaries, there are to be found in the city of Changsha, Hunan, representatives of the English Wesleyan Society and a group of German missionaries affiliated with the China Inland Mission. Rev. G. G. Warren, of the former, writes:

"As far as I know, the war has not made the slightest difference to the relations of the Chinese Christians and Christian workers. . . .

"The oneness of the Chinese Christians seems to me to be fundamental in deciding the relations that should exist between German and British missionaries working in the same field. In Changsha we have a weekly prayer-meeting, in which the missionaries unite to plead for the work of God in the city and province. Altho the attendance is small (so small that usually everyone present leads in prayer), there are almost always both German and English missionaries present.

"We do not pray about the war; or, at any rate, nothing more than the most general petitions for the wounded and bereaved, or concerning the effect of the war on home supporters of missions. . . .

"We quite know that we are not at one on questions concerning the war. But in the work for the Kingdom of God in China we are one."

A Christian Chinese General

THE West China Mission of the Church Missionary Society has been having some interesting experiences, owing to the presence of about 2,000 troops which were sent from Peking to dispose of the robbers and other bad characters who had been infesting the province of Szechwan. Miss Wells, of Mienchow, writes:

"Major-General Feng, who is in command, is a Christian and at once identified himself with the Church here. Some of the other officers and two doctors are also Christians, the latter having been educated at the Union Medical College in Peking. The General visited both the boys and the girls' schools, and at the latter he spoke very earnestly concerning the Christian life, pressing home the need of daily Bible reading and prayer. He had his pocket Testament with him, and used it. At the closing exercises of the school the General was unable to be present, as he had expected, but he sent five other officers instead, one of whom on his behalf presented each girl with a copy of the marked and illustrated New Testament and the Pilgrim's Progress."

JAPAN-CHOSEN

Buddhist Comments on Christian Conference

ONE of the editors of the *Chugai Nippo*, a Buddhist daily, has been contributing a series of articles on the Young Men's Christian Association summer conference at Gotemba, in the course of which he makes the following comparisons between the latter and a conference under Buddhist auspices:

"The Buddhist conference aims to influence the people of the neighborhood where it meets, whereas the aim of the Christian conference is rather to train the delegates for service among those to whom they return. It emphasizes spiritual fellowship, training, and inspiration. It has clear-cut purposes, and generates power for attaining those purposes. On the contrary, the Buddhist conference is vague and ineffective in purpose, in leadership, and in the work to which its members are committed.

"The Christian conference is a natural and necessary outgrowth of the Christian Church and the Young Men's Christian Association. The Buddhist conference is an excrescence without vital connection with either the temples or the Buddhist Young Men's Association. The consequence of all this is that the Buddhist conference has no roots and bears no fruit; whereas the Christian conference is one stage of a continuous process of life and work, giving impetus to fruitful service all over the Empire."

The author concludes: "I admire the power and progress of Christianity, but I do not relish it for myself."

Factory Slavery In Japan

M. GALEN FISHER draws in the Christian Movement in Japan a terrible picture of the exploitation of girls in Japanese factories. There are 471,877 women and girls employed, which is 56 per cent. of the personnel of these establishments. Sixty-four per cent. are

under 20 years, and, of these, 23 per cent. are under 14 years. Hours range from 12 to 16 in silk and weaving factories. and night work is common. Not infrequently the girls eat their rice while tending their machines, for to take the allotted time would incur the ill-will of The weighing of 1,350 the foreman. girls after a night shift showed an average loss of weight of one and one-half pounds, and in the succeeding day shifts this weight is not recovered. Wages run from 26 to 31 sen a day (say, 14 cents!), which is a little more than one-half what is paid to male factory workers.

Japanese Sailors Accept Testaments

THE Young Men's Christian Association of Kobe took advantage of the presence of a large fleet of war vessels in the harbor during the coronation ceremonies to offer to the sailors proofs of Christian good-fellowship which were much appreciated. A three-day reception provided a continuous entertainment in the Association auditorium from 9 A. M. to 3 P. M., consisting of music, theatricals, folk dances, story-telling, etc. Tea and cake were served. A general invitation was extended through the commander of each ship, and printed programs were distributed to the members of each crew. The response was overwhelming. The capacity of the auditorium was unequal to the occasion, and hundreds of men were entertained in the roof garden. By the third afternoon not less than 7,500 had been entertained.

The most remarkable feature was the ready, even eager, acceptance of the Gospels and New Testaments offered through the kindness of the British and Foreign Bible Society. Probably not over half of 1 per cent, of that entire body of men were Christian, yet they took away 7,300 copies of the Gospels and 1,000 New Testaments. A Christian officer on one of the new battle-cruisers said that the next night he was amazed to see hundreds of the men in their ham-

mocks and about the decks reading the Scriptures. The little handful of Christians among that crew of 1,200 had up to that time made their devotions a secret matter.

Korea's Record Year

REPORTS indicate that 1915 was a record year for the Church in Korea. In the wide preaching of the Word, in the work of the Bible training classes, in number of inquirers and accessions to the churches, and in the guickened and more earnest life of the membership, it surpassed all former times. The missionaries are rejoicing over the promise of yet greater harvests. Even the new rules of the imperial government affecting religious instruction in mission schools and the regulation of church extension and evangelizing efforts, when carefully considered and explained, seem not to be so obstructive as at first thought. It is affirmed that the government has no desire to block missionary work or to interfere with religious liberty; it wishes to afford Christian leaders every proper opportunity for their labor. The only purpose of the rules is to bring all education throughout the empire, both public and private, into accord; to treat all alike, and to make sure that the government is aware of all that is transpiring, and that it is being done in orderly fashion. If the assurances of the officials are fulfilled, mission work in Korea faces an auspicious future.-Missionary Herald.

AFRICA

Welcomed In a Moslem School

REV. STEPHEN TROWBRIDGE, Secretary for Sunday-school work among Moslems for the World's Sunday-school Association, after describing a visit with Dr. Zwemer to a new Sunday-school in a crowded Mohammedan section of Cairo, writes:

"After this we went to the government elementary school in that neighborhood, and the principal and teachers were most hospitable, taking us to see every class. The principal, teachers, and scholars were, without exception, Mohammedans. I showed the principal a copy of the 'Boy's Life of David Livingstone,' and he looked it over with interest. I asked if we might give copies to all the pupils, and he said there was no objection whatever; so we made a general distribution, and the boys were very keen to receive the copies. It seemed wonderful that we were allowed such freedom."

Testaments by the Thousand

NE of our correspondents from Egypt writes: "At the edge of the Sahara Desert, near old Biskra, we were interested in a long camel caravan carrying huge packages and evidently starting upon a long journey into the desert. I asked what they were carrying, and was told that they were transporting 2,000 copies of the New Testament, translated into Arabic, into the desert country. These Gospels were purchased by the Moslems at two cents apiece, and were the means of bringing to many a desert nomad his first knowledge of this textbook of Christianity."—Bible Society Record.

German Missions In Africa

GERMAN missionaries at the Gold Coast who at the beginning of the war were limited to their stations, have received permission to travel about, and are able to visit their schools and outstations.

The members of the North German Mission in South Togo, as far as they are under English dominion, are able to continue their work pretty much untroubled. At the coast the work of the schools continues. In the interior the school work does not seem to prosper, and the news from the churches is varied. The members of the churches who had been scattered in the beginning have gathered again. This is largely due to a few devoted native helpers who

worked on bravely in spite of great opposition. One of them even refused all salary to avoid the reproach that he came to Duala to make money through preaching and baptisms. The services are well attended in Bonaku almost as in usual times. Church dues and voluntary offerings are collected. Numerous baptisms have taken place.

Interned British Missionaries

A FTER a most anxious period of suspense, extending over 12 months, news has reached the headquarters of the Universities' Mission to Central Africa of the safety of the 42 missionaries interned in German East Africa. Names of all places were censored, even postmarks obliterated. One of the missionaries (Archdeacon Hallett) writes that they have all been lodged in military prisons. "We are, on the whole, well-treated and content, but, of course, our hearts are very sad and anxious, as we are allowed to receive only fragments of news."

Refugees at Port Said

THE four thousand Armenians, whose arrival in Port Said was referred to in the Review for November, have been efficiently organized by the British authorities into an orderly camp, and the American Committee for Armenian Relief in Cairo has been made the American Red Cross chapter for Egypt, with Rev. Stephen Trowbridge as its secretary. Miss Ethel Putney, who has been helping in the work for women and children, describes the camp:

"At first they had only the absolute necessities of life—food, shelter of army tents, hospital facilities for the sickest—but gradually various additions have been made to the equipment of the camp.

"The Armenian Red Cross furnishes teachers and equipment for schools kept in tents for about 1,200 children between five and fourteen years old; a bake-shop built by the American Committee supplies better bread at less cost than that

obtained from the contractor; new hot baths, also built by the American Committee, are just now ready, so that the colder weather and water will furnish no excuse for not keeping clean; and we are just finishing a children's ward for the hospital which we are going to equip with what is necessary."

Every family in which there is a member who can read has been presented with a copy of the Bible or the New Testament in Armeno-Turkish by the British and Foreign Bible Society.

An African Native Christian on the War

THE native preacher, Andreasaku of Lome, of the North German Mission in Togo, has the following opinion of the war: 1. Missionaries, like government employees and merchants, must go to the war. Since the natives do not know European conditions, they stumble over the fact that missionaries have to take up arms. 2. European civilized Christian nations fight each other in the land of the heathen, hate each other before the heathen, give each other bad names, take each other prisoners, and kill each other, and ask the heathen to do such deeds with them. What can now heathendom think of the Christianity of Europe? This thought alone should have kept a Christian power from a colonial war. 3. The war caused mission workers, Europeans and natives, to be despised by the heathen and, in a measure, to be persecuted by them. 4. The war caused the increase of idol worship and an increase of the power of the heathen, which is especially noticeable in places where there are Christian churches. 5. The war caused many mission schools and churches to be ruined, and many Christians at once gave themselves over to idol worship. 6. In many out-stations the children cease to go to school, even the children of Christians, 7. The mission is not able to support all the native missionary helpers because churches are not able to pay their

teachers.—Allegemeine Missions-Nachrichten.

Madagascar Editor Converted

THERE are two anti-Christian papers published in Madagascar, one French and the other Malagasy. The editor of the latter has been a Mr. Ravaonjanahary, an out-and-out militant agnostic. This paper, the Sun, is now without an editor, for Mr. R. has become a Christian and a member of the Congregational church at Faravohitra. It has cost him much, for he has a wife and five children and his former position was both secure and lucrative. Now, instead of writing infidel tracts, he is devoting his great abilities to preaching the Gospel. He is a brilliant French scholar, a speaker and writer of power, a man of genuine character-in short, a powerful accession to the mission force of Madagascar. This Saul become Paul is now speaking on "Why I am a Christian," in the Malagasy capital.—Record of Christian Work.

ISLANDS OF THE PACIFIC

Australia Bible Institute

THE great European war has had many and serious results in almost every department of life even in Australia. An illustration of this is afforded by the experience of the Australasian Chapman-Alexander Bible Institute. Recently at the closing exercises three students were graduated and given the first diplomas for having completed the two years' course of training. During the same evening it was announced that Dr. J. H. Elliott, formerly of Chicago, who has been acting as the first principal of the Bible Institute for the past two years, was about to resign in view of the serious difficulties which had been experienced owing to the continuance of the war. He retains his official connection with the Institute until February 1st. when he will return to America. The departure of Dr. Elliott is causing keen regret to hosts of friends, especially to

those connected with the Bible Institute. He has done a good work in organizing the Institute and he is leaving it in such condition that the work can be carried on along the same lines in the future. He has pioneered the movement wisely and well, and the Institute will doubtless profit from his labors through all its future history.

MISCELLANEOUS

Change In World's Sunday-School Committee

ITH the increasing interest of the denominations in their own Sunday-school work, and the growing importance of the Sunday-school as a factor in missions, a more direct representation of the denominational Sundayschool and missionary leaders upon the Executive Committee of the World's Sunday-school Association was felt to be desirable. An agreement has, accordingly, been reached and ratified by the constituent bodies, to the effect that onehalf of the Executive Committee of the American Section of the World's Association shall hereafter be composed of denominational representatives, 12 of these representatives from the Foreign Mission Conference, which represents all the Mission Boards, and six from the Sunday-school Council of Evangelical Denominations, which represents 93 per cent. of the Sunday-school membership of the country. The other 18 representatives upon the American Committee will be nominated as heretofore by the triennial Sunday-school Convention, held at different world-centers, and the Convention is to be recognized as the authority in the affairs of the Association.

It is the conviction of all that this action portends not simply an enlarged future for the World's Sunday-school Association, but such an emphasis upon the Sunday-school in the foreign fields and missions in the Sunday-schools upon

the home field as shall hasten the coming of the Kingdom by the most rational process—the winning of the generation of children and youth who are with us.

Some Things the War Hasn't Stopt

- 1. A Three Years Evangelistic Campaign in Japan: Wherein the Japanese churches in general, with their own leaders and the missionaries, are engaged in a powerful and systematic undertaking to cover the empire in the effort to win converts to Christianity.
- Educational Advance in China:
 Wherein the governmental system of new education for the people having become demoralized for lack of funds and of teachers, overtures are being made to the missions to cooperate in the task. The American Board has thus new and stirring undertakings in Shansi and Fukien provinces.
- 3. Uplifting of the Out-castes of India: 50,000,000 of them, "untouchables" to the Brahmans, neglected of Hinduism, but of whom Christianity is making transformed communities to the wonderment of the rest of India.
- 4. The Misery of Turkey That Cries For Sympathy: Christian hospitals, schools and colleges, the friendly club, the kindly personal approach have been reaching and are now still more sure to reach the suffering and distracted followers of Islam.
- 5. The Tremendous Need of Every Mission Land: Of Austria crusht in the conflict; of the little islands of the Pacific, helpless pawns in the great game; of Africa, remote yet shaken by Europe's catastrophe; of Mexico, facing the perils and problems of reconstruction.—The American Board.



The Union of Christian Forces in America. By Rev. Robert A. Ashworth, D.D. 8vo. American Sunday-school Union, Philadelphia, 1916.

It is a significant illustration of the growing interest in the subject as one of practical present-day moment that the American Sunday-school Union should have offered a prize of a thousand dollars for the best manuscript on Christian Unity. Many manuscripts were submitted, and the prize was taken by the Rev. Dr. Robert A. Ashworth, pastor of the First Baptist Church of Milwaukee, Wisconsin. The prize-winner is an exceedingly interesting and valuable book. We are inclined to think that it would have been better to omit the closing chapter on "The Basis of Organic Unity," for "the basis" which Dr. Ashworth indicates impresses us as hardly adequate to the structure of modern Christianity. does not state in so many words that he believes that organic unity is possible only by regarding each local congregation as independent of all other congregations in polity and doctrine associated with them only by a general feeling of Christian fellowship, but this appears to be a natural inference from his last chapter. We have high admiration for the churches of our day which are based on this principle, but we seriously doubt whether Christian Unity would be realized if all of us became Baptists or Congregationalists. Nor do we believe that the author is right in stating that "no compromise is possible between the two varieties of the Christian ministry, sacerdotal or priestly, and the Republican or Protestant," which "represent two mutually contradictory

conceptions of religion." As a matter of fact, both of these conceptions are held in the organic unity of several communions whose members differ from one another no more widely than "close communion" and "open communion" Baptists, and who work together quite as harmoniously in the same churches. However, Dr. Ashworth's book as a whole is an excellent one. It contains a good deal of interesting and valuable information, and while his ideas as to how unity will be achieved may not commend themselves to every reader, he has succeeded in a very effective way in strengthening the conviction that a continuation of the present divided condition of the churches ought to be considered impossible and that the most resolute and prayerful efforts should be put forth to bring about a better condition of affairs.

Devolution in Mission Administration, as Exemplified by the Legislative History of Five American Societies in India. David Johnson Fleming, Ph.D. 310 pp. \$1.50. Fleming H. Revell Company, New York, 1916.

Thirteen years in India, a critical mind and first-hand data from published and manuscript material of the Congregational, Presbyterian, Baptist, Methodist and Dutch Reformed Boards have produced almost the first sample of what is greatly desired for the science of missions, exhaustive studies of specific topics. Unfortunately the "devolution" or "euthanasia" of most missions is still in the future; yet in a few fields it has been and now is a pressing problem. Dr. Fleming states the problems of ecclesiastical and administrative devolution, gives the legislative action of the five societies

in connection with each, and in some cases adds a brief summary of the varied views held. The subjects treated under the ecclesiastical section are these: The development of the ideal of independence, the ecclesiastical relationship of the foreign missionary and how ideal and method in regard to ecclesiastical independence have been realized in practise. On the administrative side, the author presents the utilization or dissolution of the missions, the appointment of Indians as full members of the mission, and plans devolution between mission Church, each remaining distinct, to which is added a conclusion.

While the volume is true to scientific method, and aims to present clearly the data found, with no generalizations not fully warranted by that material, one could wish that the author had added a third part in which he might further and more independently discuss the topics of his volume. In other words, it is too much like the report of the Asiatic Conferences of the Continuation Committee, held by Dr. Mott. True, it is not a mere collection of bones like that volume, but while it puts on the flesh of actual arguments and legislation, it reminds one of Confucius' claim for himself, "A reproducer and not a maker." Yet these findings of Dr. Fleming are fairly typical of Indian conditions, and there is enough said to stimulate thought of men in other mission fields. Had it been practicable to include the investigation of the theme through the records of other Indian Boards, notably the Church · Missionary Society, it would have been more helpful to the science of missions.

NEW BOOKS

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Walker of Tinnevelly. By Amy Wilson-Carmichael. Illustrated. 458 pp. 6s., net. Morgan & Scott, London, 1916.

A History of the Japanese People. By F. Brinkley. 11s. Encyclopedia Britannica Company, London, 1915.

Java, Past and Present. By Donald Maclaine Campbell. 2 vols. Illustrated. Map. xx-1,236 pp. 36s., net. Heinemann, London, 1915.

The Orient Pearls: Indian Folklore. By Shovona Devi. 2s. 6d., net. 177 pp. Macmillan, London, 1915.

Forty Years in Constantinople. By Sir Edwin Pears. Illustrated. 390 pp. \$5.00.

Appleton, New York, 1915.

Human Leopards: An Account of the Trials of Human Leopards Before the Special Commission Court. With a note on Sierra Leone, Past and Present. By

K. J. Beatty. Illustrated. 139 pp. 5s., net. Hugh Rees, London, 1915.

Sleeping Sickness: A Record of Four Years' War Against It in Principe, Portuguese West Africa. By the Portuguese Medical Mission. Translated by Light-Col. I. A. Wyllig. Illustrated. Lieut.-Col. J. A. Wyllie. Illustrated. xii-262 pp. 7s. 6d., net. Baillere, Tindal & Cox, London, 1916.

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The Red Indians of the Plains. By J. Hines. 322 pp. 6s., net. S. P. C. K., London, 1916.

The Mystery of the Jew. By E. L. Langston. 67 pp. 1s., net. Society for Promoting Christianity Among the Jews, London, 1915.

Comparative Religion: Its Adjuncts and Allies. By Louis Henry Jordan. 574 pp. 12s. Oxford University Press, London, 1915.

Visions: For Missionaries and Others. By H. H. Montgomery, D.D. Third Series 207 pp. 1s. 6d., net. S. P. G., London, 1915.

Grenfell of the Congo. Thirteen Missionary Lessons Arranged for Children and Young Teachers. By Margaret Hardy. Illustrated. Map. 60 pp. 6d., net. Carey

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A City of the Dawn. By Robert Keable. \$1.50, net. E. P. Dutton & Co., New York, 1915.

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Heralds of the Cross. By E. B. Trist.

Some Battlefields of the Cross. By E. B. Trist.

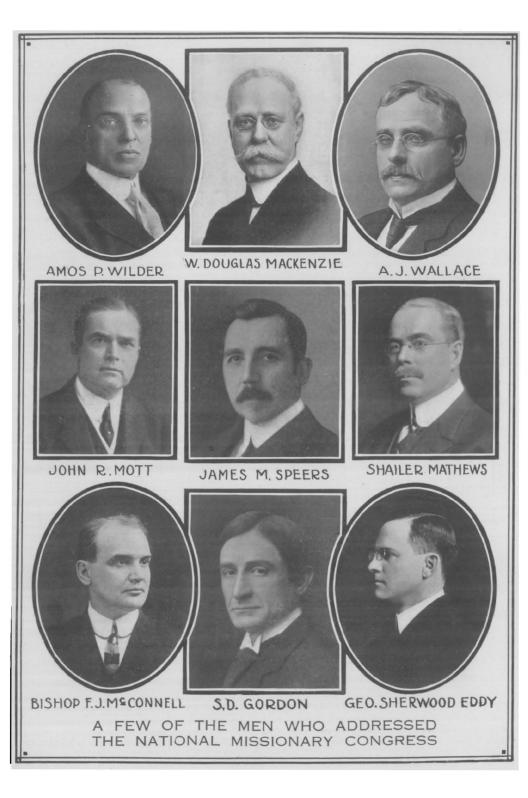
The Story of a Hero. By Gertrude Hollis. Boys and Girls I Have Known. By Bishop Osborne. 80 cents a volume. E. S. Gorham, 11 West 45th Street, New York.

Campaigning for Christ in Japan. By Rev. S. H. Wainwright, D.D. 75 cents. Publishing House of the M. E. Church South, Nashville, Tenn., 1916. Confucianism and Its Rivals. By Giles. Charles Scribner's Sons, New York, 1916.





- 1. Two of the greatest obstacles to Christian progress in Africa are the low standard of living and the drift of Christians to coast towns. To overcome these obstacles a new missionary organization has been formed to develop a distinctive Christian African civilization. It is the Mandingo Development Association. (See page 416.)
- 2. Alaska presents a great home missionary opportunity. It is estimated that inside of five years the whole population will reach 500,000 people. There were only 200 white persons in the whole territory less than forty years ago. (See page 466.)
- 3. Over twelve hundred men—capitalists, lawyers, physicians, professors, editors and business men-from every State in the Union recently met in Washington for a five days' missionary Congress. They paid their own railroad fare and hotel bills, and \$5 registration fee, besides taking valuable time from their business. This is a forceful answer to the question: "Do business men believe in missions?" (See page 419.)
- 4. It is estimated that as many people lose their lives in one year in Africa as a result of witchcraft as were killed in all the armies of Europe in the first year of the war. (See page 449.)
- 5. Extreme poverty in India prevents the development of a strong Christian Church. Cooperative credit societies are being used by the Rural Department of the Y. M. C. A. to solve economic problems and to elevate moral and spiritual planes of life. (See page 442.)
- 6. The evangelistic campaign among the troops of Egypt, in which 2,000 have been converted recently, send many men out to meet danger and death, equipped with spiritual weapons. (See page 460.)
- 7. The largest Christian Endeavor Society in the world is to be found in the heart of Africa, where nearly two thousand young people of the Bantu race are united in an enthusiastic organization. (See page 461.)
- 8. Ambassador Morgenthau and the Laymen's Missionary Movement are cooperating with the Armenian and Syrian Relief Committee in a campaign to raise \$5,000,000 for the suffering Christians of the Near East. (See page 460.)
- 9. Three Indian rajahs have exprest sufficient interest in the work which Mr. Sam Higginbottom—a Presbyterian missionary—is carrying on in Allahabad to offer to support an agricultural missionary in their own territories if he will supply the man. (See page 472.)
- 10. A Hindu head-master in a native school in India can find no text-book for moral teaching to equal the Bible, and uses it throughout the school. (See page 472.)



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ZIGNS-OF-THE-TIMES Z

TO-MORROW IN AFRICA

HE Africa of yesterday was a dark continent, almost unknown, chiefly filled with ignorance, superstition. degradation, slavery abominations. Then came the European powers and divided the land. Traders, travelers, soldiers and missionaries worked to make roads, introduce commerce, subdue hostile tribes and teach peace and righteousness. But the Africa of to-day is a red continent distracted with contending armies-the battleground of foreign forces-Mohammedans fight against Pagans, and British, French, Italian and Belgian against German. The natives see their white fathers leading them in battle against each other.

What will be the Africa of to-morrow? Will it be a white, a black, or a yellow continent or a continent in which all races will dwell in brotherliness and over whom Christ shall

reign? If the messengers of Christ can report progress everywhere as encouraging as that in Uganda, in the Kameruns and in British Central Africa, there will be brighter days ahead for the continent.

In the Uganda Protectorate, British East Africa, there has been steady progress in spite of the war, last year nearly 7,400 adults having received baptism, through the Church Mis-Society. The Protestant sionary Christian community in the Mission now numbers 114, 570, almost double the total of ten years ago; the contributions of the people have almost trebled; the students and pupils in the schools have more than trebled, There are now 42 African clergy, and 3,412 Christian lay workers.

Archdeacon Buckley, who recently visited the stations in Bukedi, in the Eastern Province of Uganda, writes: "One's heart was filled with thankful-

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.

ness for being permitted to see the wonderful things that have happened in this country. When I first visited Bukedi there was no African Christian, no teacher, no church; all the people were nude, not a yard of cloth in the whole nation. And now, to see the great progress, the numbers of Christians, the floods of teachers, of churches, and the progress of civilization—truly God has wrought wonderful things in this land!"

One of the most encouraging signs all over Africa, where missionaries have gone, is the increasing desire for knowledge and the study of the Bible. There is often a desire for a higher and better life, and through study of the New Testament and of the truths of Christianity many receive spiritual life and become earnest followers of the Lord Jesus Christ.

MISSIONS AND WAR IN TURKEY

"F ULL to the brim of difficulties and even of catastrophes, the year nevertheless has had its advantages," reports the national secretary of the Young Men's Christian Association in Turkey. In spite of the war there has been a remarkable development in Robert College had student work. eight voluntary Bible groups instead of the former two. Anatolia College carried out a work of city-wide Sunday-schools and boy's clubs in a way that made the whole community take notice. St. Paul's College in Tarsus had a revival that grew all year and resulted in bringing two-thirds of the student body into the Association, in organizing a night school for the young men of the city, in numerous conversions to the Christian life, and decisions to enter the Student Volunteer Movement for the ministry."

The general situation in Turkey does not improve-except in a few spots. Russia continues her advances in the East, but Armenians are still reported as being slaughtered and deported in some districts—in Tarsus, Konia, and other places. Typhus rages in Sivas, Harpoot, Aintab, Aleppo, and probably in other centers. Relief work is being extended, but of course meets only a fraction of the overwhelming need. By conservative estimate there are in Turkey about 500,000 survivors from the massacres, the majority being women and children generally dependent upon charity. The majority of these are entirely unable to work, and in many cases the Turkish Government prohibits them from working or earning a liv-The deported Armenians have not as yet been allowed to settle down definitely.

Of the 163 regular missionaries connected with the American Board's Turkish missions, about 70 are out of Turkey, and more are likely to follow. None of them, however, are known to be in personal danger. Their presence in Turkey is a great help to the surviving Christians, and a protection to the mission property.

MOVING CHRISTWARD IN INDIA

THE mass movements in India still continue. "The swing of the pendulum from intense conservatism is becoming tremendous in this land," writes a missionary from India. "Only a great religious force can save the country, and that force must be sent now. It is safe to say that during the past five years, English and American Societies alone have received into their churches an average of 7,000 natives per month,

and with those taken in by other societies at work in India, without doubt the total amounts to about 10,-000 converts per month.

This must not be looked upon as a sign of wholesale conversion, for most of the converts are very ignorant and weak, but it is a sign that there is a rapid movement toward Christ among India's 60,000,000 deprest classes. This movement has doubled in volume during the past five years, so that while from 1901 to 1910, converts were baptized at the rate of about 160 per day, from 1910 to 1914, an average of nearly 350 a day were received into the Christian Church.

The greatest problem is how to shepherd these sheep. To handle this immense forward movement and train the 20,000,000 children among these masses within the next fifteen or twenty years is a task of supreme importance. The evangelistic campaign of the South India United Church is also bearing fruit outside its region. After a year of careful preparation of the native church; the training of individuals for personal work; the systematic spread of Christian literature; the listing and classifying of those in the towns and villages whom it was hoped to reach, and the call for voluntary unpaid service emphasized as never before, it appears that 8,288 Christians gave the Christian message in 3,814 towns and villages of the Tamil country to people estimated to have numbered 206,900 men and 104,000 women. As one definite result, 8,503 persons in one week exprest a desire to study the teaching and power of Christ, and 6,422 exprest a determination to strive

to follow him. The work of conserving and developing these gains is now going on.

PRESENT-DAY MOVEMENTS IN SIAM

S IAM is in many ways a weak nation and the Siamese are a child-like people. Nevertheless there are encouraging signs of progress along many different lines. In the first place the sense of nationality is being strengthened and the language is being standardized, so as to make it possible for the peoples of various parts of the land to understand one another.

Until 1891 railways did not exist, while to-day they are rapidly being extended so that soon there will be trunk lines which will connect Chieng Mai and Trang with Bangkok. Formerly there were no highways, except the rivers, streams, and the rude trails for pack animals. To-day there is a lengthening system of unifying roads.

Newspapers have been established, postoffice and telegraph facilities improved. Most important of all, justice has been made uniform by modern laws and courts.

There is now under way a serious effort toward popular education. The great mass of the people is still illiterate, but in 1913 there were found 969,657 who could read. Now the government has taken over the whole system of schools hitherto conducted in the Buddhist temples, and has organized them on the basis of modern science. The king, who studied in Oxford, has been greatly influenced by Christian ideas, but unfortunately has not accepted Christianity for himself. He is a Buddhist, and commends Buddhism to his people as their national religion. He is striving to

purify the old religion with the new—to "put new wine into old bottles."

BETTER DAYS FOR HAITI

THE Black Republic is the weakest, most ignorant and superstitious republic in the world. Little Protestant mission work has been done there and the country has been subject to many revolutions. Now the United States Government has established a kind of protectorate over the island and there is hope for better things.

The English Wesleyan Missionary Society, which has its representatives in Haiti, is especially interested in the recent intervention of the American government. Rev. J. H. Cartwright, writing of "New Hope for Haiti," says: "In the tumult and general disturbance consequent upon the latest revolution, the affairs of a bank in Haiti under American control fell into confusion, and other American financial interests were threatened. United States Government acted with promptness and efficiency in the crisis. Gunboats were sent, some 1,200 or more marines were landed, and the customs were seized.

"It is reported that the United States Government has refused to renew the Concordat with the Church of Rome so that the financial support of the priests will be withdrawn by the Haitian government. Surely there will be a great opportunity for advance on the part of Protestant Missions under the new conditions." The need is great. Savage practises are rife in the island. Heathenism, with some of its worst horrors, is strongly entrenched in the native mind and heart, and there are to be seen worse examples of heathen superstition in Haiti than in West Africa.

THE RUSSIAN CHURCH AND PROHIBITION

A REMARKABLE memorial, addrest to the Czar by the Holy Governing Synod of the Russian Church, declares that the prohibition of the use of vodka has placed the nation in heretofore unknown conditions of a new, sober life, and has bestowed upon Russia countless benefits. The ancient faith and religious zeal are renewed; the industry of the population and the productivity of labor have visibly been increased; crimes have diminished; bright holy days are no longer darkened by excesses; quarrels have ceased. the memorial goes on to make the following significant statement:

"At the same time, the Holy Synod can not pass over in silence before your Majesty their sense of anxiety provoked by the efforts of those so-called friends of the public weal, who are striving to maintain the free sale at least of beer and wine."

"Therefore the Most Holy Synod, in the name of the pastors and congregations, bowing before the great historical act of your Imperial Majesty directed toward making Russia sober, considers it to be its sacred duty to address to you, great Tsar, the universal prayer that the prohibition of all alcholic drinks should in the future preserve its active power for the weal and salvation of your faithful Russian people."

It is evident that the driving out of the evil spirit of vodka in Russia will not bring the desired results. The Spirit of God must possess the people if other evil spirits are to remain excluded.

PROMOTING INTERNATIONAL FRIENDSHIP

NOT only is there a very influential work being conducted in America to promote international friendship, but Dr. G. A. Simons, superintendent of the Russian Methodist Mission, tells of a "Society for Promoting Mutual Friendly Relations between Russia and America." which counts among its members many American residents in Petrograd. Baron Rosen, ex-ambassador to the United States, is president of the organization. At the same time in the United States, the Russian Orthodox Church is ministering to 465,000 Russian immigrants, and is building churches, chapels and educational institutions.

The American Red Cross Society maintained for a year a hospital in Kiev, and when it was abandoned, Americans in Petrograd retained some of the American surgeons and nurses and continued to raise funds for its support.

Every missionary society is a peace organization and is helping to weld the nations into one. The World's Sunday School Association and the American Bible Society sent considerable money to Petrograd for supplying Russian Gospels to the soldiers, and the new American Gospel Committee for Work Among War Prisoners is sending some thousands of dollars to give Bibles and tracts to Russian prisoners in Germany.

While some people in America have apparently been chiefly interested in making money by dealing in war supplies and war stocks, many others unstintingly have given themselves, their money and their

lives in their efforts to save life, relieve suffering and save men's souls.

PROGRESS OF THE STUDENT VOLUNTEER MOVEMENT

W HILE the warring nations, and even the United States authorities, are bending their efforts to secure recruits for their armies, the work of obtaining volunteers for foreign missionary forces is steadily progressing. The recent report of the Student Volunteer Movement shows that since its organization thirty years ago 6,490 of these young men and young women volunteers have gone to their fields, sent out by the Missionary Boards of North America. Last year 329 volunteers reached their fields abroad. This seems a very insignificant number compared with military recruits, but each missionary represents a spiritual force whose influence is incalculable.

The Movement now uses twelve traveling secretaries, who last year made over seven hundred visits to institutions of higher learning in the United States and Canada. mission study classes number 2,458, and have an enrolment of 15,878 men and 21,664 women. The money given has also been considerable. Out of 1,020 institutions reporting, 682 contributed \$218,652.81 last year to missions-most of it from the students-a source untouched thirty years ago. The largest sums were given by Yale, University of Pennsylvania, and Princeton, but the largest per capita gifts came from preparatory schools.

This missionary work among students not only supplies recruits for the frontier posts, but it deepens the spiritual life of our schools and colleges, it educates young men and young women to take a broader interest in their brothers abroad and in the extension of the Kingdom of Many who never leave the homeland have their horizon broadened and new impulses stirred; their prayer-life is awakened and they learn to give and are led into more self-sacrificing service at home. They are drawn out of narrow provincialism to become advocates of worldwide Christianity. The Student Volunteer Movement is a blessing to the individual volunteers, to the 1,500 colleges and other educational institutions, to the Mission Boards, to the Church at home, and to the many multitudes in foreign lands whither they have gone.

CHURCH UNION FOR ENGLAND

MHILE Church union is quiescent in Canada and is being discust at conferences in the United States, the twenty-first annual meeting of the National Free Church Council of England (in Bradford) was distinguished for the official sanction which it gave to the ideal of a "United Free Church of England." Rev. J. H. Shakespeare, one of the eminent English Baptist clergymen, who for six years has been arguing for such a union of the nonconformist denominations, was the chairman, and his opening address was a strong presentation of the possibility and wisdom of a "federal union" of all the free churches. Such a federal church under a united board of strategy could at least close unnecessary chapels in the villages, and force the membership into a single congregation in each place.

The address was received with very

much enthusiasm, and Dr. F. B. Meyer moved that the council should "record its strong approval of the principles and proposals outlined in the presidential address." This was carried amid cheers without a dissenting voice, and the executive committee of the council was directed to bring the plan to the attention of the representative national body in each connection for indorsement.

UNION OF FORCES IN UTAH

THE movement toward comity among home mission workers, which, on a national scale, finds expression in the Home Missions Council, is being strikingly illustrated within the boundaries of a single by the Utah interdenominational Commission, a federation of the Baptist, Congregational, Episcopal, Methodist, and Presbyterian This has been organized to the end that a united front may be presented in the face of a common enemy, and that by the prevention of a useless duplication of churches, the strength of the various denominations may be concentrated at four points.

The personnel of the commission consists of two representatives from each religious body participating, plus the respective secretaries ex officio, whose honorary membership makes possible a touch between local work and missionary boards. An annual meeting of the commission affords opportunity for the preparation of a single program for the year and an apportionment of responsibility based upon the common judgment of all. Eventually the budgets of the participating denominations will be merged.



COMING EVENTS

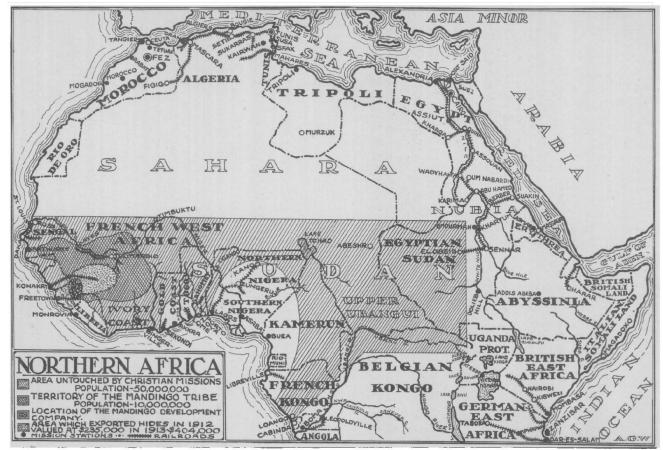


June

May 29th to June 5th—Women's School of Home Missions, Denton, Tex. 2d—The 15th anniversary of the death of George L. Mackay, 1901. 2d to 5th-Inter-Church Conf. on Christian Cooperation, Atlantic City, N. J. 4th to 11th—Christian and Missionary Alliance Convention, Toronto, Canada. 5th to 10th-Women's Summer School of Missions, Oklahoma City, Okla, 5th to 12th-Women's Summer School of Home Missions, Los Angeles, Cal. 6th to 16th—Woman's Summer School of Foreign Missions, Blue Ridge, N. C. 6th to 16th-Y. W. C. A. Students Summer Conference, Blue Ridge, N. C.. 7th to 14th—Conf. of Missionaries of Pres. Ch. in U. S. A., New York, N. Y. 14th to 20th-Woman's Summer School of Foreign Missions, St. Paul, Minn. 14th to 20th—Women's Summer Sch. of Home Missions, Minneapolis, Minn. 14th to July 25th—Summer Term, Bible Teacher's Train. Sch., New York. 20th to 25th—China Inland Mission Conference, Niagara-on-the-Lake, Ont. 22d to 30th—Women's Summer School of Home Missions, Omaha, Neb. 23d to 30th—Christian and Missionary Alliance Convention, Nyack, N. Y. 23d to 30th-Women's Summer School of Missions, Winona Lake, Ind. 23d to July 3d—Woman's Summer School of Foreign Miss., Silver Bay, N. Y. 23d to July 3d—Y. W. C. A. Student Summer Conference, Seabeck, Wash. 23d to July 3d-Y. W. C. A. Student Summer Conference, Silver Bay, N. Y. 26th to 30th—Convention Anti-Saloon League in America, Indianapolis, Ind. 26th to July 6th—Missionary Education Movement Conf., Blue Ridge, N. C. 27th to July 7th—Y. W. C. A. Student Summer Conference, Eagles Mere, Pa 29th—The 120th anniversary of the birth of John Williams, 1796. 30th to July 9th-Missionary Education Movement Conf., Asilomar, Cal. 30th to July 9th—Christian and Missionary Alliance Conv., Binghamton, N. Y.

4th—The 35th anniversary of the opening of the Tuskegee Institute, 1881. 5th—The 60th anniversary of the birth of Ion Keith-Falconer, 1856. 5th to 12th-Women's Summer School of Missions, Boulder, Col. 7th to 14th-Woman's Summer School of Home Missions, Boulder, Col. 7th to 16th—Missionary Education Movement Conference, Silver Bay, N. Y. 9th—The 210th anniversary of landing of Ziegenbalg and Plutschau in India. 10th to 17th—Reformed Church Missionary Conference, Vermillion, O. 14th to 21st—Woman's Summer School of For. Miss., East Northfield, Mass. 14th to 28th—Missionary Education Movement Conference, Estes Park, Col. 15th to 24th—Woman's Summer School of Foreign Missions, Princeton, N. J. 16th—The 80th anniversary of the birth of John E. Clough, 1836. 17th to 22d—Woman's Summer School of Home Missions, Mt. Hermon, Cal. 17th to 24th—Reformed Church Missionary Conference, Pen Mar. Pa. 17th to 24th-Reformed Church Missionary Conference, Ridgeview, Pa.

20th—The 75th anniversary of the Founding of Lovedale Institute, So. Africa.



Drawn for THE MISSIONARY REVIEW OF THE WORLD.

THE SUDAN AND THE MANDINGO COUNTRY, WEST AFRICA



INTRODUCING CHRISTIAN FAMILY IDEALS IN AFRICA

Mr. and Mrs. Hilford and little son. First example of Christian family among 10,000,000

Mandingo people

Solving the African Problem

BY M. R. HILFORD, OF WEST AFRICA Managing Director of the Mandingo Development Association



N the heart of Africa there are fifty millions of people, not only unreached, but without any existing agency having their

evangelization in contemplation, so far as any actual projected plans and hopes are concerned.

Bishop Hartzell recently exprest the opinion, which was concurred in by officers of four leading mission boards, that, "Depending on present agencies and methods on the West Coast there is no possibility, humanly speaking, of those millions in the interior being reached in this generation."

This article is written in the hope that a fuller and wider discussion of this appalling situation may lead to some definite action being taken toward speedily entering this vast region with the Word of God. fourteen years I have made a close study of the missionary situation in Africa, and have spent two years in active missionary service on one of the most interior stations along two thousand miles of the West Coast. Would to God that the hearts of the readers might be stirred as was mine as I stood there in the Western Sudan looking out to the eastward and realized that I might travel in a straight line for over three thousand miles without meeting a single missionary of the Gospel.

This territory under consideration is bounded on the north by the Sahara Desert, and on the south by the Gulf of Guinea and the upper reaches of the Kongo, and stretches from the Atlantic to the Nile. It is over three thousand miles from east to west with an average width of eight hundred miles. While some parts of it consist of jungle-covered lowlands and dense forests, the greater portion comprises high tablelands where are found the sources of the Niger, the Senegal, Gambia, Benue, and Shari. coastal regions are especially notorious for their deadly climate, probably the worst to be found in the whole world. but the higher plateau country is much more open, and the climate is comparatively healthful. It is not, and perhaps never will be, what is termed a "White Man's Country," but with proper precautions white people can work there without great danger.

Most of the territory is under the control of France. England controls the remainder with the exception of a small portion under Germany. Intertribal warfare and slave-raids, which used to be the curse of the whole of Africa, have been wiped out completely. The lives and property of white people there are as safe as they are in America or England.

The people of this vast region can be divided, roughly speaking, into two racial divisions. In the southern portion are found numerous small tribes of typical negroes. Altho their languages are quite distinct, their physical characteristics are much the same. In the northern portion the tribes are much stronger and the people are a better physical type; some tribes being

remarkably well developed mentally as well as physically. The tribes of the southern portion are usually small, numbering from only a few thousand in some cases up to several hundred thousand in others. The northern tribes frequently number a million, while some are very powerful. The Hausas, with their five million, dominate the greater part of the Central Sudan. The Fulahs number perhaps seven million, and with their unique ability as rulers gained control of large territories not occupied by their own people. The Mandingos estimated at ten millions, and their influence, especially in matters of trade and religion, extends over the entire Western Sudan. Arabic influence is felt throughout the northern portion of the region, but in the Eastern Sudan it easily predominates over all others.

The religious divisions correspond very closely to the racial. In the south Paganism is still universal, for most of the people are in the grip of their fetish worship and fearful superstitions. In the north and east Mohammedanism prevails and great Mohammedan empires have existed there for centuries.

It has been said that Mohammedanism is the only religion that challenges the progress of Christianity in the world to-day. Certain it is that while Christianity is enlarging its foothold along the coast and penetrating into the interior at what sometimes seems a snail's pace, Mohammedanism, like a tidal wave from the north, is sweeping down through the breadth and heart of the continent. Straight through this vast and unoccupied field runs the crest of the wave of advancing Mohammedanism, with a rapidly

receding line of unresisting Paganism. During my sojourn on this dividing line, I saw village after village turn Mohammedan. Twenty-five years ago a fierce conflict was waged against the Moslem invaders, but the whole country was depopulated and devastated. One can still travel for two days through a fertile country without seeing a single habitation. I have

be found in any other part of Africa, ranging from the most debased cannibal tribes among the raw Pagans of the southern part, to the most highly developed and fully organized Mohammedan civilization of the northern territories. Here are located more large cities of native origin than are to be found in any other part of Africa. Their language ranges from



MR. HILFORD'S PIONEER MISSION STATION IN WEST AFRICA

traveled through this wilderness, as it is called, and passed the old sites of numerous towns and villages.

Each year an increasingly larger portion of the map of Africa has to be painted green, the color of the False Prophet. The influence of Islam has often been termed "withering," and so it is, in comparison with the beneficent influence of the Gospel of Christ; but, in comparison with the darkness and degradation of Paganism, the Crescent is an uplifting influence.

The social status of these people presents a greater contrast than is to

the crudest form of human speech to the highly organized Hausa language, which they have even reduced to writing on a larger scale than any other negro language. The position of women indicates the ethical and moral status of the people. There is little variation to be found in the whole of Africa. Polygamy is universal, and real home and family life consequently out of the question, while morality is an unknown quantity.

The industrial development of these regions also displays a very wide range. There are small isolated tribes with practically no intercourse with the outside world; while the more advanced portions of the central north have had commercial relations with the outside world across the great desert for many centuries. Gold, tin, and iron have been produced for their



BEGINNING OF A MISSION SCHOOL-FIRST PUPILS

own use by the natives from the earliest times; likewise their handwoven cotton cloth and beautifully dyed leather have been known to commerce. In some parts agriculture has reached a high stage of development, altho their implements are most primitive, and all labor is performed by hand. In most sections of this country cattle-raising is carried on very extensively, and it is the one industry that would seem to hold the best prospects for future development.

Missionary Work

In various parts of Africa almost every conceivable kind of missionary work has been attempted. Perhaps in no other mission field in the world has purely evangelistic work been tried with such meager results. The appeal of the Great Dark Continent has called forth a large number of independent missionaries, who, with great heroism have sought the redemption of Africa through simple preaching, but—as a recent consular report puts it, "They come, they suffer, and die."

Educational work is being conducted extensively in Egypt, South Africa, and at a few points along the west coast where civilization has already established itself: but in the interior there is so little upon which to build educational work that the schools are all elementary.

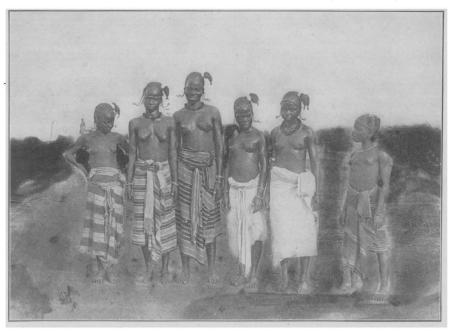
Medical work is more needed in Africa than perhaps in any other field, and is being carried on usually in a small way by nearly every missionary agency at work there.

Recently there has been a growing conviction that industrial training is a vital necessity for the black people, but how to utilize this method to its best advantage constitutes a problem that few agencies profess to have solved. In fields where any outstanding success has been achieved, combinations of several of these methods have been used.

A study of the conditions prevailing in this vast unoccupied area of Africa reveals a situation that limits the effectiveness of any one of the usual methods of operation. Possibly this may account, in part at least, for the appalling destitution of mission work in those regions at present.

It may be well to ponder the lesson taught by the Master himself in the parable of the Sower and the Seed. It was only when the seed fell upon good ground that it brought forth fruit abundantly. The farmer of today knows that good ground, as far as it relates to crop production, is a

receive the good seed of the Gospel and bring forth fruit abundantly. This has been abundantly proven in Uganda, where in a single generation there has been achieved such remarkable success in missionary endeavor. Here, through the transforming power of the Gospel, the whole country has emerged from



MANDINGO GIRLS, SHOWING NATIONAL CARMENT AND HEADDRESS

relative term, and depends more upon the preparation and care given a field than upon the inherent fertility of the soil itself. The once worthless sands of Florida become ground" when properly fertilized; the arid plains of the West become "good ground" when the proper methods of dry farming are applied; even the desert lands of the southwest become "good ground," and exceedingly productive when the water is lead to it through the irrigation ditches. Even so, dark, superstitious, sinful Africa can, by proper methods, be made to the deepest depths of Paganism and has arisen to the level of a Christian and civilized community.

The evangelistic method has a great opportunity at home because of the fact that the people hear the Word gladly. But present prevailing conditions of native life there are such that it is extremely difficult for the natives to make any marked progress toward a higher plane of life, no matter how sincere their desires may be. The settlements and missions in the slums of this country find that a change of environment is necessary for the con-

vert before lasting results are to be expected; much more is this true in Africa. By the help of previous training, numerous examples and a prevalent Christian atmosphere, a man here is frequently able to effect this change without assistance. But in Africa the previous life and training have been savagery, the uniform example is raw heathenism, and the universally prevailing influences are so degrading that it is practically impossible for a man, unaided, to change his own environment, no matter how thorough his change of heart may be. As long as the short-lived mud huts are built by the laborious methods now employed, just so long will from ten to fifteen people of both sexes, all ages. and all relationships, live in the one small windowless room. As long as the people herd together in this way, so long will the gross immorality abound and clean living for the natives be out of the question. As long as men live like the beasts, just so long will they act like beasts.

Africans as a rule are an agricultural people, but their methods are most primitive. All work is done by hand, usually the hands of the women and children. Woman's primary position is not that of mother and homemaker, consequently this is a land without homes. Most of their languages have no word for home, and under present social and industrial conditions a conception of home life. in its true sense, is unattainable. Just as long as the women are beasts of burden and the size of a man's farm depends upon the number of his wives, so long will the men take to themselves as many wives as they can get, in spite of the preaching and teaching of the missionary, so long will polygamy continue to be a necessary part of the economic life of the African, and undoubtedly the greatest single obstruction to missionary work.

The writer has had experience in a region of interior Africa where the evangelistic method of missionary work had been used to the practical exclusion of all others, with the result that after twenty years of earnest effort, there were not a half dozen native Christians in good standing in the entire mission; there was scarcely a native in the whole world who could read intelligently in either his own or the English language: there was no development of normal home life: no nucleus of a Christian community. It seems certain that until some way is found for the establishment of normal home and family life among these people in addition to the preaching of the Gospel, the progress of missionary work will continue to be slow and costly.

The opportunity for effective educational work is very limited in these interior regions. In the first place it takes years to reduce the languages to written form, and then the people first have to be taught to read. Along the Coast and at points where the influence of the Europeans is strong, their respective languages are coming into more and more common use, and here is an opportunity where educational work can be carried on to advantage. But there are serious drawbacks to this work. In many instances these institutions of learning seem to have as their objective the transforming of primitive Africans polished into Americans or Europeans. Some institutions take natives out of raw heathenism, and train them till they receive the same degrees as

earned in the universities of England. Does this training fit them to go back to their own people and lift them up? Far from it; in most cases the farther they can get away from their old villages with their misery and squalor, the better they are pleased. Are they

ing wedge by means of which the people can be induced to listen to the Gospel, but in these regions no such wedge is needed, as the hearing accorded the Gospel is all that could be desired. Medical work here can find its greatest field of usefulness after



A TYPICAL TOWN SCENE IN WEST AFRICA

to be blamed? All this culture forms a great gulf between them and their people and even if they did go back there is little chance for them to lift their people to a higher plane. This task is too great for individual effort, and can best be brought about by carefully organized and sustained operations.

Medical work, so useful in all mission fields, is especially valuable in Africa, and rightfully occupies a place of importance in missionary activity. Frequently it is regarded as an open-

the confidence of the people has been gained through association with them in other lines of activity.

In recent years the imperative necessity for industrial training in conjunction with the regular missionary work has been clearly recognized. A large number of agencies have established industrial schools, and large, but often false hopes were built upon this method. One veteran missionary writes, "The error lay in training exotic carpenters and joiners, who at once left their own tribes and went

far ahead to return never, never more"

I traveled on the same steamer with an old missionary who was superintendent of one of these schools. He was thoroughly discouraged with the proposition and said, "Our Board is spending twelve thousand dollars a year on that school, but it is getting us nowhere." Questioned about the conditions he said, "We turn out large numbers of tailors, carpenters and printers but as soon as they graduate off they go to the Coast and our mission is not built up at all."

This is a typical situation, and what else could be expected? What opportunity is there for men to ply the trades of tailor, carpenter, or printer, in the African jungle? What can those with any ambition do but go where they can utilize their training, even tho the influence of the mission is left behind? The training and help that the native needs is something that will help him to develop his country through cultivation, and the utilization of its unused wealth of natural products. With this as a foundation the way is then open for better houses, better clothes, schools, churches, and all the other things that are essential to life on a higher plane. What is needed is the development of these things from the bottom upward, instead of from the top downward. In discussing these problems, the President of one of the most influential Mission Boards in America said to the writer, "I believe these things are true. Our Mission has been trying to build from the top downward with no foundation at all."

Various combinations of these different methods have been used by missionary agencies which have attempted the evangelization of the Dark Continent. But it is a striking fact that now, after a hundred years of effort, there is such a vast area, containing a third of the population of the continent still utterly unreached, and, seemingly, unreachable, in this generation at least. On the West Coast there is a stretch of country from the Senegal River downward for two thousand miles where mission work has been especially slow and costly. day half of this coastal strip is untouched, and in the rest of it the radius of missionary activity reaches inland scarcely more than a hundred miles.

What Can Be Done

A consideration of the present situation, naturally leads to the question, What can be done towards solving the difficult problem of the evangelization of these untouched millions who now sit in darkness?

It might be that an enterprise having as its main object the reaching of these millions through the instrumentality of the daily home life of its agents, both foreign and native, might contain possibilities for great usefulness. would seem that the greatest of emphasis ought to be placed upon the development of normal home and family life among these people as the most efficient way of reaching them with permanent uplifting influence. This is the only thing that can produce an indigenous Christian civilization, and in its development lies the only hope of the unreached portions of interior Africa.

The Mandingo Development Association

There has recently been formed an organization for the specific purpose of attempting the solution of this great

African problem along the broad lines indicated in the preceding paragraphs. It is known as the Mandingo Development Association, and its field of operations will be the territories of the powerful Mandingo peoples in the western portion of the great unoccupied area indicated on the map.

The aim of the Association is not merely to introduce the Gospel into the existing forms of social life among these people, neither is it to be an trial methods, medical and sanitary measures, together with educational and religious work. All the products of the industrial operations will, as far as possible, be marketed at a profit by the Association; so linking up all these various activities with economic development as to render the whole enterprise self-supporting and self-propagating.

The method to be employed in the achievement of the purpose of this



THE FIRST WHITE BABY AT A WEST AFRICAN MOTHER'S MEETING Contrasting native women with white woman and first white child seen in that section

effort to transform the primitive natives into Europeans or Americans. The object of this enterprise is the development of a distinctive Christian African civilization; a civilization that is adapted to the needs of the people, developed in the country itself, through the instrumentality of the people themselves, and permeated by the teachings of Jesus Christ.

The attainment of this ideal will be sought through direct operations for the betterment of social conditions, improved agricultural and native indusassociation is a combination of the most effective measures now being used by existing agencies. All the objects of the present Christianizing and civilizing agencies are so interrelated that their most efficient achievement should doubtless be sought together, and in the most direct manner possible. This the Mandingo Development Association proposes to do.

Social betterment will be sought by wiping out the old, degrading order of things, and the institution of a new and better way of living. The prevailing grossly immoral condition of the natives can be improved only by the establishment of normal home and family life among them. A second measure of vital importance is the abolition of the present small, windowless mud huts and the introduction of improved and decent housing conditions. Just as long as women are the beasts of burden, polygamy, with its train of evils, will continue to abound. Polygamy can be abolished only when it ceases to be an economic necessity. This can best be brought about by the introduction of improved agricultural and industrial methods; in order to accomplish this it will be necessary to place these upon a sound commercial basis.

A fully qualified medical man will look after the physical welfare of the people and instruct them in hygienic and sanitary matters. Not only will instruction be given but the application of these measures will be enforced.

Elementary educational work for both children and adults will be carried on, and attendance on the part of the latter will be a part of their regular duties.

Religious instruction will be given daily in addition to the regular Christian services; but the idea is to inculcate the teachings of Jesus into the lives of the people by concrete example and daily practise rather than by preaching.

The practical accomplishment of these things will be made possible by the establishment of a community on a large tract of land altogether separate from the native town, and under the complete control of the agents of the Association. The land will be divided into small parcels, each to be developed into a model farm; with decent buildings of permanent materials, equipped with improved farm implements and well stocked with cattle. Each farm will be placed in the charge of a carefully chosen and wellpaid native family; and the family will be the unit of all operations rather than the individual. The most promising ones will receive special and extended training fitting them to be teachers of their own people. The ordinary people, when well grounded in the new life, will be placed out among the native towns as concrete examples of the better way of living, but will remain in the employ of and under the supervision of the Association as long as they will do so. Thus in a few years there will be a regular outflow of trained and seasoned native agents going to the distant sections of the country carrying and living a gospel for the spirit, soul and body. In this manner, in concrete form and by the most direct method possible, the development of a Christian African civilization will be attempted. *

It is hoped that this Association may have an interest in the prayers of the readers of The Missionary Review of the World.

^{*}The Association has been incorporated by special Act of the New York Legislature. The Board of Directors includes Dr. H. B. Frissell, Pres. of Hampton Inst., Dr. Iosiah Strong, Pres. of Hamerican Inst., or Social Service, Dr. Talcott Williams, of Columbia University, Dr. William Jay Schieffelin, of the International Committee of the Y. M. C. A., Mr. D. L. Pierson, Editor of The Missionary Review, Dr. J. H. Dillard, of the Protestant Episcopal Board, Pres. of the Jeans Fund, and Director of the Slater Fund, Mr. Mornay Williams, of the Baptist Board, and one of the founders of the Laymen's Missionary Movement, Rev. J. Franklin Clark, Dr. E. C. Meyer, of the International Health Commission, Mr. Charles Gibson, of the Board of Foreign Missions of the Methodist Episcopal Church, Mr. Emmett J. Scott, of Tuskegee Institute.

The Men's Congress of Missions

WHEN TWELVE HUNDRED LAYMEN TOOK WASHINGTON BY STORM

BY DELAVAN L. PIERSON



HERE is the Men's Missionary Committee Meeting?" asked a stranger of one of the clerks in the Hotel Raleigh, Washington,

one day during the last week in April. "I don't know," was the reply, "but there's some sort of a religious meeting on every floor of this hotel—the place is full of these missionary men."

Twelve hundred and forty-five men registered for the great national "Laymen's Missionary Congress," that came as a fitting and powerful climax to the seventy-five conventions held during the past six months in as many cities with their total registration of over 100,000 MEN. These twelve hundred men came to Washington from every State in the Union-from as far away as Texas, twelve from California, from Canada and Europe, and missionaries on furlough from Africa and six Asiatic countries. They represented over twenty-five Protestant denominations besides sixty-one "unclassified." The largest number came from the Methodist Episcopal Church (240), and the next from the Protes-Episcopal, 171—evidently bishop's oversight is good for missionary interest.

Most of these 1,245 men paid for the privilege of coming. They paid \$5 registration fee, railroad fare, hotel bills and in addition took from four days to three weeks away from their business—at very considerable cost to some of them.

They did not come to Washington on a sight-seeing tour, but spent from eight to nine hours a day listening intently to addresses, and for good measure often spent eating time and late night hours in committees and conferences. They were there for business.

The Two Congresses-A Contrast

A casual visitor to this Laymen's Missionary Congress and to the United States Senate and House of Representatives could not have failed to be struck by the contrast:

The delegates to the former paying their own way and entrance fees beside; the Congressmen under salary with extra allowances for expenses.

The missionary men voting to give their own money for unselfish, Christlike service; the Congressmen voting other people's money for national purposes—and sometimes, it must be confest, with self-interest uppermost.

The Missionary Congress crowded at three sessions a day, with scarcely time to eat and sleep, the delegates listening intently to the careful arguments of other laymen showing why they should devote themselves more unreservedly to the peace and spiritual salvation of all mankind. The United States Congress was noteworthy for its empty seats except at roll call, and those few present *not* listening to the arguments in favor of some bill which may or may not be for the benefit of the nation and the world.

The missionary men planning ear-

nestly to return home to stir up their fellows to larger giving of self and substance, to more devoted service to Church and State, and to a deeper realization of the value of spiritual life and power. The Representatives and Senators too often planning how they can please their constituencies and make sure of re-election.

The Purpose and Plan

For what purpose did these twelve hundred busy men come together? Not to legislate, not to investigate, not to debate—they came together for the distinct purpose of gaining a clearer vision of the spiritual needs of the world, of strengthening the bonds uniting them to Jesus Christ, of learning how they might more adequately help carry out His commission to evangelize the world and how more fully realize His promise: "I am with you all the days."

The details of the program and setting of the Congress were all arranged to accomplish this purposethe beautiful Memorial Continental Hall with its simple white assembly room; the Association quartet that combined musical harmony and message to make a spiritual impression; the convention hymnal with its wellselected hymns sung under the helpful leadership of Mr. E. W. Naftzger; the devotional periods, and the speakers best fitted to stir the heart and convince the intellect by logic and experience—each of these elements helped to make men think, to inspire them to pray, and to stimulate them for sacrificial service.

The Congress began on Wednesday evening (April 26th), with a report of the Progress of the Laymen's Missionary Movement during

the last decade and with an address by Dr. John R. Mott on "America's Added Responsibility Due to the President Woodrow Wilson sat on the platform during this session. The closing meeting on Sunday evening was one of power, with a presentation of the "Material Resources," by President J. Campbell White, and of the "Spiritual Forces," by Robert E. Speer. Between these sessions there were feasts of good things, three times a day, with unusual missionary motion pictures, private conferences and denominational dinners for good meaure. Nothing vital to power and practical results seemed to have been omitted. One of the most stirring sessions was that on Sunday afternoon when Mr. N. W. Rowell, leader of the Liberal Party in the Canadian Parliament, spoke on "Enlistment for Service"; Mr. S. D. Gordon, the well-known author of "Quiet Talks," emphasized the "Power of Prayer to Accomplish Things," and Bishop Arthur S. Lloyd, of the Prot-Episcopal Church, showed "Witnessing as a Basis for Effective Lay Servce."

Who's Who Among the Speakers

Any visitor to the Congress must have been imprest by the personnel not only of the speakers, but of the delegates. They are men of large influence and big business responsibility; manufacturers, merchants, lawyers, brokers, bankers, physicians, professors, editors, and heads of corporations. They are men accustomed to large programs, and recognize that the King's missionary business is the greatest and most important business in the world.

Robert E. Speer is a graduate of Princeton University, and is now the senior secretary of the Presbyterian Board of Foreign Missions. He is the author of about fifty volumes—Missions, Bible Study and Biography,—and was the presiding officer at the recent Congress on Christian Work in Latin America. He has lately returned from a world tour.

Dr. John R. Mott, a graduate of Cornell University, is the influential chairman of the Continuation Committee of the Edinburgh Missionary Conference, and general secretary of the International Committee of the Y. M. C. A. He has visited practically all the European nations now at war and almost all the countries in the world.

Dr. Shailer Mathews is a leader in the study of a man's obligations to his neighbor. He has recently returned from his remarkable trip to Japan where he had a unique opportunity for observation.

George Sherwood Eddy, a graduate of Yale, was a missionary in India. He has just completed an evangelistic campaign in India, and tells of phases of mission work that are absolutely new and must have thoughtful attention. He is the international Y. M. C. A. secretary for Asia.

Dr. E. M. Poteat, the president of Furman College, Greenville, South Carolina, has made a deep study of the Christian's use of property and the opportunities offered for investment.

J. Campbell White, now president of Wooster College, is best known as the efficient and inspiring leader in the Laymen's Movement for years, after ten years among the students of India. Dr. John F. Goucher, for many years president of the Woman's College of Baltimore, has made large investments in India of prayer and money. His report on dividends received challenges attention.

Ex. Lt.-Gov. A. J. Wallace, of California, is an outstanding Christian layman and traveler, who has studied especially the problems of the Western Coast of America.

Bishop McConnell, of the Methodist Episcopal Church, is a thoughtful student of some of America's great problems. After the Panama Congress he conducted the Mexican Annual Conference in Mexico City.

James M. Speers, chairman of the Executive Committee of the Laymen's Movement and of the Congress, is president of James McCutcheon and Company, New York, and active in many forms of Christian service.

W. E. Doughty is the Educational Secretary of the Laymen's Missionary Movement, editor of "Men and Missions," author of "Call of the World," and "Efficiency Points." He led a team in twenty-seven conventions in the National Campaign.

Prof. Harry F. Ward is Professor of Social Service in Boston University, Secretary of the Methodist Federation for Social Service and of the Social Service Commission of the Federal Council of Churches. Author of "Social Evangelism," "Poverty and Wealth," and other books.

Rev. Herbert J. Johnson is a Baptist pastor from Boston. He has given over a year as an honorary missionary speaker, loaned for this purpose by his church.

Mr. W. B. Millar is General Secretary of the Laymen's Missionary Movement, the organizer and direct-

ing genius of the National Campaign. Five years ago he came to the Movement from the Army and Navy Department of the Young Men's Christian Association.

Mr. Fred B. Fisher was for a time pastor of the First Methodist Church in Boston, then in India as a missionary, then District Secretary under the Methodist Foreign Board in succession to Bishop Homer C. Stuntz, and now one of the general secretaries of the Laymen's Missionary Movement.

Rev. S. Harrington Littell passed through the thrilling experiences of the Boxer outbreak of 1900 and the exciting days of the Revolution of 1911. For seventeen years he has been a missionary of the Episcopal Church in China.

Mr. George Innes is a business man who is devoting his life to missions. After a trip around the world, he turned much of his business over to others and now gives most of his time to the enlistment of laymen in what he regards as the biggest and most important business in the world. He is honorary secretary of the Board of Trustees of Cairo University.

The Past and the Future

The Laymen's Missionary Movement was started in a missionary prayer meeting in New York City on November 15, 1906, the one hundredth anniversary of the Haystack prayer-meeting at Williamstown. In less than ten years the laymen's movement has grown to remarkable proportions. In two national campaigns there has been a registration of 175,000 men and between two and three thousand men's conferences and conventions have been held. Thousands of laymen have been called into active

missionary service, many have personally visited the mission fields, and the gifts reported to foreign missions alone have increased 100 per cent. Moreover, the spiritual life of many members has been quickened as a result and churches have awakened to a keener sense of their responsibility. In fourteen denominations the gifts to foreign missions have increased \$5,-000,000, to home missions \$8,000,000, and to local church expenses \$38,000,ooo since the movement started. There are now ten secretaries who devote all their time to the interdenominational work and the annual budget of expense is about \$75,000-met by private gifts of interested laymen. There are also laymen's organizations in Canada and Great Britain, and in denominations America seventeen have their own special secretaries.

The Laymen's Missionary Congress summoned the men of the Church to advance. A representative committee, of which Mr. E. L. Shuey, of Dayton, Ohio, was chairman, presented an extended report which included the following recommendations:

- 1. The General Committee to be enlarged to include representatives from all parts of the country, and an extension of divisional organization.
- 2. Continued emphasis on the every member canvas, stewardship and education.
- 3. Efforts to enlist young men in the work, and to extend the influence to rural communities.
- 4. Laymen's work among colored people of the South and elsewhere.
- 5. More conventions for ministers similar to that held in Rochester in December, 1914.

- 6. Other conventions in cities not reached during the recent campaign.
- 7. A missionary press agency and the enlargement of Men and Missions.
- 8. The formation of more denominational committees of the movement and denominational conventions.
- 9. The extension of the movement to European and other countries as soon as conditions permit.
- 10. More earnest individual lay evangelism and daily prayer for the conversion of men to Christ.

If the next decade marks a similar advance to the last, the heroic program of President J. Campbell White and the secretaries of the Movement will be fulfilled, and nearly fifty million dollars will be given by American Protestants to world-wide missions and 25,000 American missionaries in foreign lands. This means only one in a thousand of the present Church membership, and one-half of one per cent. of their estimated yearly income.

Flashlights from Speakers

In the very pagoda where Henry Martyn said that the conversion of a Brahman would be like the raising of the dead, there I saw converted Brahmans and Moslems kneeling as Christians to organize a native Indian Christian missionary society.—Sherwood Eddy.

* * *

With most Christian business men the pocketbook nerve is the sensitive nerve. — Dr. E. M. Poteat.

* * *

We have been saying that we could not afford to give \$18,000,000 a year to foreign missions or to send 4,000 men abroad; yet to-day Great Britain with less than half our population is spending \$25,000,000 a day and Can-

ada with less than one tenth our population is sending 300,000 men to fight and die in Europe. We are asking too little for the cause of Christ and the salvation of the world—J. Campbell White.

* * *

All the millions of men in the armies of Europe, and all the wealth of the world—without God—are unequal in power to one weak, penniless man with God.—Robert E. Speer.

* * *

Two Universities—Oxford and Cambridge—have already given more men for the European war than have been asked for from all Christiandom for the evangelization of non-christian lands—John R. Mott.

* * *

America needs a spiritual physician who will go around visiting churches and Christians to diagnose their condition and to prescribe remedies or give a certificate of death to those that are spiritually dead.—H. C. Herring.

* * *

Mohammedanism is only united in opposition to Christianity. There are over 200 distinct sects of Moslems. They all repeat the formula: "There is no God but God, and Mohammed is the prophet of God," but are often bitterly opposed to one another.—

James L. Barton.

* * *

The one great debt you have is to God. What are you doing to discharge that debt?—A. E. Corey.

* * *

If we would pray more we need not work so laboriously; if we wish to accomplish more we must let God work through us.—Chas. A. Rowland.

Some Synods and Presbyteries have adopted the rule that no aid shall be given to churches that are not using the every member canvass. Then most of them do not need outside aid.—W. P. Schell.

* * *

In the past ten years the yearly gifts of the Methodists to Home Missions have increased \$209,000, and the yearly gifts to foreign missions increased \$321,000 in addition to \$300,000 from special gifts. At the same time the property value of the Methodist Episcopal Missions increased \$61,000,000 and the amount given to current expenses at home increased \$2,000,000.—Geo. Heber Jones.

* * *

As a result of the forward movement in the Lutheran (General Synod) the Memorial Church of Harrisburg increased their gifts for foreign missions from \$39 in 1905 to \$1,000 in 1915, and for home missions from \$51 to \$610 in the same time.—

J. L. Clark.

* * *

In the past ten years the Disciples of Christ have increased their offerings to foreign missions 90 per cent. and their foreign mission forces 75 per cent.—A. E. Corey.

* * *

I question whether it is moral to ask men to give money without trying to give them a spiritual equivalent.—

George Innes.

The heavenly arithmetic is that you add by subtracting and multiply by dividing. So the physics of heaven teach us that if we would permeate a people with religion we must begin with the bottom, not with the top. The logic of heaven proves that persecution and other things which men say will kill a religion are the very things that make it live and grow. —W. F. Oldham.

* * *

The leading men of India are to-day looking to Jesus Christ as the One who must lead to India's fruition.— *J. P. Jones*.

* * *

The Grace of God can get a man into heaven, but can not, without the help of the man, get heaven into a man.—Herbert Johnson.

* * *

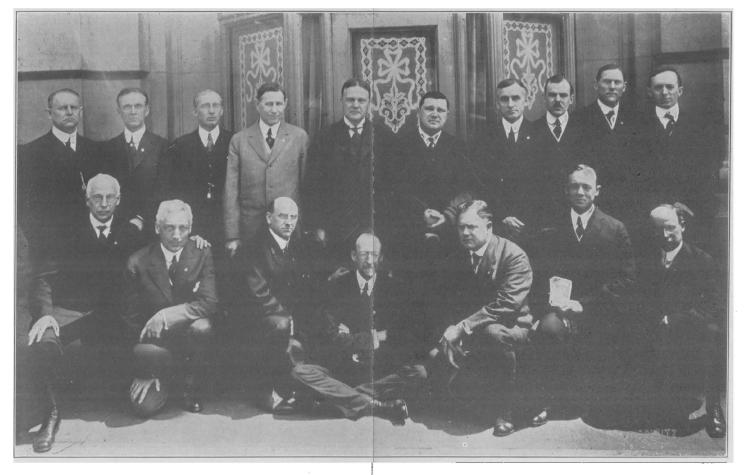
There is no such thing as "Comparative religion." Religion is not a man-concocted thing, but is Jesus Christ in the human heart.—E. W. Fritchley.

There are three kinds of men as revealed by the call for enlistment in the service of Christ as well as in the service of their country. Those who obey, those who delay, and those who

say nay."—N. W. Rowell.

Prayer is like the electric current that a man may use to control sources of power at distant points. But the man must be in right relation to the real source of power.—S. D. Gordon.

The addresses delivered at the Congress are being published in a volume, "Men and World Service," obtainable at \$1.00, from the Laymen's Missionary Movement, New York.



THE EXECUTIVE OFFICERS OF THE LAYMEN'S MISSIONARY CAMPAIGN AND CONGRESS AT WASHINGTON, D. C.



SOME OF THE TWELVE HUNDRED MEN AT THE NATIONAL MISSIONARY CONGRESS IN WASHINGTON, D. C. (APRIL 26TH-30TH.)

Make the Congress Worth While

VIEWS OF LEADING LAYMEN

E. L. Shuey, Dayton, Ohio



HAIRMAN of the Committee on Report: "The especially significant features of the National Missionary Congress were the intense in-

terest of the delegates; the spirit of prayer; the vision and investigations as to the needs of the world and the resources of the Church; and the decision to take action. These seem to me to express the spirit of the gathering, and to prophesy great things to follow."

Dr. William J. Schieffelin, New York

Chairman of the Citizen's Union, Wholesale Druggist; Member of the Executive Committee of the Laymen's Movement: "The influence of the Congress will be lasting because leading men from every state received a deep impression from the speakers, who were men of power and who presented the facts regarding the opportunity and duty of the churches in a way that carried conviction.

It was evident from the large attendance, close attention and unanimous action of the delegates, that the proposals for an advance along the entire line will be effectively supported.

The Congress inspired a thousand able men with the determination to carry to their churches the message that the world is craving the Gospel; that the resources of American Christianity can be drawn upon in a far larger measure than at present, and that the methods of the Laymen's Missionary Movement show how this may be accomplished.

Nolan R. Best, New York

Editor of The Continent: "The ultimate results of the convention must turn on the courage, determination, vitality, and activity of the delegates in making their immediate church associates feel the immensity and imperativeness of missions, in the same way that they themselves felt these things in the electric air of Continental Hall at Washington. The thing just now to pray for and hope for is, that the men who were at the Congress shall prove equal to their opportunity and obligation in reproducing the meanings of that congress in their own home towns. they measure up to this duty, the success of the Washington Congress will be assured. But otherwise even its brilliant distinctions can not rate it a success."

Charles A. Rowland Athens, Ga.

Secretary of the Laymen's Missionary Movement, Presbyterian Church in the United States: "Most men leave our conventions determined to render more and better service for God. This is good, but in most cases is indefinite and hazy, so on returning to their offices the old routine is at once taken up, and before one realizes it he is back in the old rut and nothing done.

"Before he leaves the convention every delegate should settle what one thing he will do as a start in what a man can do in his local church, in his community, in his State, and the world.

"The delegates from every community should also gather together within

a week after their return and help to carry out the definite things they have determined to put through.

"A convention produces its most practical results when it furnishes the handles for men to take hold. Once they get a grip things happen. The converse is equally true.

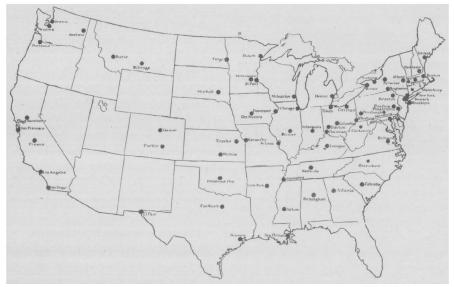
J. L. Clark, Ashland, Ohio

A manufacturer and a member of the Lutheran Church General Synod:

worthy of our might and means while the enthusiasm is at high-tide, and then go the limit. In the working out of our plans and the meeting of our pledges, we will grow to be bigger and better men and the world will be better because of our having lived in it."

James M. Montgomery, New York

Member of the Consistory of the Collegiate Reformed Church: "The Congress imprest me with its dig-



WHERE THE MEN'S MISSIONARY CONVENTIONS WERE HELD THIS YEAR, 1915-1916

"It was charged at the convention that we Americans are spiritually over-fed and under-exercised. Now men, let us who have been, as it were, on the Mount of Transfiguration, join the Lord's gymnasium. Your responsibility and my responsibility, because of what was shown us at this Congress, is greater than the responsibility of any one else. Our opportunities being greater, our obligations are, therefore, greater in proportion.

"We must do bigger things than ever before and must start right now. Pledge ourselves to something that is nity, the splendid type of delegates, and the vivid, all-convincing presentation of the world's needs.

"The speakers were all experts, powerful, earnest and impressive.

"I believe every one had his vision broadened, conscience quickened, pulses stirred.

"The laymen have now been challenged to do great things.

"Their keenest joy and satisfaction in business is overcoming obstacles, accomplishing large and difficult tasks and spelling success out of failure.

"Why not, therefore, accept the chal-

lenge and do great things for the Kingdom?"

Prof. E. A. Emens, Syracuse University

"The spiritual dynamic revealed by the convention emphasized to at least one layman the following facts:

"I. The men of the home church should be organized into a missionary society with an inspiring and intelligent leader and make a definite study of some field e.g., Latin America. The opposition or indifference of many to foreign missions would in this way be changed to enthusiastic support. The Laymen's Missionary Movement is preeminently educational.

"2. It is important that laymen, themselves, should enlist in the spiritual work of Christ's kingdom both in the home church, and in the foreign field. Thank God, the laymen are being mobilized for His work!

"3. The slogan cry of the churches at home and in the foreign field should be cooperation, Christian unity, one of the fundamental axioms of the movement. 'Get together by working together.'

"4. The absolute importance of prayer in bringing in the Kingdom of God. Prayer, definite prayer, intercessory prayer, means victory. Lord, teach *me* how to pray."

James D. Husted, Denver, Ohio

"The recent Congress of the Laymen's Missionary Movement carried an unusually strong appeal to the delegates, in an inquiry which forced its way into their hearts as to what definite service each man is to render in his home field—how he is to make more effective the work of the missionary organizations to which he is related, and how he is himself to establish a closer personal relationship

to the missionaries in far distant and lonely mission stations and to Board Secretaries. "The mental and heart horizon was moved farther onward for many a man, and the 'spirit' of the Congress seems to me to have been seldom equalled. The addresses gripped and the inspiration was permanent."

Fred E. Tasker, New York

Counsellor at Law, Member of the Methodist Episcopal Church: "The great convention re-emphasized the missionary fundamentals for which the Laymen's Missionary Movement has always stood, especially (1) resources of prayer, and (2) a larger conception of our social duties.

"Some unforgettable features were:
(1) the Chief Magistrate of the nation listening for hours to the details of the work; (2) prominent business men affirming the outranking importance of Christian service over gainful occupations; (3) a succession of native speakers illustrating in themselves the marvelous results of Christianizing influences; (4) a recognition of the gigantic upheaval wrought by the war and the immeasurable opportunity of America.

"We must now expect that the power of prayer will be used and tested, as never before, by men who have a new insight into the meaning of prayer. The obligations for a broad social, collective, and community service were, perhaps, more comprehensively stated than before in similar congresses. Courage to attack the problems and seize the opportunities, and confidence in a victorious issue, are felt as never before, because the men so deeply realize the possession of the power that comes alone from conscious union with our Master.

The Christian Doctrine of Property*

BY REV. E. M. POTEAT, D.D., GREENVILLE, SOUTH CAROLINA

President of Furman University



HE pocketbook nerve is a sensitive nerve, and we all know how it feels when the dentist touches a nerve. The most sensitive ques-

tions discust are these questions of property. Carlyle said that the Englishman's hell is to be poor. It must be the American's nether hell to be poor. Any but Christian men would not listen patiently to the things I am going to say on this subject, but Christians must be Christians to the limit.

However sensitive we may be about questions of property, and the pocket-book nerve, we must seek a definition of property in Christian terms if Christianity is to hold the leadership of the world. Many minds are working in this field. Some of them are non-Christian, some anti-Christian, and society is likely to become confused in a multitude of counsels unless Christ Who is the Light of the world speaks through His people a clear word on this subject.

There is a Christian doctrine of property, for one is implied in all that our Lord said about our relation to God His Father, and to His world, and about our relation to all other men as brothers.

A Christian doctrine of property must embrace at least three items:

- (1) The basis of property;
- (2) The factors in production;
- (3) A principle of distribution.

I. What is the basis of property? In the economic history of the world, the basis has shifted according to the stage of civilization reached. In the earliest stage there was no property in the modern sense; in the barbaric stage property was based on might; a man could hold all that he could defend. The method of avowing ownership in the Roman court was to touch a lance, which meant that property had been secured by force of arms.

In civilization we have another condition. Herbert Spencer wrote: "All titles to land rest on force, or fraud, or cunning."

That basis has been slightly modified in modern society by the principle of expediency, which means that the state comes in to protect a man in the exclusive control of his property. The idea of property is rather of exclusive control than of ownership. When I ride in an automobile I may not own it, but for the time I possess it. Proudhon said, "Private property is theft."

What is the basis of property in Christianity? In the first sentence of the first chapter of Genesis we read: "In the beginning God created the heavens and the earth." In Psalm xxiv: "The earth is the Lord's and the fulness thereof, and they that dwell therein." A Japanese of the sixteenth century said: "The earth is the earth's earth." That is atheism. In the first scene in the Bible we find a

^{*} From an address delivered at the Laymen's Missionary Congress, Washington D. C., April 28, 1916.

man temporarily in possession of a garden. A little later a man named Abraham was in possession of the land, tho he never possest it in our sense. Later Jacob was put in possession of that land, with the tithe representing that the title was in God and not in the man. That struggle at Peniel, meant, I think, that God told Jacob that he was not qualified to enter into possession of that promised land except as he should accept it as a trust. No man is qualified to hold property, according to the Christian idea, unless he accepts this trust from God.

In the times of Moses when property accumulated in too large bulk, the year of Jubilee was appointed as a time when land should revert to the original owners.

Jesus recognized the idea of private property, in the form of land, in the form of rent, even in the form of interest. He also recognized the peril of possessions when He said: "Lay not up for yourselves treasures in heaven," and "Except that a man renounce all that he hath he can not be My disciple." Ruskin hoped the time would come when Englishmen would cast all thought of possessive wealth back into the Dark Ages from whence it had come.

We say then that the basis of property in the Christian conception is the ownership of God. When we can say "All mine are Thine," then we can say the rest: "All Thine are mine."

II. In political economy the factors in production are said to be: "Land, labor, and capital." In Christian ethics, that definition will not stand. Where did the land come from? God created it. Then we must put God in place of land. Capital is the accumulated wealth of a community so that

we must say society in place of capital, because there can be no medium of exchange except between persons. Wealth may increase without labor, but there can be no capital except in society. Labor must be done by an individual, so that we will put the individual in the place of labor.

In Christian Ethics then, we have as the three factors in production: God—Society—the Individual.

What does God contribute? All the original materials, that is, the earth, the laws of nature, yourself, and your intelligence, *all* the original materials.

What does society contribute? It contributes to your accumulation the character of wealth, and a tremendous increment in the value of accumulation. Kant says that if a man were alone on the earth he could not possess anything, for the reason that between himself as a person and other objects as things there could be no such relation. John Jacob Astor, on the deck of the Titanic, was worth a hundred and twenty-five million dollars, but on a bit of wreckage in icy water, he has dropt out of society, and was not worth anything but what was on the inside of his skin.

The Indians sold Manhattan for twenty-eight dollars; the land now is worth three and a half billion. Society made that increase in value. Individuals did not make it except as members of society.

What does the individual contribute to wealth? Not much. The individual has contributed industry and some forethought—but God gave him his intelligence. One successful business man attempted to calculate the amount of his contribution to his own prosperity. He ran an ice plant, an elec-

tric light plant, and a dairy, but he said that he had never been able to credit himself with over 5 per cent.

Does not that knock out your man who stands up and says, "What is mine is my own, I made it myself and I am going to do what I please with it." Men must stop talking that sort of nonsense.

III. What is the principle of distribution? All production is a joint product of these three forces. How much should I have, how much should you have, how much should the other man have?

If the principle of distribution allows me to appropriate in proportion to the contribution I make, then, if my friend is right, I can not get over 5 per cent. of the joint product. If you are going to decide distribution by contribution you will get not over 5 per cent. reward for the individual. But even that is too much, for nobody can tell who contributed to the making of the cloth in the clothes he wears. You can not tell who contributed to this final product and distribute thereby what was paid for it, what the man who planted the cotton(!) put into it. No—we are on the wrong line.

Is there another principle of distribution? How much should I have?

On the principle of service I may have what is necessary to make me a servant of the Kingdom of God. If you leave it to the caprice of disposition as to how a man should distribute wealth the man's disposition may have been spoiled under the ambition to accumulate, and in that case the chances are he will not distribute it. A Supreme Court justice was asked by the Pennsylvania Railroad to accept a salary of fifty thousand a year as attorney of the road, but he said that he would rather serve the whole people in the interpretation of the law, at a living wage, than pile up a private fortune as the servant of a corporation. What is a living wage? It depends on whether you are a leader or a private. One man has a lot of energy and responsibility, and it requires a great deal of money to bring all that he has inside of him to the service of the general need. Another man requires less.

Since love is the Christian law, and service is the Christian life, a man may have all that is necessary to maintain him in full efficiency as a servant of God for the general good. That means that all the property he has must be a good for him while he has it, and at the same time good for every other member of the race.

STEWARDSHIP

"Stewardship not only embraces money, but time, talents, influences and life. Money is the easiest thing to give. The question about money is not how much of my money shall I give to the Lord, but how much of the Lord's money, temporarily in my possession, should I keep for myself? I am the custodian, not the owner. Likewise as a steward of time or talents or life, how much should I use in pleasure or recreation, or business or self-seeking? It is all His. How shall it be employed or divided, and where? Certainly not as I may prefer, but as He shall indicate. The capability and wisdom and skill of the steward is shown in settlement of these questions, and determines the reward."



DISPENSARY PATIENTS WAITING AT THE NEW ZENANA HOSPITAL, MARDAN

A Land Closed to Christians—II

HOW LONG MUST AFGHANISTAN REMAIN WITHOUT MISSIONARIES?

BY DR. M. K. S. HOLST, MARDAN, N. W. FRONTIER, INDIA

The Tartar and the Afghan



URING the cold season, 1859, Rev. Theodore Löwenthal, one of the early missionaries to the Afghans, had several interviews with

three Siah-posh Kafirs. These are a distinct people, inhabiting a district of the Sufed Koh, surrounded on all sides by Afghans, Hazaras or Turkomans. Their language has retained many resemblances to the Sanskrit, which shows that they are an ancient Aryan race. In features, in shape, in color, in religion, in manners, in customs, indeed in everything almost, they differ most widely from their neigh-

bors. The Afghan in the south is dark; the complexion of the Tatar. in the North, is dirty yellow and red, the Kafir is fair as a Caucasian. The Afghan has often a curved Jewish nose, the Tatar nose is flat; the Kafir has the straight nose which is common in Europe. The eye of the Afghan is either the piercing black, eagle eye, or the languishing, almond shaped one, so often met with in the east, and so much admired by Orientals, the Tatar has the slim nonhorizontal slits which pass for eyes among the Chinese; the Kafir has the frank, pleasant hazel eyes of the North of Europe. Wine and swine, and kine, objects of abomination or

adoration among their neighbors, North and South, East and West, are favorite articles of consumption among the Kafirs. The Tatar sits cross-legged on the ground; the Afghan sits on his heels, his chin on his The Kafir sits mostly on a knees. low chair or stool, or, if on the ground, always with his legs stretched out before him. The Afghan and the Tatar place their food on the ground: the Kafir on a low table or stool. Such points of difference might be indefinitely multiplied.

Those who come down to Peshawar, in their long journey adopt some articles of dress from the tribes whom they pass; but there is enough about them with their long swaggering gait, their unrestrained curiosity, their huge laced boots, their half drest black goat skin coats, their worsted shirts, their silver-sheathed daggers, their rude bows and arrows, to distinguish them at once from the motley crowds found in Peshawar in the cold season. The information obtained from them confirms what has been gathered from the mission to Kandahar, and shows how difficult it is to understand them without a visit to their country. Such a visit seems hardly possible at present, not only on account of the inaccessible nature of the region, but also on account of the hostile relations subsisting between them and their neighbors. This hostility will not die out as long as the Afghans persist in kidnapping and enslaving Kafir women and children.

The Kafir Slaves

The Kafir slaves are greatly sought after in Afghanistan and every man of property has some. All the confidential servants are Kafir slaves and young Kafir boys are kept to attend the females in the harems. The price varies from forty to fifty hundred rupees. Girls are sold by the span; fine strong good looking ones bring as much as one hundred rupees a span; some have been sold for their weight in silver. They are usually captured through the agency of Nimchas, or Kafirs who have be-Mohammedans. The treachery which these men frequently practise on their countrymen almost transcends belief. No wonder that the Kafirs kill every Mohammedan that falls into their hands.

One man who had been captured and sold in youth and had been made a Mohammedan, in course of time had risen to high office among the Afghans. He was put in command of a frontier fort, and when the principles which his new religion had instilled into him, had begun to have their effect on his character, an avarice such as is to be found only in Asia, led him to adopt the following scheme. He sent word to the people in his own neighborhood who had known him in youth, informing them of his great desire for an interview with his Since he could not enter people. Kafiristan without imminent danger to his life, he asked them to gratify him by coming to see him. As he was in command of the place which they were to visit they need fear no one. About forty, men, women, and children, followed the invitation, and they were admitted into the fort. The gates then were shut, and a volley was fired into them, killing and wounding a number. While the poor wretches were cowed and confounded they were secured and sold into slavery.



SOME OUT-PATIENTS AT ZENANA HOSPITAL, MARDAN

A Call for Missionaries

In our days the world's history marches more rapidly than perhaps at any previous period. Tho at this moment, Afghanistan seems utterly inaccessible, events which may take the most sagacious statesman by surprize, may furnish the key to suddenly open the gates. At that moment, let the Church be ready to go in and possess. Tho, like Achaian warriors, we may have been lying ten years before the impregnable city, every moment of that time may have been needed to fit us for the final The representatives of the world, the merchant and the soldier, will be ready for the juncture; the philanthropist and the political economist will offer to this people their civilization.

About the Kafirs Col. Wingate wrote: "It was a sorrowful day for them when by a stroke of the pen

in the British Foreign Office, eleven years ago, their country was brought within the boundary of Afghanistan. At last the Kafirs were the subjects of the Amir. In consultation with Ghulam Haidar, his Commander-in-Chief, he determined to convert them and bring them into the fold of Islam. The distasteful offices of the mullah were offered at the muzzle of the breech-loader. rites of the Mohammedan belief enforced upon an unwilling people. Mosques took the place of temples, the Koran and the traditions of the Caliphate would be the spiritual regeneration of the pagan Kafir. Yet thirty-five years ago (i.e., 1882) a message from the Kafirs of the Hindu Kush stirred the Christian church; they asked that teachers might be sent to instruct them in the religion of Jesus Christ. It is a sad example of how an opportunity

may be lost, for to-day there is imposed, between the ambassadors of Jesus Christ and the eager Kafir, the hostile aggression of a Mohammedan power intensely jealous of the entrance of the foreigner."

The Right Kind of Men

Mr. Löwenthal suggested the kind of agency that seems to be required by this field. "The peculiar nature of the difficulties with which this mission will have to contend appears to demand two men of robust health and strong constitution, with juices not dried up in the study, and spirits not evaporated by high pressure; let the system be but sound, and the theology need not be so profound. They must be able to stand the scorching sun and the stifling simoon, as well as intense cold."

Two such men entered Afghanistan about twenty years later—the forerunners, one of whom laid down his life and of whom we shall hear later.

Löwenthal continues:

"The first attempt to produce a Pushtu version of the Scriptures seems to have been made by Dr. Leydon, the Professor of Hindustani in the College of Fort William. In 1811, he finished a translation of the Gospel of Matthew and Mark.

A mission in Afghanistan must be peculiarly the work of the Lord. He must appoint the men and endue them with the needed qualifications. He must also open the door and give faith to enter. The missionary stands before the wild range of the Suliman mountains, and gazes, evening after evening, as the sun sets behind it on the line of savage, uninhabited and precipitous crags standing out

against the brilliant sky, and each morning he sees the strong sunlight of these latitudes penetrate one by one the rugged passes and the jagged. clefts, and is forbidden by man and nature to cross beyond. He knows that, once beyond, he might pass through this vast cradle of nations, from the Khyber to the great commercial port of Yezd in one direction, and beyond the Oxus, as far as Orenburg in another, and everywhere be almost the first to announce the glad tidings of salvation through Jesus Christ. He is apt to fancy those mountains to be insurmountable barriers; sickness and exhaustion cause him to feel his own weakness and littleness daily more keenly, and he would be tempted to despair, were there not a voice crying in the wilderness "Prepare ye the way of the Lord, make straight in the desert a highway for our God; every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."

With British Troops to Afghanistan

The Rev. Maxwell Gordon accompanied the troops in the second Afghan war, in November, 1878, and described his feelings, which every missionary on the frontier will understand. "A journey of thirty miles further brought us to the foot of a range of mountains that we had been wistfully gazing at for days, in the hope that we might have the opportunity of planting the cross upon ground beyond British frontier,

where no missionary foot had ever trod... I shall always regard my journey to Kandahar as very important from a missionary point of view, and altho the slow and tedious march there with its long delays disappointed the hope of an early return, vet the time has not been wasted and I shall henceforth be able to read the Bible to the Afghans in their own language whenever the opportunity presents itself. It was one of . those undertakings in which I felt the leading of God's providence and when I saw some twenty regiments encamped without a pastor or Scripture-reader, there seemed to me to be additional inducement to urge one onward. The generals and officers gladly accepted my services and I found a missionary sphere in the hospitals and soldiers' tents.... I am thankful to say, that the Gospel in Arabic, Persian and Pushtu was favorably received by some of the learned and influential natives of Kandahar. whose friendship was shown in frequent visits to my tent and hospitality at their own homes. One of them was a Kazi or head of the priesthood; another was a doctor of divinity (Mohammedan) of very inquiring mind, who showed me a copy of the New Testament in Hindustani, which he had not only read but committed parts of it to memory. I found the same friendliness and cordiality among the leading members of the Hindu community and I am quite certain, that a residence of a few months there would establish an intercourse most favorable to the reception of the Gospel among all classes.

May God in his own time raise up an Apostle to the Afghans of Kabul and Kandahar. I believe that it is in those cities that one might expect a reception (humanly speaking) for the Gospel rather than among the wild mountain tribes, the Afridis, Waziris, Mohmands, etc."

A Soldier's Letter

Later from the Panjab, Mr. Gordon wrote: "Yesterday I received a letter from a Christian officer, commanding one of the regiments there. He writes that some Persian and Afghan Testaments which I left with him for distribution among the natives were very eagerly and thankfully received by them and he asks for another camel-load of Bibles to be sent. I earnestly trust that we may be able to follow up the work commenced at Kandahar among the natives, and that at Kabul also and Herat there may be openings for Gospel light. Roads are now being made by our government; forts erected, and depots formed, so that communication is greatly facilitated." A year later Bishop Valpy French (in 1880), visited Afghanistan and Mr. Gordon went with him to Kandahar. There was unrest in Afghanistan. Sir Louis Cavanagh, the English resident had been murdered with his suite, and the eyes of all were directed toward Abdul Rahman as the only man able to manage the difficult position. Gordon wrote: "I hope it may not be long before a medical missionary is sent to Kandahar. The people would give no one so hearty a welcome. There is not even a government free dispensary here as at Kabul, where Dr. Owen has won the gratitude of thousands of native patients....

"Yesterday I had a visit from

some of my Afghan friends in the city. They have the Bible, but they say, that others want it also, and we had a long talk over it, and I promised to get some from Lahore, but they take a long time in coming."...

"I believe Kandahar is the most favorable place for a missionary in Afghanistan, but one is here at the risk of one's life and at the risk also of being turned out by the politicals at any time."

Gordon was mortally wounded on August 16, 1880, while trying under heavy fire to rescue wounded men. Tho attached to the English force, his primary object was missionary work and his life laid down is the first seed which must be followed by more, before Christ can reign in Afghanistan. What Gordon did in the time of war, others can do now, if inspired with as pure a motive.

Before Löwenthal came to Peshawar the Church Missionary Society had started missionary work there, which has been carried on ever since, and through which the first two Pathan pastors were ordained. A Panjabi Mohammedan convert for many years has been pastor in Peshawar.

When Shall We Enter?

Sixty-eight years after Löwenthal wrote, the doors are still closed to Afghanistan. How and when may we enter its gates?

Dr. John R. Mott says, "The unoccupied fields of the world are being entered by civilization, and railways are pushing their way through the heart of both continents. The advertisments of these highways in Asia and Africa is in itself a challenge to missionaries. It is therefore the strategic hour."

Captain Lyons, a man of the world, says: "Russia has during the last twenty-five years of action in Central Asia executed considerable and expensive railway constructions." Russia year by year has pushed railways nearer and now actually reached Afghanistan, as the accompanying map shows, while the British railway reaches the southern border, leaving only 438 miles to bind the southernmost part of Asia to Europe by rail. If Kohat Kushk or Ouetta Seistan Kushk joined, which however Captain Lyons in a letter to the writer dated November 4, 1912, says, "would be a grievous error on England's part," the journey from North India to Paris would only take six days. Where railways go, education spreads, and the missionary will be allowed to work.

"The greater the difficulties, the greater is the glory of overcoming them." Says Dr. S. M. Zwemer, "Is Afghanistan sealed against the entrance of the Christian missionary? Or is the land only waiting for those who will pay the price of bursting its barriers?"

The Martyrdom of Karim

"Listen to the story of the conversion and martyrdom of Abdul Karim, the Afghan convert: With a real devotion to Christ, he was taken with the intense desire, in the summer of 1907, to enter Afghanistan and preach the Gospel. Crossing the frontier at Chaman, he was seized by Afghan soldiers, brought before the Governor of Kandahar, offered rewards and honors if he would recant, and when he refused, was cast into prison, loaded with chains. He was examined by the

Amir, but remained firm in his confession. Then he was marched off for Kabul in chains, with a bit and bridle in his mouth, while every Mohammedan who met him smote him on the cheeks and abused him. Finally, when he was set at liberty, he tried to find his way back to India, was seized by the people in a village, carried to their mosque, and ordered to repeat the Moslem creed. A sword Abdul Karim refused. was then produced and his right arm cut off, and he was again ordered to repeat it, but again re-The left arm was then severed in the same way, and on his refusing the third time, his throat was cut. There is no doubt that whatever the details of his martyrdom may be, Abdul Karim witnessed faithfully to the last for the Savior Christ, and died because he would not deny Him. There are many secret disciples in Afghanistan who honor Christ as we do, and there is no doubt that at the present time a public acknowledgment of Christianity would mean a cruel death. the same time, I believe that the Church in Afghanistan will not be established till there have been many such martyrs, who will seal their faith with their blood."

"Must only Afghan converts, however, seal their testimony with their life, or will missionaries also go and take possession, if need be, by winning the crown of martyrdom for the King?" *

The Young Afghan Reformers

Already a Young Afghan party is working for constitutional reform and western education in Afghanistan. But must we wait for railways and education? Dr. Bruce went to Persia to heal the sick and tell them of the Savior's love, tho open preaching was then impossible.

Dr. Elmslie went to Kashmir in 1865 six months and did was then supposed to be impossible. He had to return to the Panjab during the winter, but spent flve summers in Karbini. In 1872, a terrible epidemical cholera sapped his strength, and he was absolutely unfit for the journey south in the autumn. But there was no rail to take him back to India and no permission for him to stay; the permission, however, was on the way, when the pioneer worn out closed his eyes on the way out, and Dr. Downes followed, then Dr. Arthur Neve; and to-day he and Dr. Ernest Neve are known and loved all over Kashmir, tho they preach the Gospel.

It will be the same in Afghanistan. Medical missions alone will be tolerated at first and medical women will be safer than men. A Pathan does not kill a woman. In 1903 a lady medical missionary was advised by government and the Church Missionary Society not to go into the Peshawar district near the frontier, as the dangers seemed great, but the Lord bade her go and to-day more than two hundred villages have opened the doors to her and her fellow workers, tho the people knew, that where the surgical or medical help was given, the Gospel would be preached.

May it not be that the great war shaking Europe will bring down Turkey and that missionaries to the Mohammedans in the near future will have unprecedented opportunities?

[&]quot;From "The Unoccupied Mission Fields."

Bukumba, The Little Brown Soldier in Brownie Land

MRS. MOTTE MARTIN, KONGO INDEPENDENT STATES
Missionary of the Presbyterian Church (South)



UKUMBA'S home is in a little West African village of Kamuanga Kalamba. In that moral and intellectual darkness worse than

midnight that covers the land, there are a few stars shedding the light of Christian love. Bukumba's father was chief of the village and had thirty wives. The mother of Bukumba was the favorite wife, and thus incurred the jealousy of the other wives.

One day while Bamuyila was working in the field she left her little three-year-old baby, Bukumba, in the village. While the mother was away, her little girl in play slapped one of the children of a wife who was particularly jealous of Bukumba's mother. The jealous woman was very angry and hit little Bukumba with a block of wood. When Bamuvila came back from her work she found her only child with her back broken, and she wanted to kill the woman who had struck the blow. The chief, her husband, was willing that the woman should be put to death, but relatives persuaded him that it would be wrong to leave her four little children without any one to care for them.

In Africa, the people have no mercy on an orphan and have no use for them, unless they can use them as slaves. The chief finally arranged that his jealous wife should not be killed, but she became an outcast, her life was threatened by Bamuyila. Later the old chief, Kamuanga Kalamba, came to one of the Presbyterian mission stations and heard that the great Creator



THE LITTLE KONGO CHRISTIAN SOLDIER
Bukumba wa Kamuanga Kalamba and little
George Motte Martin

"Mvidi Mukulu" had not, as he had supposed, removed His presence from the world and given over men to the care of evil spirits. The people worship these evil spirits, and while they believe that there are some good spirits, too, they do not worship them, as they think they will never harm any one, anyway.

When Kamuanga Kalamba heard the wonderful news, that Mvidi Mukulu loved the world so much that He gave His only son to die for men, he could hardly believe it. When he heard that Mvidi Mukulu had sent word that it is wrong to hate any one, he believed the message and went back to his village to forgive the woman who had broken his little girl's back. This made his favorite wife, Bamuyila, so angry that her heart was very black toward her husband.

Kamuanga Kalamba came again to the mission station and heard more of the Great Creator and of His great love. He said that he wanted to obey Him in everything, that he wanted to give up all of his wives except Bamuvila, his favorite wife, and to be married to that one in a Christian church in a Christian way. But when he asked Bamuyila, she said that she could never become a Christian because her heart was still very black toward the woman who had nearly killed her little girl. Kamuanga Kalamba loved Bamuyila so that he let her have her own way, tho he could have compelled her to do as he wished. He, therefore, married one of his other wives.

One day Mr. Martin was passing through the village of Kamuanga Kalamba and he saw little deformed Bukumba. She was so pathetic a sight that he felt very sorry for her and asked Bamuyila if he might not bring the little girl to the mission station. She realized that Bukumba would receive kind treatment in the mission home for girls and so Bamuyila allowed her to come. In that mission

home Bukumba learned to love Jesus and gave her heart to Him. It distrest her that her mother did not know God, and when she went back to her village she begged her mother to accept Jesus and to love Him, but Bamuyila refused.

The witch doctors are the most influential men in Africa, for they tell even the kings and chiefs what they must do to please the spirits. One day one of these old witch doctors accused Bamuyila of having made "hoodoo" medicine to deform her child. He insisted that she had thrown sand in the eyes of the people to make them believe that another of Kamuanga Kalamba's wives had committed this crime, while in reality she was the one who had done it. As proof, he said, "Look at Bukumba and see that as she grows older she grows more deformed; therefore her mother is still making this hoodoo medicine." Bamuyila's own people were very angry, and altho they lieved in their own witch doctor they did not believe in the one from this faraway village who accused their relative of witchcraft. They promised to fight for her; but Bamuyila, only a poor, uncared-for heathen woman, went out and answered them: "If you fight for me and are killed, and I were to be saved alive, would I be happy? It is better for one person to die than for many to suffer. Give me the cup of poison. I will take it." Bamuvila drank the horrible mixture, but she was able to vomit it all. It was real poison, for a man who had been accused of crime at the same time drank the mixture and died. Bamuyila must have been stronger, for she lived.

Little Bukumba went to her

mother again to plead with her to accept Christ, but Bamuyila was obdurate. She always said, "I can never forgive that woman." Bukumba prayed for her and finally said, "Mama, it was my back that was broken; not yours. I am the one who will have to go through life with a broken back. I forgive that woman; why can't you do it?" Finally Bamuyila yielded and began to study the Christian catechism. The missionaries are very careful to keep the people in classes long enough for them to fully understand the step they are taking when they enter the church. Bamuyila finally was baptized and was taken into the church. Then she asked the woman whom she had hated so long to come and eat with her-an act which very important among heathen men and women, for no one will eat with an enemy. Bamuyila did that to show to the whole village that her hatred was ended forever.

When it became necessary for me to leave the Kongo for a short time with my little seven-months-old baby I wanted some help, and took little Bukumba as a nursemaid. came with me to America, where she is like "Alice in Wonderland." The ocean was horrible to her, until I told her that God would care for her on the ocean just as well as on the land. One day it became quite rough. I was on deck and had forgotten the child for the moment. Then the waves reminded me and I went to our room. There was a look of wild terror on Bukumba's face as she told me about it. She said, "The trunks and the suit-cases were moving all about, but I would not let the baby go. We nearly

went under twice." One of the passengers, who heard about it, said, "She is a real little 'Chocolate soldier,' isn't she?"

When we finally arrived in New York the officials would not let Bukumba land on account of her deformity. They were afraid that she might become a public charge, and kept her for three days on Ellis Island while a friend went with me to Washington to ask for special permission for Bukumba to enter. She was unable to speak English, and was greatly distrest. ward she said, "I thought I had fallen into the hands of the children of Israel who do not believe in Christ, else they surely would not have treated me so." She thought the doctors and trained nurses looked like the children of Israel because they had on long, flowing robes and cloths over their mouths that made them look like some of the pictures of the children of Israel she had seen. "I began to have doubt," she said, "but I prayed to God and He delivered me out of all my troubles —I will never doubt Him any more."

When I went to meet Bukumba at the railway station I saw a crowd gathered, and wondered if they were curious about Bukumba. She had her suit-case on top of her head and her arms folded just as if she were in Central Africa. When she saw me she threw down her suit-case for the baby, and cried out: "I am too happy for words—you can see it in my face." No one could have doubted the happiness in that radiant, beaming face!

In America she has been in many places singing and testifying of her love for Jesus. She prayed that Jesus would strengthen her heart, so that she might sing and show that she loves the same Jesus whom we love.

Bukumba's father (who is now dead) had thirty wives—because he was chief of a village and had goats, salt beads, shells and chickens enough to buy so many—but when he became a Christian he gave up all except one and was married by a Christian minister. Bukumba is now returning to the Kongo with little George Motte and Mrs. Martin.*

The following letter from her is written in true native fashion. Bukumba begins at the beginning of her story altho she has repeated much of it in former letters addrest to friends asking them to read them to her mother (who can not read).

Palaver means any matter which causes talk. The name Mpanda Nxila (pronounced Empandan Shela) means "path splitter" and was given to Rev. Motte Martin because on his journey up the Kongo he was wrecked in a river steamer and when rescued had to "split a new path to the nearest village. One of the native teachers afterward said that it was appropriate because this missionary had split a new path to the heavenly world for so many of the Africans. Suila (pronounced Swela) means "love for Muoyo (pronounced Moy-o) means "life to you" best greetings.

Lidnia (a form of Lydia) is the Bible name chosen by Bukumba for herself. (The letter was written without any help. The only changes are a few omissions and the addition of the words in parenthesis.—B. S. M.)

My mother:

To-day I've begun the new "palaver" of writing to you a letter to make your heart glad. . . . because of sending a letter of my own hand. . . .

Listen, I'm telling you my mother, I want you yourself to pray Jehovah every day that He may help you and make your heart strong. I want you to stop grieving and remain with happiness in your heart. I pray to Jehovah for you all every day of my life.

Listen, my mother, I love you a very great deal with all of my heart. Do not think "Bukumba does not love me." Truly I love you.

I came here because my heart more than loved the baby of "Mpanda Nxila." His father placed me into good palavers and was so very good to me.

God wished for me to come here to the foreign country to see the palavers here of great wonder and villages of high price.

My mama, listen, hear me about the palavers. I'm writing you of the foreign country which I have seen. When we came with Mama Suila we arrived at another village, the name of which was Boma (she should have said Matadi). We here met a steamer which had come which goes in the waters of the great foreign country-very great, very great. Mama, strong people (grown people) within-a great many men, women and children—the steamer very full, about 2,000. And plenty of houses inside. was very much afraid-my heart was split (with fear). Mama Suila said to me "Don't be afraid, strengthen your heart." We entered that steamer and went into the great water. I did not see a tree, only the great water. I did not see the earth, only the great water. The people in the steamer were only white people by themselves, no black people, only myself and a few others.

When I reached the foreign country

^{*}When Mrs. Motte Martin, one of the Kongo missionaries of the Southern Presbyterian Church, was compelled to leave her work with a sick baby, a faithful hunchback girl, Bukumba, went with her to help on the long journey from the interior of the Belgian Kongo to Louisiana—Editor.

thus I exceeded to marvel because of the tremendous villages, houses big and long also, and people going on horses and carriages and other things on wheels, I saw people going under the earth (tunnels). Also the cold here is very strong. The people wear heavy clothes and things upon their hands. I saw also sheep with long hair. People cut it and make out of it blankets. . . .

The women here are not noisy, they lower their words when they talk to people. They are polite also to other people. These are good palavers I have seen in the foreign country of surpassing great splendor—of children and women of high price.

Listen, I'll tell you also of the palavers of Mama Suila to me. She is a good person of God truly. She is only very good to me—she shows me only good palavers. She takes care of me only as if I were her child. She loves me also. She habitually goes with me to all places where she wishes to go. Her child also is very good, he loves me also.

My mother the day I will see you I'll almost kill myself with happiness. We will strike each other at the mouth because of love of a little child to its mother—this is strong love for the people here (only the babies and their mothers kiss each other in her tribe).

"Mama Suila" sends you "muoyo" and "Mpanda Nxila child" (Junior) also. I want you to give all of our people "muoyo." I am sending the little children of all our relatives "muoyo" and their mothers also. Read this letter well. I am writing it at night during the time to go to sleep with sleep at my eyes because of my love for my mother. My

heart is with you every day. But other people have said to me, "Bukumba we want you to stay with us here," but I have refused, I have said "I want to go and see my mother and relatives and friends."

I am with happiness every day. Remain all of you strong in the palaver of God. As for us we are well.

I am,

Bukumba Lidina of you all,
Bukumba Kamuango Wa Kalamba.

This comes from the foreign country. The map of Africa has been likened to a question mark asking the Christian world WHY it is left in darkness so long. To me this little deformed girl is also a symbol of the great continent of Africa which has been deformed—its growth arrested, not by a blow from a savage, but by the terrible blow of indifference from a Christian world. How many of us will do all in our power to send the knowledge of Christ's love to the fifty millions of heathen in Africa still unprovided for by any Christian church—that His transform love may hideously deformed and undeveloped continent as His love has transformed the life of this little hunchback girl.

Oh, that we might work for our Lord in Africa with great love in our hearts, as is so well exprest in in the little verse:

I do not work, my soul to save,
That work my Lord has done;
But I will work like any slave
For love of God's dear Son.

IS AFRICA SETTING TOO HIGH A STANDARD FOR AMERICA?

A Negro Baptist Church located at Wathen (Ngombe) on the Kongo River established last year fifty-two new outstations—one a week on an average. It maintained 196 evangelists, 92 being supported by the congregation, and 104 being voluntary workers. One out of ten of the 1,995 members is an evangelist.—*Missions*.

Meeting India's Great Need

BY MR. G. SHERWOOD EDDY, NEW YORK
International Y. M. C. A. Secretary for Asia



URING my recent tour, I have been face to face with the gaunt poverty of India as never before, but I think I begin to see a

way of bringing the riches of Christ to bear upon India's poverty for the relief of her terrible economic need and the uplift of her moral and spiritual life.

Think of the human hearts behind these appalling facts. India has to-day three hundred and fifteen million people. Within this small peninsula, with less than half the area of the United States, crowded with over one-fifth of the world's population, there is more of pathos and suffering than in any other part of the world.

First, there is India's economic need. While the wealth per capita of the man in America or England is about \$2,000, the individual in India has only \$100, and his income averages \$10 a year or three cents a day. That means poverty. Forty millions in India lie down to-night hungry on an earthen floor who have had but one meal to-day. During the last half century, twenty-two famines have swept away more than twenty-eight millions of the population. scenes of the last great famine I can never forget: the cattle dying in the streets, children sold to evil men, and 14,000 people dying every day. India indeed, is the poorest country in the world.

Second, there is India's great edu-

cational need. In Protestant countries, 20 per cent. of the entire population (that is, practically all of the children) are in school. In India, only one in fifty of the population is in school. Only one man in ten and one woman in a hundred can read and write. The others are easily cheated in business transactions.

Third, there is India's great social need. This week a little girl, five years old, came on to the veranda. She is a child wife. If her husband dies, she is left a widow for life. Think of what these figures mean:

CHILD WIVES

Under	five years	302,000
Under	ten years	2,600,000
Under	fifteen years	9,077,000

CHILD WIDOWS

Under five years	17,000
Under ten years	111,000
Under fifteen years	. 335,000

One woman in every six in India is a widow. Their condition is pitiable. Think also of the condition of fifty million outcastes who are counted beneath the dogs, whose number equals half of the population of the United States.

Fourth, there are the moral and religious needs of India, where their sacred books show that even their gods bear a record of sins. There are more idols in this land than in any country on earth.

Not long ago, these figures seemed to represent an ocean of human need, so vast that nothing could relieve it. Of late, however, we have

begun to see a way out. The Rural Department of the Young Men's Christian Association has only just begun to meet the physical, educational, social, moral, and religious needs of the poverty-stricken man-Nine-tenths of the hood of India. people live in villages. So numerous are the villages that if Christ had visited one every day for these 1,900 vears. He would not yet have finished the more than 700,000 villages of India. Few of the low-caste people of the villages have two square meals a day. They are in debt, the slaves of the money-lenders, easily cheated, and unable to read or write.

The National Secretary of the Y. M. C. A. in India, Mr. K. T. Paul, seems to have been raised up as the man for the hour. He began with a group of able, educated young Indian rural secretaries, and has had these men trained by the Madras government at government expense. These men are made experts in seed selection, practical agriculture, the organization of village banks or cooperative credit societies. They first organize the Christians of an area into a Cooperative Credit Society to get them out of debt and out of the hands of the conscienceless moneylenders. The poor are paying to these money-lenders 12, 24, 30, 50, or 100 per cent. interest without reducing the principal. The Credit Society makes loans at a very low rate of interest to enable the people to buy grain, make productive investments, get a little piece of land, or a pair of oxen for plowing, and to get out of slavery to the high-castes and

money-lenders. Each member signs a bond, and loans are made upon a business basis, so that there is no demoralizing charity. Practically every loan is paid, and no money is lost. These credit societies are increasing to-day in India faster than in any country in the world, while their capital has increased three hundred-fold in a decade.

The Y. M. C. A. makes this economic movement the leverage for a higher moral and spiritual plane of life. For instance, no man can get a loan who drinks or lives an immoral The village can not receive loans unless a night school is maintained for the education of the children, and unless sanitation and moral conditions are attended to. Having placed a village upon a new and higher economic basis a Christian Association is formed among the young men. They are gathered into Bible classes and encouraged in voluntary Christian work. Then the village boys, long stunted, but hungry for play, are gathered in the evening and taught simple games. It is pathetic to see the older people, who through poverty had missed the playtime of youth, join with the children in these games.

During this year, we plan to extend our rural association work, and enter three thousand villages in South India and Hyderabad to lift the people out of debt, train the mission agents, start temperance reform, and organize Christian Associations among young men and boys in the midst of this great population of forty millions.

The Power of Christ in India

BY REV. E. M. WHERRY, D.D., LUDHIANA, INDIA



F all classes in India, among those who have confronted the Christian evangelist, none have been quite so obstinate as the high caste

Hindu and the orthodox Moslem. Among these, too, there are the Reformed Hindu and the Reformed The Arya Samaj, altho Muslim. at the bottom a social and political movement, has for its ultimate object the return of many divisions of Hinduism to the teachings of the Vedas and the social life of that, to them, perfect condition. Naturally the Gospel, with its antagonism to the whole idolatry and pantheistic system of Hinduism, is hated with a deadly hatred. In like manner the new Moslem of India, seeking to reform his religion, dislikes the Christian religion because Christianity is the antipodes of the moral and social system of Islam, because the aggressiveness of Christianity is necessarily a denial of the claims of his prophet and his whole system of militarism in state and religion. His attempt to spiritualize the Zwiaina doctrines is necessary to ally the opposition of the orthodox party in his own camp and at the same time to mislead the Christian as to the real character of even his reformed cult.

Both these progressive classes are the product of western education, which has made it impossible for them to hold to their own religion as interpreted by their own standard instructors. They catch greedily at every item of heretical misbelief or unbelief current among Christians and by similar methods attempt to bolster up their own faith and at the same time attack the Christian religion by the methods of false interpretation and false philosophy. Modern science, so deadly to both Hinduism and Islam, is used to antagonize the Christian Scriptures in the hope of staying their influence on the minds of the people.

The Christian preachers, being for the most part but poorly equipped to withstand the assaults of intellectual unbelief, are usually despised as ignorant bigots; they however have weapons which defy the assaults of the great and the wise of this world. Christianity is a life and bestows a character upon the true believer which speaks louder than the preachers of a subtle philosophy or a bar-The following incidents ren cult. are an illustration of the power of the Christian impact upon the conscience of a sincere Hindu or Moslem.

The following is a translation of an article published in the *Nur-Afshán*, a Christian weekly published at Ludhiana, entitled,

The Priceless Gem of the Panjab.

The author is a Hindu.

"I am employed in the Forest Department. Coming down the mountain one day I saw a Sádhu coming up the ascent. He had a few books in his hand and a blanket on his shoulder. He strode along in the

mid-day sun, the perspiration rolling like water down his face. At first I thought to join with him and have a little conversation, but then I said to myself, "I will see what he will do and where he will go." A little later he entered a village and after wiping his face he sat down upon a log and began to sing,

When we were drowning in sin, Christ from Heaven came to save, etc.

I, an enthusiastic Arya, became furiously angry, and when he began to preach I could scarcely restrain myself. At the same time a man sprang forward from out of the crowd and with a blow knocked the holy man from the seat headlong upon his face, hurting his hand badly and cutting his cheek. That brave man rose up and bound his hand with his turban and did not say a word. With the blood flowing down his face and tears mingling with the bloody stream, he began to sing a song of joy and praise to God, and then prayed God's blessing upon us.

These tears of the holy man dropt like pearls upon the ground. One day they will come forth from the ground as real pearls. What! Is it possible that the blood and tears of such a spiritual person should be fruitless? Never, I who was once a stolid member of the Arya Samai -tho I have not yet been baptizedyet I have been drawn out of the well of contempt and brought to the Fountain of life. We may not know where Seoami Maharaj (Simdor Singh) may be at his time, but that Kirpa Rane, who threw your honor down, is now in search of you, and wants to know where his guru (teacher) has gone. He has received

baptism at the hand of Rev. Mr. Jones, altho he greatly desired to be baptized with that wounded hand. but could not because Sadhu Simdor Singh does not baptize but preaches the Gospel only. Yet he may know that by his means hundreds of souls are brought to Christ, of whom he has no personal knowldge. O, Christian; what visionary Christ are you following? This is the following of the Living Christ. O, Hindu Sadhus: who lie about the palaces of the rich merchants, indulging yourselves with sweetmeats in your idleness, here is a real Sadhu, who sacrificing his life goes about seeking for lost sheep in the dens and caves of these mountains. Just think, that at the age of twenty-six years, this exalted service has never been rendered for worldly gain . . . O, Christians, O, Hindus and Moslems; now is your opportunity to secure benefit from companionship with this holy man, such priceless gems do not continue for long in this world! But, alas! we generally get awake just when such gems go from us. During their lifetime we oppose them with lengthy discourses and the acceptance of truth is in such low estate that if one were to rise from the dead and come to his brother, he would not believe (Luke 16:31). I pray God to save me from this deadly condition and give me the fellowship of such a holy teacher. . . .

In conclusion I would be seech all readers of the *Nur Afshan* to pray for me, that I may be able to confess openly my faith in the Lord Christ."

(Signed) AN INQUIRER.

Another case of special interest is presented in the following statement

made by a convert from Islam and is typical of many others. This gentleman is now a college professor and an earnest Christian.

He says: 'When I was a boy of thirteen years and onward until nineteen years I was very much interested in the Christian religion. read many Christian books of a controversial character, among them the Mizan-ul-Hagg (Balance of Truth), the Asmar-i-Shirin (Sweet Faith) and the Minar-ul-Hagg (The Pillar of Truth). These and many other books I greatly prized. and-by my father came to know of my interest in these Christian books and one day he discovered my library and after becoming acquainted with their teaching he became furiously angry with me. Seizing the books he consigned them to the flames and threatened to disinherit me if he ever heard of my having anything to do with such books or with the Christian religion.

Bereft of my books, I began to study the Koran. I made a point to learn what the Koran taught in regard to Jesus. I made special notes on the following points:

- I. The miraculous birth of Jesus and the good news given by the angels.
- 2. The miracles of Jesus, especially his cleansing the lepers, raising the dead, giving sight to one born blind, etc.—Of Muhammad none of these things were said: He wrought no miracles.
- 3. The perfectly pure and holy character of the Mother of Jesus, greatly emphasized in the Koran. This also was said that He was of a pious family.
 - 4. The fact that Jesus was called

- "The Word of God" and "The Spirit of God."
- 5. The statement that Jesus began to talk in His infancy.
- 6. That Jesus is beloved both in this world and in that which is to come; and one who was counted worthy to enter into the Divine Presence.
- 7. That God gave to Jesus a Book (The Gospel) and wisdom.
- 8. That Jesus claimed to have brought a sign from God.
- 9. That Jesus said in respect to Himself, "O, people, I can show you what you eat and what is in your houses, and this is a proof to you that what I say to you is true, that I am come to you from God."
- 10. That He said He had to make some of the things lawful which for you are now unlawful—(clean and unclean meats, etc.)
- II. That Jesus is a type of the Resurrection.

This much is said for Jesus but not one of these things is said of Mohammed.

When I became a young man I was fond of antagonizing the Christian preachers, arguing against their religion; and when I worsted them in arguments I was very proud of having done so. Nevertheless, when recalled the testimony of the Kuran to Jesus claims, already mentioned above, and also the things I had read in the Bible, and especially Jesus' words, "I am the way," I felt convicted of sin. Then I began to question whether Jesus ever said the things I had read in the Gospel according to John. began to pray earnestly that God might show me the truth. one night I awoke about two or

three o'clock, I arose from my bed, performed the ceremonial rites for purifying myself and sat on my prayer carpet, and recited my prayer. I cried out as in the agony of death, "Almighty God, reveal to me the thing which I desire to know." Then I fell asleep upon the prayer carpet. I then saw a light shining and then a person stood by clad in a long white robe. Embracing me he said, "I am the Apostle John and am sent to tell you that I wrote the Gospel you have read and that what I wrote about Jesus was true. This is truly the Word of Christ and He sent me to you to comfort your heart and lead you to believe." I replied, "Amanna o Sadaqua" (I believe and I accept). I then awoke full of joy, and from that day I set myself to seek for Him whom I now believed to be the Truth and Life. From the time when I accepted Christ as my Lord and Savior, my heart has been filled with peace and comfort, because I had received from Him forgiveness. All my anxiety departed and my heart is glad. In the reading of His Word, I receive a wonderful contentment and happiness. Day by day my soul is refreshed and a new strength comes to me. My heart goes out to my Mohammedan brethren and my earnest prayer is that they, too, may believe and confess their faith in Jesus Christ as their Lord and Savior."

These statements are interesting not only because they encourage the hearts of all who preach the Gospel in faith but they show how God by His Word and Spirit is also and always working in the hearts of those who truly seek to know the truth.

It is specially interesting to notice how the Word of God as preached and read is used by the Spirit to convince the unbelieving heart both as to its sinfulness and as to the Savior.

We have in narratives of this kind an insight into the value of the printed page—both as Sacred Scripture and as a religious literature. There are many men and women who are being quietly led by the Spirit into a living faith in Jesus Christ as the God and Savior of men.

INDIAN CHRISTIANS AND THE WAR

The Christians of India are coming more and more to a consciousness of their own solidarity and strength. An interesting and significant sign of this unification and broader outlook is found in the report from the London Christian that from the churches of northwest India companies of Indian Christians are volunteering for the defense of India and of the British Empire. In the Panjab are 200,000 of the 3,876,000 Christians of all India, but from the younger men of these Christian communities three companies of soldiers have volunteered. One of them is made up from members of churches in communion with the English Established Church, the other two from the Presbyterian churches of the Panjab. Even should these hundreds of Christian Indians never see service outside of India, their experience in organized and disciplined life must count for much, both as proof of the loyalty of Indian Christians to the Empire and in bringing these young leaders of the Christian churches into the fellowship of a common experience.

-The Congregationalist.

Striking Facts About Africa*

BY REV. J. E. CROWTHER

Methodist Episcopal Church.

Africa comprizes nearly one-fourth of the earth's land surface.

Africa is four times the size of the United States, and ten thousand times as large as the state of Rhode Island.

It is as great a distance around the coast of Africa as it is around the

world.

Every eighth person of the world's population lives in the Dark Continent. The blacks double their numbers every forty years and the whites every eighty years.

If the population of Africa were to be represented by the letters contained in the Bible it would require forty Bibles to set forth the number of this

vast multitude.

There are 843 languages and dialects in use among the blacks of Africa.

Comparatively few of these languages have been reduced to writing.

The coal fields of Africa aggregate 800,000 square miles; its copper fields equal those of North America and Europe combined, and its undeveloped iron ore amounts to five times that of North America.

Its forests would build a board walk, six inches thick and eight miles wide around the globe. It would be made of ebony, teak, rosewood, mahogany and almost every known kind of timber.

Africa has forty thousand miles of river and lake navigation, and water

power aggregating ninety times those of Niagara Falls.

In the interior of Africa the black man is the freight train. Each man carries about sixty pounds. To carry the load drawn by an American freight engine would require an army of 125,000 blacks.

If Africa had the same proportion of railroad mileage as the United States according to its size, it would have a million miles of track instead of

the 25,000 miles now in operation.

The Africans are eager for education, for this means wage-earning power. It is a common sight in the railroad yards during the lunch hour to see a group

of natives conning over the spelling-book.

One area in Africa unoccupied by missionaries is three times the size of New England, a second would make four states like New York, a third would cover eight Iowas, and a fourth is eighteen times the size of Ohio. Throughout Africa there is only one missionary for every 133,000 souls.

It is probable that as many people are killed in Africa every year as a result of witchcraft as were killed in all the armies of Europe during the first

year of the present war.

Africa is the land of the "open sore." The ravages of disease are in evidence on every hand. In some parts of the continent there is no isolation of leprosy cases, nor any restriction of their movements. Venereal diseases are well-nigh universal.

Almost the entire continent is now under European flags. France has a colony in Africa twenty times the size of France itself. The British flag flies over a territory as large as the United States, and extends almost without interruption from the Cape to Cairo, a distance of six thousand miles.

Mohammedanism is spreading very rapidly throughout the entire continent. Every third person in Africa is a Mohammedan. There are over 4,000,000 of them south of the equator. Within the next twenty years millions more will have gone over to Islam unless the Christian Church bestirs herself.

^{*} Men and Missions.

Testimony of Three Field-Marshals*

The following letter, signed by three field-marshals (Lord Roberts, Lord Grenfell, and Lord Methuen), has been printed for distribution among officers in the English Army. The testimony which the field-marshals bear to the work of foreign missions is unequivocal.

Dear Sir: As officers who have had the honor of serving the Crown in many lands and among people of different races, we desire, from our own experience, to draw your special attention to a subject which we judge to be of the highest importance to a British officer.

Holding His Majesty's commission, you will probably before long serve abroad among non-Christian peoples. We would venture to remind you of the great influence of such a position and the serious responsibility it entails.

Whether we recognize the fact or not, our personal lives materially affect the estimation in which the claims of Christianity are held by numbers of natives around us. For instance, a thoughtless word or careless behavior may give them wrong and unfavorable impressions as to beliefs and institutions which we are sure you at any rate in your heart really value and would wish to honor. Respect for the Christian Sunday and the attitude of a British officer toward Christian worship are closely observed, and have great effect on the native mind. During his recent visit to India the high example of His Majesty the King in these two particulars has made a profound impression.

Besides this (sometimes unconscious) personal influence, there is the fact that you will almost 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 you profess to serve.

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. Some object to Christian missions in ignorance of their real value. We would suggest that you will 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 do this, you will never afterwards condemn or belittle them.

Already the results of Christian missions in many places are very striking. For instance in the Uganda Protectorate (Central Africa) there is now a prosperous and peaceful community of nearly 90,000 Christians where not one existed thirty years ago, and where unutterable atrocities were of daily occurrence; while on the northwest frontier of India the pacific influence of missions among the fierce Pathan tribes has been of incalculable value to our Government.

Some of the noblest characters we have met have been missionaries, and the friendships we have made with them are among our cherished memories.

We venture to hope you will make the acquaintance of such men, thus showing a fellow countryman's sympathy in what is frequently a very difficult and discouraging effort, sometimes sorely trying to health and spirits.

We earnestly hope that you will receive this letter in the friendly spirit in which it is sent.

Yours very truly,

ROBERTS,

GRENFELL, METHUEN.

^{*} Reprinted by request from The East and the West.

CONDUCTED BY BELLE M. BRAIN, 38 UNION AVENUE, SCHENECTADY, N. Y.

MAKING MUSIC EFFECTIVE FOR MISSIONS



N many missionary programs music is an unimportant factor. Yet it has great possibilities of power. Many a soul has been led to respond to

God's call to missionary service through the use of sacred song.

Two such instances have come within our personal knowledge. One Sunday evening some years ago the pastor of a large city church gave out "Ye Christian Heralds, Go Proclaim," as the closing hymn of the service. One member of the quartet that led the music in this church, a young man with a fine bass voice, had long been a Christian, but was just learning the joys of active service. As he sang the stirring words of this hymn with its clarion call to the mission field, he heard God's voice summoning him to go. It involved the giving up of certain bright business prospects and probably the breaking of a tender tie, yet that night before he slept, the young singer resolved, God permitting, to be a foreign missionary, and soon after enrolled himself as a Student Volunteer.

The other instance was that of a young woman who distinctly heard God's call to the field but was unwilling to go. For months a struggle went on in her heart and she was very unhappy. At last, while singing the hymn, "I Surrender," at a summer conference, the crisis came. In an agony of soul she crept away to lay the matter before God and settle it one way or the other. Ere long God

gave her the victory and with a new joy in her heart she kept echoing the refrain, "I surrender, I surrender, I surrender all!"

Making music effective on the missionary program—in the church service, the Sunday-school, the prayer-meeting, the women's and young people's societies—is an important problem. This month, at the request of the Methods Class conducted by Mrs. Harry Wade Hicks at Silver Bay, we devote the department to it.

SOME PRACTICAL SUGGESTIONS

BY D. BREWER EDDY,* BOSTON, MASSA-CHUSETTS

Associate Secretary of the American Board.

In preparing for a missionary meeting too many leaders turn to the back of the hymn book and pick out "The Morning Light is Breaking" or "Fling Out the Banner," and think that has solved the question. Yet in no other meeting is it more necessary to make the music an aid to the meeting itself. So let us start out with the thought that it is going to take special effort and some "gray matter" to make missionary music forceful and interesting.

Too often we plan to sing three hymns before the address and one after. Used in this fashion music is merely a timekiller. It occupies space until we are

^{*}Mr. Eddy is a member of the famous "American Board Quartet" which has rendered such effective service at Northfield and elsewhere. He is an authority on music as related to missions.

—B. M. B.

ready for the address to begin and winds it up at the close. This is far too low a conception.

The first thing to be striven for is the announcing and presenting of the music in some novel way that will compel and hold the attention. Hymns are seldom given out in a way that makes manifest the definite connection between them and the theme of the meeting.

Here are some very simple suggestions that can be adapted to the needs of any organization. If followed out they will help to set those meetings in a class by themselves where they will not be forgotten.

- 1. Choose one or two of the hymns with special reference to the meaning of the words. Read over the verses and find the one particular verse most applicable to the thought. Before singing the hymn read that one verse with emphasis on the meaning. It is better to avoid the first verse because that is so familiar. For instance, the third verse of "Jesus Shall Reign" is much better to read before singing than the first verse.
- 2. Always think over in advance some news item or point of application that may be given as the reason for choosing each particular hymn. For instance, our fellow Christians are now dying by the hundreds of thousands in Turkey. The hymn, "Faith of Our Fathers," introduced by a brief statement of actual conditions in Turkey will rivet attention throughout. A simple reference to the persecutions of the Covenanters or the struggle in Europe of the Thirty Years' War and the precious value of our blood-bought Protestantism will lift the singing of that hymn to a new plane. One who is in touch with missionary facts can easily give news items that will make the lofty prophetic utterances in such hymns as "Jesus Shall Reign," "Fling Out the Banner," and "Hail to the Brightness of Zion's Glad Morning," seem well within the reach of possibility and fulfilment.

- 3. Try changing the usual place of the music on the program. Instead of singing at the beginning when the people are gathering, have two or even three hymns with special points about each one, right in the middle of the meeting and let there be none at either the opening or the closing. Or divide the program into three sections and put hymns between each.
- 4. When you want a hymn of petition or praise, or promise, be sure that the words bear out your designation. Learn to use hymns according to their types and divisions, such as Hymns of Prophecy, Hymns of Comfort, Hymns of Promise, Hymns of Triumph, etc.
- 5. It is a good idea to offer a little exercise of your own arranging. three members rise on one side of the room and three on the other. Then let Al present a few verses of prophecy and B1 reply with a few recent missionary facts bearing on the prophecy. have a hymn sung, the words bearing closely on the same subject. A2 then adds other prophecies and B2 other facts and so on. By way of illustration-suppose A1 quotes the great prophecy in Isaiah 55 that the thorn is to give place to the fir and the briar to the myrtle; B2 quotes as exact fulfilments the facts of the mass movements in India or the great national anti-opium and anti-footbinding reforms in China; after which all sing the second verse of "The Morning Light is Breaking." This could be repeated six times around, if desired, each time with great effect.
- 6. A study of individual hymns will suggest new arrangements. For instance, have you noticed that in the hymn, "Watchman, Tell Us of the Night," two lines could be sung by one side of the room as "watchmen" and the next two lines by the other as "travelers?" Each class is definitely addrest so that the meaning and use is obvious. Let it be an antiphon. It rivets attention. Different rows might

sing different lines or different verses. But this, of course, requires a clever leader.

- 7. Very often I have sought to drive the words of a hymn home to an audience by having them all *read* instead of sing it. If this is done, especially after a missionary talk, the application is at once apparent. Illustrations can be so easily found that they need not be given here.
- 8. It always adds interest if a double quartet can stand around the piano in a very informal way and sing from some other book than the one used in the meeting. They need not be unusual singers and ten minutes practise is as good as an hour. The selection may be anything from a missionary anthem down to a simple Sunday-school hymn and may be taken from any book available. No matter how simple it is it will add to the attractiveness of your meeting.
- 9. The last suggestion has to do with the history of some of the great missionary hymns. If some story can be told as the preface to the singing of the hymn, hearts will be deeply stirred by it. Who has not sung with new meaning the great hymn, "O Love That Will Not Let Me Go," after learning that it was written by Matheson on the eve of his blindness? The shadow was upon him when he wrote the immortal second verse, "I yield my flickering torch to Thee." Audiences have been moved to tears by the mere telling of the circumstances under which that hymn was created. So it may be with the great missionary Stating some interesting item concerning them will feather the arrow into the hearts of the singers.

Very interesting stories regarding many missionary hymns may be found in books on hymnology. Amos R. Wells' "A Treasure of Hymns," is a recently published book which is helpful. One of the best references is a chapter on music in "Holding the Ropes."

THE NINETY AND NINE*

A NEW VERSION

There was one fair lamb that safely lay
 In the shelter of the fold,
 But ninety and nine were lost—away—
 Far off from the gates of gold—

Far off from the gates of gold— Away on the mountains wild and bare, Away from the tender Shepherd's care.

 "Lord, I am here, this lamb of Thine— Am I not enough for Thee?"
 But the Shepherd made answer: "Ninety and nine

Are still far away from me, And altho the road be rough and steep, I go to the desert to find each sheep."

But little that ransomed one ever knew
 How deep were the waters crossed,
 Nor how dark were the nights that the
 Lord passed through,

Ere He found His sheep that were lost. Out in the desert He heard their cry—Sick and helpless and ready to die.

4. "Lord, whence are those blood drops all the way

That mark out the mountain's tracks?"
"They are shed for all who have gone astray

Ere the Shepherd can bring them back."
"Lord, whence are Thy hands so rent and torn?"

"They are pierced to-night by many a thorn."

5. But all through the mountains, thunder-riven,

And up from the rocky steep,
Will arise a glad cry to the gates of
heaven:

"Rejoice; I have all my sheep."
As the angels echo around the throne:
"Rejoice; for the Lord brings back His
own."

SPECIAL MUSIC—SECULAR OR SACRED?

Shall the special music sung at a missionary meeting be secular or sacred? This, alas, is an open question with some program makers.

The answer depends on the aim. It

^{*} Reprinted from The Helping Hand. This would make a fine solo after an address on "The Greatness of the Task," illustdated with maps and charts showing the unoccupied fields and the vastness of the non-Christian population of the world. John 10: 16 would be an appropriate text to accompany it.—B. M. B.

the purpose is merely to enliven the meeting and give pleasure to men rather than honor to God, secular music may do very well. But it is useless to expect results from it. It takes missionary seed to produce a missionary harvest and even the most ardent advocates of secular music as a means of increasing interest and attendance, will hardly claim that secular love songs such as we have heard sung at more than one missionary meeting have in them even the tiniest germs of missionary zeal.

If, on the other hand, the aim is to lift the meeting to a higher plane and plant noble purposes in the heart of men to do and dare for God, then sacred music alone must be used. It will give as much pleasure or more, for the grandest music ever written was inspired by sacred themes that glorify God. No one would think of using secular music in the church service, the Sunday-school or prayer-meeting. Why then in the missionary meeting?

Special music in the missionary meeting may range all the way from elaborate anthems to simple Gospel songs, but in the experience of many leaders, the Gospel song has the greater power.

"At the Moody Church on my first Sunday in Chicago," says Charles M. Alexander, the world-famous leader of sacred song, "I learned a lesson which I have never forgotten—that simplicity in a Gospel song or hymn is one of the cardinal points, if you want to reach the heart. I have never known of any one being truly converted to God through hearing an oratorio; I will go further and say that I have never known of a case where any one has been truly converted through the singing of an anthem; yet I have known thousands to be converted through the singing of a simple Gospel hymn."

THE SPECIAL SINGERS

To wield its full power in the missionary meeting the special music should not only be sacred in character but be rendered by singers whose hearts are in harmony with the purposes of God. We would not think of asking those not Christians to lead in prayer or read the Scriptures at our meetings. Yet we see nothing incongruous in having singers who have not made their peace with God stand up and sing for us words expressive of intense prayer and deep devotion. What a mockery it must seem in the eyes of God!

"The singers must be consecrated to God if their songs are to reach the people," says Charles M. Alexander in The Sunday-School Times. "I have often seen a man or woman with a lovely voice get up and sing some of the most beautiful airs. The audience was held and interested, but when the singer sat down you could see that the people had been imprest only for a time. They had not been led closer to Christ. Their thoughts had been taken no higher than the singer and left there.

"Just after that some man or woman with an ordinary voice, but a consecrated heart, would get up and sing a message that carried you up to God. The audience might criticize the quality of the voice, but the message was left imbedded in the heart. I am not discounting quality. I would choose a splendid voice and consecration rather than a poor voice and consecration; but I would prefer a poor voice and consecration to a gifted voice without consecration. . . .

"Consecration should also be the possession of a person apt to be overlooked—the accompanist. He, no less than the singers, should be thoroughly consecrated to God. When Robert Harkness, my Australian pianist, came with me, God used me to lead him to Christ. In different places where we have gone people have told me of their conversion through his accompaniment on the piano. In his prelude he often gives a religious tone to the meeting before a note has been sung. Get the best accompanist you can,

but be sure that he is a consecrated Christian."

Many will regard this as too high an ideal, but it is being attained in at least a few churches and gives great blessing and power.

In Doctor Mark Matthews' great church of 5,000 members in Seattle, Washington—said to be the largest Presbyterian Church in the world—no one is admitted to the choir who is not a Christian and only deeply spiritual music is rendered. When asked to name the reasons why his church is always filled and usually so crowded that many are turned away, Doctor Matthews gave this as one.

In the Moody Church, Chicago, the choir rehearsals begin with prayer and close with a season of prayer where any one in special need may voice it and have it remembered in the petitions. On Sunday morning, before delivering their message of sacred song they meet again for a brief rehearsal and prayer for a blessing on their work.

At Northfield Mr. Moody once called attention to the fact that at the dedication of Solomon's Temple it was not during the reading of the Law nor during the prayer, but when the Levites were singing, that the Holy Ghost came (2 Chronicles 5:11-14).

"I think this puts a high honor upon music," he said. "I believe it is just as important that we sing in the spirit as that we pray in the spirit or speak in the spirit. Many a church has lost its power on account of a choir that is out of harmony with God. The Levites were probably singing some portion of the Scriptures when the Shekinah came and He came with such power that the whole choir broke down."

A MUSICAL MEDLEY

The New President believed in making every part of the missionary program tell for missions. But she was a newcomer and the society was not yet fully acquainted with her views.

They believed in secular solos and other worldly attractions as a means of arousing interest and increasing attendance. But somehow the interest and attendance had failed to increase.

The Zealous Hostess was eager to help. So she invited her new neighbor, the Musical Bride, to play a piano solo at the New President's very first meeting. It was to be held at her house.

The New President was greatly disturbed. It was a shattering of her ideals at the very beginning. But it would not do to hurt the feelings of those who were trying to help. Was there any way out?

First she went to the Zealous Hostess. Would she care very much if the Musical Bride played next month instead of now? No; it would not matter at all. Then she called on the Musical Bride. Would she be willing to arrange a medley of missionary hymns and play it at the next meeting? Yes; she would be very glad to. There was a way out!

At the close of the next meeting in place of refreshments (the society had voted to do without them for a year) slips of paper and pencils were passed and the Musical Bride played her medley—a clever piece of work. The members tried to write down the hymns as she played and at the close a correct list was read.

There were loud calls for repetition. So the Musical Bride played it again, this time with the whole society singing! The dozen hymns used were as follows:

"Hail to the Brightness of Zion's Glad Morning."

"O Zion, Haste, Thy Mission High Fulfilling."

"Jesus Shall Reign Where'er the Sun."

"The Morning Light is Breaking."
"Ye Christian Heralds Go Proclaim."

"Fling Out the Banner."

"My Country, 'Tis of Thee."

"From Greenland's Icy Mountains."

"At the Name of Jesus Every Knee Shall Bow."

"All Hail the Power of Jesus' Name."
"Watchman, Tell Us of the Night."
"Whosoever Heareth, Shout, Shout the Sound."

AVAILABLE MUSIC

Anthems

Many of the best church anthems sound a distinct missionary note and are appropriate for any service held in the interest of missions. Here is a list of nine selected by a church organist who is actively interested in missions:

"God So Loved the World."—Stainer.

"The Light of the World."—Brackett.

"Hail to the Lord's Anointed."—Brackett.

"Jesus Shall Reign Where'er the Sun."—
Schnecker.

"Arise, Shine, for Thy Light is Come."—
Dudley Buck.

"How Beautiful Upon the Mountains."—Andrews.

"Go Ye Therefore, and Teach All Nations."—Trowbridge.

"All the Ends of the Earth."—Hatton.
"The Light of Men."—H. Clough-Leighter.

To these we would add "But Now Thus Saith the Lord," a missionary anthem recently composed for the Domestic and Foreign Missionary Society of the Protestant Episcopal Church by T. Tertius Noble, and published by the Board of Missions, 281 Fourth Avenue, New York, at 10 cents a single copy, 8 cents in lots of 12 or more.

Hymns

Hymns for use in the missionary meeting may be found as follows:

- 1. The Regular Hymnals.—These all contain many hymns listed under the head of "Missions." Besides these there are hymns of courage, faith, consecration and surrender that can be used with great power.
- 2. The Missionary Hymnal. This valuable collection of more than 200 selections compiled by Elsie Stewart Hand and issued jointly by the Federation of Women's Foreign Missionary Societies and the Council of Women for

Home Missions, will help solve the problem of music in any missionary service. It may be ordered from Miss M. H. Leavis, Agent, West Medford, Mass. Single copies, 10 cents, postage 3 cents extra; lots of 25 or more at special reductions.

Another excellent hymnal is that published by the Laymen's Missionary Movement, New York, at 10 cents a copy.

- 3. Hymn-leaflets. Almost all the Women's Boards issue special hymns in leaflet form at cost small enough to permit their use at special meetings. The Woman's Missionary Society of the Methodist Church, 581 Boylston Street, Boston, Mass., publishes a large assortment of these and the Woman's Baptist Foreign Missionary Society, Ford Building, Boston, several very good ones. The Woman's Missionary Conference of the Lutheran Church, Box 280, Columbia, S. C., publishes "The King's Highway," so popular at Northfield last summer, at 2 cents a copy, 20 cents a dozen.
- 4. The Baptist missionary magazine, *Missions*, publishes a hymn each month, most of them excellent.
- 5. The Christian Herald is publishing a series of sacred songs especially written for them by well-known composers. The one in the issue of April 26th, is "Go Ye Into All the World," by J. B. Herbert.

STORIES OF THE HYMNS

Hymns associated with great missionaries and famous native Christians, or connected with notable events in missionary history, have great value in any missionary service. A fine missionary song service may be arranged in which such hymns are sung and their stories told. The missionary stories of more than a dozen hymns were printed in The Missionary Review in June, 1903, and reprinted with a number of others in "Holding the Ropes." Two additional ones may be found, the one in

"Stewart of Lovedale," pp. 131 and 132; the other in "The Life of George Grenfell," pp. 536 and 537.

NATIVE AIRS FROM THE MISSION FIELD

Native airs from the mission fields sung by persons drest in native costume afford a pleasing novelty. Such music does not always have a deep spiritual value, but like curios and pictures it creates an interest in foreign lands and peoples.

For a missionary social a concert program of such music might be arranged with solos, duets and choruses. Not long ago The Missionary Herald gave an account of a "concert in seven languages" given by a native debating society in the Gilbert Islands. The program consisted of songs in the tunes and speech of six Pacific groups-Fiji, Samoa, Tahiti, Kusaie, Gilbert Islands and Niue (Savage Island). These with a duet rendered in English by the missionary and his wife, Mr. and Mrs. Richard Grenfell, made up the seven languages. these natives did so successfully, any society in this country can do. of this character can be found as follows:

"Music from the Mission Fields." Pamphlet with 16 selections from 9 different countries. United Society of Christian Endeavor, Boston, Mass., price 10 cents.

"Arabia, the Cradle of Islam," contains chants sung in honor of the Prophet; also other Arabic airs.

"The Apostle of Alaska," by Arctander, contains two Tsimshean songs.

"Peru, Its Story, People and Religion," contains an Inca melody to which "Savior, Teach Me, Day by Day," or any 7.7.7.7. hymn might be sung.

"All About Japan" contains four native Japanese airs.

"Samson Occom," by W. DeLoss Love, contains an "Old Indian Hymn," to which the words of any English hymn in common metre double can be sung.

"Indian Song and Story," by Alice C. Fletcher, contains many North American Indian melodies.

'Murray's One Hundred Voluntaries' contains a famous Chinese air, "The Jasmine Flower," harmonized for piano or organ. See selection 89, page 93.

In a mission band conducted by the Best Methods editor years ago, a favorite exercise was singing foreign words to well known hymn-tunes. The words, divided into syllables, were plainly printed on the blackboard, and slowly pronounced, first by the leader, then by the children in concert. This done, there was no trouble about the singing and it was always immensely enjoyed. This is a good plan for the Sunday-school and the home circle on Sunday afternoon as well as for the mission band.

The Doxology

"Praise God from whom all blessings flow," in Burmese.

Kah-me-daw thah-daw we-nyin-daw, Tah-soo pah-yah pyit-taw-moo-thaw, Gon-cha-zoo-daw-go che-mon-gon, Nee-mate-tah that-tah-wah lone-zone,

Jesus Loves Me

(Korean words.)

 Ya-su sa-rang-ha-sim-un, Ko-ruk-ha-sin mal it-la; O-rin go-si yak-ha-na, Ya-su kwon-sa man-to-ta.

CHORUS

Nal sa-rang-hu-sim, Nal sa-rang-hu-sim, Nal sa-rang-hu-sim, Syong-Kyong-e su-son-na.

- Cho-ral sa-rang-ha-si-ni,
 Cho-e cha-ral ta sit-cho,
 Ha-nal mun-ul yo-si-ko,
 Tu-ro-o-ka ha-si-na.
- 3. Cha-ka yoon-yak-hal-sa-rok, To-ok kwi-hi yeg-i-ni, Nop-hun po-chwa u-he-so, Na-jun da-ral po-si-na.

Dow How Loy Dock Wing Gwong

("In the Sweet By and By." Chinese words with Anglicized syllables. Pronounce as in English.)

 Joy hin gwock yow yut jaw wah me shaw.

Yow sun dock gwa chi nong yin bong geen;

Foo che hoy hen boon geng jip gaw, Gwy koi choey gin die juck we on goey.

CHORUS

Dow how loy dock wing gwong, Go chi dan bit joy chop wah me chow.

- Jaung loy joey wah me gang jung ow go, Ye gem cum wah lock sing so jook fook, Go ding sum wing yin bow bay foo-non, Yun joey see dock fook je lock bo gaung.
- 3. Go jung yun mon fook foo choy ming gong,

Howng chon me jawk hin ji hing kay weng,

Yun kay oy che si gun haung weng goong,

Sik fook go shong foon hay sho seng gut.

Come To Jesus

(Dakota words. North American Indians.)

- 1. Jesus en u, Jesus en u, Jesus en u, wanna; U wo, Jesus en u, Jesus en u, wanna.
- Jesus nico, Jesus nico, Jesus nico, wanna;
 U wo Jesus nico, Jesus nico, wanna.
- 3. En awacin, en awacin, en awacin, wanna; Jesus en awacin, en awacin, wanna.

4. Ho wicada, ho wicada, ho wicada, wanna; Jesus ho wicada, ho wicada, wanna.

A HYMN FOR A YEAR

A very excellent plan is in use in the Stafford Home and Foreign Missionary Society, First Presbyterian Church, Canastota, N. Y., a woman's organization numbering more than 100 members. At the beginning of each year a hymn is chosen for the year and printed on slips of paper. These are distributed to the members and the hymn forms the opening number at each session.

The hymn chosen for 1915, printed on white paper measuring 3¼ by 5½ inches is as follows:

Missionary Postscript

(By the Rev. J. H. Gilmore, author of "He Leadeth Me.")

 Jesus, our Savior and our Lord, We bow to Him with glad accord. 'Tis His to point us out the way;' Tis ours to follow and obey.

CHORUS

He leadeth me! He leadeth me! By His own hand He leadeth me; His faithful follower I would be, For by His hand He leadeth me.

- He leads us on to foreign lands,
 Mid Arctic snows, o'er tropic sands;
 And we obedient to His will,
 Shall follow where He leadeth still.
- 3. Obeying His divine command,
 Sustained by His almighty hand,
 'Tis ours to usher in that day
 When all the world shall own His sway.

BEST METHODS IN THE COMING MONTHS

The following are some of the topics that we plan to treat in this department in the subsequent numbers of the REVIEW:

BEST METHODS FROM MANY MISSIONARY WORKERS.
RECRUITING THE MISSIONARY ARMY.
WHAT PASTORS ARE DOING FOR MISSIONS.
ENLISTING CHILDREN FOR MISSIONS.
BEST METHODS FROM SUMMER CONFERENCES.
SUGGESTIONS FOR NEXT YEAR'S PROGRAM.



THE NEW "MISSIONARY REVIEW" PUBLISHING COMPANY

A N independent company has been formed to take over the publication of THE MISSIONARY REVIEW OF THE World, beginning with October. thirty-eight years THE MISSIONARY RE-VIEW OF THE WORLD has had a useful and prosperous history. It was founded by Rev. Royal G. Wilder in 1878, as an independent monthly with a Christian world-vision. Aften ten years under the founder's guiding genius, Dr. Arthur T. Pierson was editor-in-chief for twentythree years. God has greatly used the REVIEW in many parts of the world to educate and stimulate various classes of Christians to take a deeper interest in the salvation of mankind. Pastors have received the vision of the world's need and of God's power, and have passed it on to their people. Women have found in the Review that which stirred their own life and gave them valuable ideas for their missionary undertakings. Volunteers have, through the pages of the REVIEW, heard the call to service, and Christ's stewards have been stimulated to give more largely and intelligently.

In view of the history of the Review and its unique place and power among missionary periodicals, there seems greater need for it than ever. The present publishers, however, have found that they are unable to devote to it the special attention it requires, and at the same time the editor and friends of the Review have become convinced that an independent company can best manage the business and editorial policy, and can most successfully promote its wider circulation. This is in harmony also with

the thought and wish of Dr. Arthur T. Pierson during his lifetime. Until recently the way has not seemed open to take this step. Now it must be taken to preserve the Review to the service of Christ and His cause.

A company has therefore been organized with Robert E. Speer, President; Frank L. Brown, Vice-president; Walter McDougall, Treasurer, and Delavan L. Pierson, Secretary. The other members of the Board are: Fleming H. Revell, Dr. Charles R. Watson, Mrs. Henry W. Peabody, Mrs. A. F. Schauffler, and Prof. Harlan P. Beach. These directors include the elements of editorial sagacity, wide influence, and business ability. They will be responsible for the editorial and business policy of the magazine and it is expected that many improvements will be made and much wider circulation secured.

A capital of \$50,000 is necessary to finance the enterprise, to put it on a firm basis and bring it to a position of self-support. Over one-half of this amount has been subscribed, and it is hoped that the remainder will be secured in the near future.

The magazine will be taken over by the new company beginning with the October number. We bespeak from our friends their continued and hearty support even in a larger degree than in the past years. Readers are earnestly requested to remember this enterprise in prayer, and to ask for God's guidance. Our readers are invited to send inquiries or suggestions as to changes and improvements in the Review, addressing them to the editor, Box 111 Madison Square Station, New York City.

FIVE MILLION FOR RELIEF

MBASSADOR MORGENTHAU estimates that it will take \$5,000,000 to save the lives and give a new start to the 1,000,000 starving and destitute Armenians, Syrians and Persian Nestorians, who have suffered the loss of all their possessions in the persecutions that have devastated their country. For the purpose of raising this money in America, the Laymen's Missionary Movement have loaned their executive staff of sixteen men-most of whom will give all of their time for some months to this work. Mass meetings will be held in New York, Philadelphia, Pittsburgh, Chicago, Detroit, Boston and elsewhere, at which addresses will be given by such able advocates as Ambassador Morgenthau, Dr. Nesbitt Chambers, of Adana; Rev. J. P. McNaughton, of Smyrna; Dr. James L. Barton, and Dr. Samuel P. Dutton. The entire expenses of this special campaign (\$3,000 to \$5,000 a month) are being born by one man, who thus makes possible the forwarding of all contributions to the relief work. The plan is to secure the \$5,000,000 in a large number of subscriptions, so that many may have a share in the blessing of ministering to one of the brethren of Christ-even the least.

The relief money will be sent to Armenia, Russia, Syria and Persia to provide for immediate need, and especially to start the destitute sufferers on the road to self-support by supplying seed for planting and materials for manufacture and trade. This seems to be the only way in which these races can be saved from extinction. The call comes forcibly, not only because the men. women and little children are in dire need, but because they might have saved themselves by denying their faith in Christ and becoming Moslems. Here is an opportunity to show Christlike compassion in a practical way, and at the same time to win these historic Christian races to a better understanding of the Christ they nominally follow. Gifts should be sent to Charles R. Crane, treasurer, 70 Fifth Avenue, New York.

THE GOSPEL FOR RUSSIAN PRISONERS

N response to the articles in "The Review" on work for Russian war prisoners, gifts large and small have been received, one being for five hundred dollars, others for one hundred dollars, fifty dollars, and smaller amounts. A student in a Bible school of the Lutheran Brethren in North Dakota sent fifty-seven dollars, with accompanying signatures of forty-one persons who had contributed. An aged minister who had learned of the sent effort the following letter: "Thanks for your good letter. For your work in the spiritual help of the Russian prisoners of war, held by Germany and Austria, I am, at a very great personal sacrifice, enclosing a check for one hundred and thirty-five dollars, which I received to-day for annuity interest." Gifts may be sent to E. M. Bulkley, Treas., Spencer Trask & Co., 25 Broad St., New York City.

WORLD-WIDE Y. M. C. A. WORK

NEARLY three thousand delegates met in Cleveland (May 12th to 16th) for the thirty-ninth convention of the Young Men's Christian Associations of the United States and Canada. They represent a constituency of about half a million young men—in thousands of associations—city, student, rural, railroad, industrial, and army and navy. Particular interest centered in the stirring reports of work among troops and prisoners of war, and the wonderful movement among the young men of India and China.

AFRICA

Old Greek Chains in Egypt

HE hold which some of the superstitions of the Oriental Church may have upon Moslems, as well as Christians, is shown by a letter from Rev. Stephen Trowbridge, which tells of a visit to the Church of St. George, in Cairo. "It is a Greek Orthodox Church, built over the remains of a very ancient Coptic Church upon the traditional site of Joseph's and Mary's house in Egypt. In a rather dark chamber in the basement a number of ignorant and povertystricken folk had gathered. Tapers and matches were needed to see clearly what was going on. The strange fact was that these superstitious Moslem folk, mostly women, were carrying upon their shoulders and around their arms parts of two great iron chains and manacles, the ends of which were fastened in the wall of this dark cell. When we inquired as to the meaning of this, at first the people would tell us nothing, but they finally admitted that they came to get rid of sicknesses, and to avoid the power of the evil eye by carrying for hours at a time the weight of these iron chains upon them. The priest, who was one of the wardens, explained to us afterward that there is virtue and health-giving power in these ancient chains, which were used to confine martyrs imprisoned for the faith."

Evangelistic Campaign in Egypt

L ORD RADSTOCK is at present in Egypt assisting in evangelistic work among the troops in all the camp centers in Egypt where the Y. M. C. A. is at work. "On all sides," says his lord-

ship, "there are indications that the Spirit of God is at work in a remarkable degree—and 'there is a sound of abundance of rain.' Men are coming to Christ in large numbers; they are showing a keen desire for Bible study, in one Australian camp about 150 men all meeting for the purpose in one of the huts. Prayer meetings for the forthcoming mission are being largely attended. With such a wonderful opportunity it is felt that the utmost use must be made of it, for surely it can never occur again in this way."

The Bible in Abyssinia

ALTHO no foreign missionaries of any communion are tolerated in Abyssinia, the British and Foreign Bible Society was able last year, under the patronage of Abuna Mattheos, Archbishop of Abyssinia, to open a depot at Adis Ababa, the capital of the country. Here editions of the Scriptures are sold and circulated, not only in Ethiopic, the liturgical language of the Abyssinian Church, but also in Amharic, Tigrinya, Tigre, Galla, and other vernacular dialects. The Society's representative at Adis Ababa—Mr. Athanassian—has organized the distribution of these versions with vigor and perseverance.

Uncensored Facts from Kamerun

BRITISH control of the situation in the Kamerun, West Africa, made it possible for the American Presbyterian missionaries who had been detained in this country, to return in April to their work. At that time information was made public which, because of censorship, it was impossible to give out before. Elat station was requisitioned by the German

Government early in January, and the industrial plant turned into an ammunition factory. The missionaries removed the machinery to the girls' dormitories, and left the station January 3rd for Metet, carrying with them as many as they could of their personal belongings.

The German Government requested the missionaries to take care of thirty-one sick people one day, which number was more than doubled soon afterward. Over 1,000 war refugees, mostly from villages in the war zone, for fear they might give food and aid to the allies, were turned over to the missionaries to care for as prisoners. The government was to give out food to these people, but soon it had its hands so full with the fighting that the missionaries had to solve the problem themselves.

It is not known yet in what condition the mission property has been left, but it is known that deserters from the German army, loose in the country, are ravaging and plundering. Most of their depredations have been upon the natives, and some have lost their all.

Drink for the Dark Continent

THE amount of liquor passing Madeira, a port of registry for the coast of Africa, in one week is reported as follows:

28,000 cases of whisky.
30,000 cases of brandy.
30,000 cases of Old Tom.
36,000 barrels of rum.
800,000 demijohns of rum.
24,000 butts of rum.
15,000 barrels of absinthe.
960,000 cases of gin.

In Sierra Leone during one-fourth of a year 250 tons of liquors were unloaded at a "dry town" to be transported to towns of the interior.

The Largest C. E. Society

"NO, the largest Christian Endeavor Society in the world is not yours. It doesn't even happen to be on this side of the globe; but over in the heart of the Dark Continent on the equator and the Congo River, in Bolenge, nearly 2,000 young people of the Bantu race hold the record. Think of it—1,976 active members! Mr. A. F. Hensey, one of the missionaries in charge of the station, told me all about it; and I'm wondering whether I can't satisfy your curiosity now.

"Imagine hundreds of loyal black folk under a clear tropical sky on Friday night—for that is when they meet—with their hearts filled to overflowing with love for their great Deliverer, singing such familiar hymns as 'I will follow Jesus.' Think of young men of purpose eager to give their testimonies, and timid women hesitating to speak; picture the consecrated missionary counseling and inspiring them."

Paganism on the Gold Coast

THE Colonial Office Report for last year, on the northern territories of the Gold Coast, says the relative number of Christians, Mohammedans, and Pagans in the territories, as shown in the census returns for 1911, were as follows: Christians, 133; Mohammedans, 42,598; Pagans, 319,075. Mohammedanism would appear to make little if any progress in the dependency, and is, in the case of many of those who profess its tenets, of a debased form, and more than tainted with the prevailing paganism. The belief of the heathen portion of the native community is a "primordial ani-Each town or village has its own "fetish," which is usually to be found at the entrance to the chief's or priest's compound, and takes various forms, such as a conical pile of earth, or a three-pronged stick, supporting a pot in which grows a shrub, grass, or an aquatic plant. These represent the "fetish" itself, which is recognized in many forms, as of lightning, a lion, hawk, crocodile, snake, tortoise, or other animal, bird, or reptile.—Christian.

An Officer's Testimony

THE buildings of the Church Missionary Society at Wisci in the sionary Society at Wusi in the Taita country, British East Africa, have been taken over by the Government for use as a sanatorium for white troops. One of the officers who had stayed there wrote his impressions of the missionary work as he had seen it, and this testimony, which is all the more significant because it was entirely unsolicited, and came from one who had been somewhat hostile to missions, has appeared in the Church Missionary Society Gleaner. The writer describes a native service which he and a brother officer attended, and says: "The various portions of the service were taken by three men, one of whom was evidently ordained. We were much struck by the simple dignity of these poor Africans, whose admirable diction and restrained eloquence might well have been the envy of many of our own The reverent behavior of the congregation, too, under an entirely novel invasion, was a lesson to both of us. In fact, one received the indelible impression that this religion of peace and good will toward men was a very real thing to these four or five score members of a careless, laughterloving race. We two had the privilege of worshiping God under somewhat unusual circumstances, carrying away the conviction that all those who assist in supporting African missions may rest assured that their time and money are neither wasted now nor will be hereafter."

Christian Science in Ebony

I NFORMATION is given in mission reports of the singular anti-medicine heresy which is disturbing the Uganda church. Some twenty years ago a chief, Mugema, got it into his head that it was wrong to take medicine because God is the healer. The theory developed until he contended that doc-

tors are the successors of the evil one because they try to prevent people from dying when it is God's will for them to die. In 1912 he wrote the synod protesting against the offering of prayer in the churches for doctors, hospitals, dispensaries, and medical missions. His following has been small until recently when a native preacher, Malaki, joined him and began baptizing any who would pronounce the antimedicine shibboleth. Various thousands were in this way brought into "The Church Which Does Not Use Medicine"-the Uganda analog of the Christian Science mother church in Boston. They repudiate monogamy as not ordained in Scripture and insist that taking medicine is the unforgivable sin against the Holy Ghost. While at first a considerable number were drawn from the mission church by this delusion the movement now seems to be receding, thanks to "a campaign of instruction for the protection of Christian people and for the winning of the heathen who have been misled." Numbers of those baptized into the Anti-Medicine Communion have put themselves under this instruction.

German Catholic Missions in Africa

OF the Pallotin Mission in Kamerun, which has celebrated its 25th anniversary, the Catholic Missionen reports that they had at the beginning of the war nine main stations in the coastland and five among the interior tribes, with 33 patres, 32 brothers, and 30 sisters. The number of the negro Christians was 35,549, of the catechumen 19,880; in 230 schools, 24,565 children were instructed, with the help of 256 native teachers; 259 apprentices were trained in different trades.

Through the war, 10 stations with more than 15,000 Christians became shepherdless; 16 patres, 18 brothers, 19 sisters were compelled to leave Kamerun. The three great interior stations, Jaunde,

Minlaba, and Ngowayang, were yet spared by the war; Andeasburg and Dschang were again occupied, and 16 patres, 13 brothers, 11 sisters were at the disposal of the 20,500 Christians of the interior stations. One can see that, so far, Catholic missions have suffered far less through the war than has the work of the Basel Mission.

Cooperation in Madagascar

THE different missions in Madagascar have made an agreement to divide the heathen territory of the island into three districts, so that each mission has its own limited field. The consequence of this is that several churches which have hitherto been supported by the Paris Mission are now under the jurisdiction of the English.

The Bishop in Madagascar writes: "Our relations with the French Administration of the Colony have greatly improved. The close alliance of England and France on the field of battle has created a very real bond of sympathy between ourselves and those who govern us, which has been felt in a thousand little ways, and which can not fail to assist our work. The Acting Governor-General has shown himself sympathetic, and his example has been followed by most of the chiefs of the provinces and their subordinates. The matter of most immediate importance to us at this moment is the very serious depletion of our European staff."

Some of Dan Crawford's Converts

THE church in Luanza, where Dan Crawford is at work, has been having a time of great blessing. At one service nearly seventy persons confest Christ. One man, with only one tooth, gave this quaint testimony:

"Me and my one remaining tooth are both alike. All my brothers and sisters are dead and gone just like my lost teeth. We were a fine family all together until the Kasanshi cannibals killed and ate my mother, but they have all gone, teeth gone and family gone! Look," said he, pointing to his open mouth, "there is only one tooth left and I, too, am the last of my line. But," said he brightening up "only one tooth left—that is all the more reason why it must make up for the lost ones, all the more reason why this one should do the work of the departed. If they, my dead brothers, did not work for Christ, then it is left to me to do the work they can not do."

"There is one man," says Dan Crawford, "whose life is a romance of Redemption. They dragged him far out to the ocean long ago as a slave, and there in slavery the redemption of his soul was the precious prelude to the redemption of the body. And now he is a man of prayer and tells of the royal revenge he had on the devil. For (watch the dramatic neatness of God's methods!) there he is after many years coming back home along the old slave track and preaching all the way."

THE ISLANDS OF THE SEA

No Heathen in Tahiti

A VETERAN of the South Seas, Rev. J. W. Henry, now nearly eighty years of age, whose father and grandfather preceded him in missionary work in Tahiti, tells the story of missions in that island as follows: "In 1797 Rev. and Mrs. William Henry came to Tahiti, and were joined in 1816 by Rev. and Mrs. John Orsmond. These faithful people never returned to their native land for vacation or visit, but literally gave themselves unreservedly to the work and the people of the island, their children and children's children carrying on the work after them.

"Thus Tabiti became the first of all the South Sea Islands to receive the Gospel, which was signally marked by the overthrow of idolatry and the bloody rite of human sacrifice in 1815, when the Tahitians, as with one accord, turned to Christ. Since that time there has

radiated from it throughout the Pacific the glory of 'The Light of Light.'

"To-day there are no heathen in Tahiti. Every town and village has its house of worship. The children and young people joyfully attend Sabbath school, and on every Lord's day, in a much larger percentage than in Christian America, at the sweet call of the church bell the people come together gladly, eager to hear the Word and take part in the religious exercises and duties."

A Day of Opportunity in Java

P.R. RAUWS writes from East Java that the present opportunity for the preaching of the Gospel is unparalleled. "We must strike the iron while it is hot. The Sarikat-Islam movement, altho not so much in evidence as it was a year ago, still continues, and awakens unrest in the mind of the Javanese and dissatisfaction with the old Islam. The Christian movement among the Javanese converts, called Mardi-Pratjaja, is awaiting leadership to promise great things. Plans are on foot to establish a training-school for native workers in this mission."

From Bundowoso, Rev. H. van der Spiegel writes that the number of native Christians is now 2,300, and he gives a most interesting account of their methods of preaching among Moslems. He writes: "We preach His life, His suffering, His death, His resurrection, His second coming. We direct our preaching to the affections, to the will, and to the conscience; but because the Gospel is the good news we try to present it with the freshness and attractiveness of a new message."—Moslem World.

NORTH AMERICA

The Church and the Task

J. CAMPBELL WHITE, long prominent in the work of the Laymen's Missionary Movement, says: "We have in North America 24,000,000 Protestant Church members and about 14,000,000 or 15,000,000 Roman Catholic members.

Added together, these make almost onethird 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."

The Church and Peace

M ORE than a hundred representative clergymen and laymen from all parts of the United States met at Garden City, L. I., in a three-days' conference, beginning Thursday, April 27th, to form a National Committee of Churches in America to cooperate with similar national committees of the churches in other lands in studying the problem of promoting international good will, and using their combined efforts toward substituting judicial methods for war in the settlement of international disputes. This is part of a world-wide campaign of churches of many denominations now going on in nine European countries and in the United States. The conference was called by the American Branch of the World Alliance of the Churches for the Promotion of International Friendship in cooperation with the Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America.

American Home Mission Work

THE summary of missionary work in America, made by the editor of the London *Christian* for the information of its readers, has its value for American Christians as well:

"The home mission work of America

is on a very large scale, the various denominations maintaining staffs of men and women who labor in specified areas and among various classes. It seems that the Women's American Baptist Home Mission Society, taken by itself, has 330 workers, all of them engaged among women and children in the mill and mining populations, newcomers at the landing-place, Finns, French, Italians, Germans. Jews, Danes, Norwegians, Swedes. Bohemians, Poles, Russians, mixed races, Indians, Negroes, Cubans, Mexicans, Porto Ricans, Chinese, Japanese and Alaskans. The need for work among people of foreign extraction is very great, as the sordid lives of many abundantly shows. It is hardly believable that in America, rich country tho it is, there are over 1,700,000 children under fifteen years of age (mostly of foreign parentage) toiling in fields, factories, mines, and workshops."

Prohibit Exports of Intoxicants

BILL is pending before the national A Congress in Washington which would prohibit liquor exports to Africa. It is known as the "Gillett Bill, H. R. 10924, and provides that "any person or corporation that shall knowingly consign, export or transport any rum or other intoxicating drink from the United States to any state or province or district of Africa, or shall in any way participate knowingly in such consignment, exportation, or transportation shall be punishable by a fine of not less than fifty dollars and not more than one thousand dollars for each and every original package so consigned, exported or transported; and liquors so consigned, exported or transported shall also be forfeited." In view of the awful ravages that intoxicating liquors have wrought among the people of Africa in the past, every Christian should desire the enactment of such a law. Petitions urging the prompt enactment of this law may well be sent by individuals and organizations to their representatives in the Senate and in the House of Representatives.

Mormons Losing Zeal

T was announced last year that many more women and girls were being sent out as Mormon emissaries than before, and we have wondered if the reason were not that young men were getting unwilling to be sent out as beforea result which we have expected, in due time, from our work and other enlightenment. Men will not be willing to go out at sacrifice for a doctrine which they do not believe. This idea was confirmed by the statement of the teacher of a class of the older Mormon young people consisting of perhaps 25 young women to six young men, in which he said twice and very strongly, "You'll all be called to go on a mission pretty soon!"-Home Missions Monthly.

When the Mexicans Return

NE of the missionaries of the Presbyterian Board of Foreign Missions temporarily in Texas, wrote: "During normal times, San Antonio, Texas, has a Mexican population of about 25,000; today she has over 40,000. What will the returning Mexicans have to bring to their fatherland that is worth while-things they have received in Christian America? Will their lives throb with the inspiration of a new vision because they have caught a new ideal for the social and moral life in the United States? And what, too, must they think of our missionaries sent to Mexico when they were not given the opportunity or at least the kind invitation, to some definite evangelical work when they were visitors among us? One of the brightest Mexicans told me that when he returns he would like to rent the opera house in his home town and give conferences to his people about the country across the border, the things he has seen and heard."

Progress in Alaska

WHAT are the opportunities for Christian investment in this progressive country? When I went to Alaska, thirty-seven years ago, there were only 200 white persons in the whole territory; only two post offices, Wrangell and Sitka. The whole of the great interior was considered by the country in general, as George Washington thought Ohio, "uninhabitable by white people." There were no gold mines in the territory and only one salmon cannery. When I went back to Alaska in 1897, after nine homesick years of absence, to preach the Gospel to the inrushing crowd of Klondikers, there were no more than 3,000 people in the territory. Up to two years ago the permanent white population had increased to 30,000. The last papers from Alaska estimate the present white population at from 35,000 to 60,000, about 16,000 having turned their steps toward Alaska this year. The territory has a fine school system, good laws, and efficient courts and officers, and it is confidently predicted that inside of five years there will be at least 500,000 white persons living in Alaska. This population is coming faster than churches are being built, altho a large proportion of the newcomers are Christian families. The Presbyterian pioneer church of Alaska, both among the natives and the whites, has done more to meet and evangelize this new population than any other denomination.-S. Hall Young, D.D.

LATIN AMERICA

Economic Problems in Mexico

A T about the time that American troops entered Mexico, Rev. W. E. Vanderbilt, a missionary of the Presbyterian Board at Zitacuaro, wrote that the cost of living had increased from 50 to 100 per cent. in three weeks, and that the almost prohibitive price of soap was largely responsible for the epidemic of typhus which was raging. He says:

"As I see it at the present time, the real problem of the Carranza government is not that of the pacification of the country, but the adjustment of economic conditions. The value of their paper money has deteriorated so much that prices have gone up to a figure beyond the reach of the common people to supply their daily needs for food alone, without taking into consideration their need for clothing.

"I believe that many of the men who have taken part in the revolutionary movement are sincerely anxious to do all that they can to elevate the common people. The task is almost superhuman, and they are working under the handicap of having many associates who are in the movement for what they can personally get out of it. I am firmly convinced that the present offers greater opportunities for the advancement of the Gospel than ever in the history of Mexico."

Cuba Fights Strong Drink

P to seventeen years ago, drink was not a great problem in Cuba. There was no organized distillery or brewery interest. Liquor was bought in portions and usually consumed outside of barrooms, of which there were few. With the American occupation, however, the liquor interests began to exploit the island. The habit of treating, before almost unknown, was introduced into the life of the people by Americans. Now cafés of every description dot Havana and the other centers of population, and the temperance, for which the Cubans always theretofore had been noted, no longer prevails. Accordingly, the Cuban department of health is planning to regulate the consumption of alcoholic liquors. Dr. Enrique Nunez, minister of sanitation in the cabinet of President Menocal, has announced that the suppression of the liquor evil must be the first step in any real sociological advancement. It is proposed to restrict the sale of alcoholic liquors within certain hours and to forbid absolutely sales to intoxicated persons.

Changes in Bolivia

FOR nearly four hundred years the only religion permitted by law in Bolivia was Roman Catholicism, and the penalty of death was provided for those who would attempt to propagate any other faith.

Rev. A. B. Reekie, the pioneer missionary of the Canadian Baptist Board, tells of the changes that have taken place in that country in the sixteen years that he has been at work:

"Bolivia is greatly changed. The revolution resulted in a change of government, a break with the past, and a forward march was begun. Now there is full religious liberty, and marriage is a State ceremony. The cemeteries have been taken from the Church, and are under the control of the municipalities. 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 schools hours. The 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 separation of Church and State will probably soon be an accomplished fact."

EUROPE

Cost of the War

E STIMATED in terms of money only, the cost of the war is appalling. Great Britain alone has increased her daily expenditure from two to threefold. Speaking in the Commons, Mr. Asquith said that the daily cost of the war was now £4,350,000 (nearly \$22,000,000). "There was a surplus of about £150,000,000 for the half-year from April. The total expenditure from the 1st April to the 6th November was £743,100,000, of which the army, the navy,

and munitions cost 517 millions, and loans 98 millions, and food supplies, etc., 23 millions. Fortunately, the financial credit of the British and French is unimpaired. as shown by the half-billion dollar loan effected through J. P. Morgan & Co., on favorable terms." An American paper comments as follows: "A forceful commentary on the public sentiment of this country toward the war is in the fact that Great Britain and France have succeeded in negotiating a \$500,000,000 loan at $5\frac{1}{2}$ per cent. Of the \$500,000,000 borrowed, the governments of Great Britain and France will actually receive \$480,000,000."

Recreation for Soldiers

HE Y. M. C. A. of Great Britain has now more than 500 recreation centers for the troops in the British armies at home and abroad. The ingenuity and friendliness of the workers are illustrated in a recently devised plan for bringing to the soldiers a glimpse of those at home. Amateur and other volunteer photographers have been enlisted in the enterprise. The names and addresses of those wishing photographs of wife and children are sent from the front, and the photographer appears unexpectedly in cottage or tenement. Presently a home photograph reaches the soldier father "somewhere in France." perhaps the last look that he is ever to get of his loved ones.

Dr. Grenfell's War Experiences

A FTER serving for some months in France as a member of the Harvard University Surgical Unit, Dr. Wilfrid Grenfell has returned in order to take up his accustomed work in Labrador. Of his experience at the front he writes:

"It has been the event of a lifetime, not unused to events, to be permitted to have a tiny share in the work of the Harvard Unit. To see the man—the spirit—under the new environment has been as interesting as the endless wounded and the marvels that cruelty

and hate work on poor mortality, with the problems of how to save and to restore. If you are new to it and sensitive, it is, first of all, a Dante's Inferno, with company after company of the tortured, called convoys, pouring across one's horizon.

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"The Y. M. C. A. is far the largest and most efficient agency at work, and it is everywhere and universally appreciated. It is undenominational and it serves. It is content to serve. It demands no creed, it just loves in deeds and then tells why it exists—just to forward the kingdom of love, which is that of Christ, the King."

Russians Help Armenian Refugees

R. GEORGE F. GRACEY, an American Board missionary, who was sent to Tiflis, Russia, to aid in distributing relief to the Armenian refugees in the Trans-Caucasus has been at work for several months, and writes in a recent letter to Dr. James L. Barton:

"One is struck with the kindness and philanthropy of the Russian government. Here in all these regions are numerous refugees who have come from an enemy country, yet the government, day by day, allows a certain sum per head and contributes large amounts of money for the Armenian orphans. It has also, I understand, begun to reconstruct the towns which had been destroyed, but which the Russians now occupy. It is one of the bright things on this trip to see the high ideals that prompt the Russian government in the efforts to succor the needy and at the same time do what is just and right for its own people. The Armenians of this region, too, had responded nobly to the claims laid upon them by their suffering people. What they have accomplished is really remarkable and the large amount of money they have given has exceeded all expectation; while the businesslike way in which they have distributed their funds is very commendable."

German Colonies Captured by Allies

A CCORDING to dispatches in February, Kamerun is the tenth colors ary, Kamerun is the tenth colony possest by Germany at the beginning of the war captured by the Allies. January, about 900 Germans and 14,000 colonial troops from Kamerun crossed the border into Spanish Guinea and were disarmed and interned. The Franco-British campaign against Kamerun, a German protectorate in western Equatorial Africa, was begun in the spring of 1915. French and British official reports told some time ago of the occupation of Ngaundere, one of the chief interior trading stations, which, from its situation, climate, and the number of roads converging from it, was the center The following of German resistance. are the colonial possessions that Germany had at the beginning of the war. All have been taken possession of except German East Africa where the fighting still continues.

Area in	
Africa sq. miles	Population
Togoland 33,700	1,000,000
Kamerun190,000	3,500,000
Southwest Africa322,450	200,000
East Africa364,000	7,000,000
Total910,150	11,700,000
Pacific	
German New Guinea 70,000	110,000
Bismarck Archi-	
pelago 20,000	188,000
Caroline Islands, etc 800	41,600
Solomon Islands 4,200	45,000
Marshall Islands 160	15,000
Samoan Islands 985	33,000
Total96,145	432,600
Asia	
Kiaochau 117	60,000
Total1,006,412	12,192,600

MOSLEM LANDS

For the Insane of Syria

HE Lebanon Hospital for the Insane, founded by Dr. Theophilus Waldmeier, near Beirut, Syria, has been placed in serious financial straits because of the war. British workers have been deported or made prisoners, but the hospital has been kept open under the Red Cross, and the patients have been cared

for in spite of the high price of food and other supplies. Some of the wards have been closed to reduce expenses. There is great need for help from America to care for the hundred unfortunates now being treated. The patients come from many districts and belong to eleven different sects-most of them Moslems. The American Treasurer is Mr. Henry W. Jessup, 55 Liberty Street, New York.

Missions Suffer in Palestine

THE work in Palestine of the Jerusalem and the East Mission has been completely halted by the war. While the buildings at the several mission stations have escaped serious damage, their contents have in some instances suffered, as, for example, in the case of the hospital at Haifa and of St. Helena's Dispensary, Jerusalem, where the Turks have commandeered for military purposes beds, ward furnishings, surgical instruments, medicines, and drugs. Some school buildings have been used for barracks and stores. Rt. Rev. Rennie MacInnes, D.D., who is temporarily in Cairo, is persuaded that as a direct result of the war there will be seen the final disappearance of the Turk from the Holy Land and, because of this conviction, he is already raising funds wherewith to reequip the missions when peace opens them again.

The Jerusalem and the East Mission, the primary purpose of which is the conversion of the Jews, has stations at Jerusalem, Haifa, Cyprus, Beyrout and Alexandria, and maintains religious, educational and medical work. Its property includes churches, hospitals, schools and, at Jerusalem, a choir school.

Palestine Shaken by the War

N AZARETH has received through the war a new complexion. Whoever knew the quiet, homely little town, scattered high above the valley amid the Galilean mountains before, would scarcely recognize it now under its military garb. The streets are full of troops, and thousands of the latter are quartered in various religious buildings transformed into barracks. In the neighborhood of Nazareth, where Jesus passed his childhood, are rolling now daily long trains of trucks laden with war material, and such inscriptions as "Krupp" on the chests indicate pretty clearly whence all this freight comes. In the Golgotha district and at the Mount of Olives resound the steps of marching and training Turkish troops. In Jerusalem itself all the French, British, and Russian monasteries and hospitals have been turned into barracks.—Bazler Nachrichten.

Opportunity in Syria

FROM the comparatively few letters that pass the rigid censorship of the Turkish Government, the Presbyterian Board learns that the work of the Syria Mission is going on as usual. The Boys' Schools have not as large attendance as in ordinary years, owing to the fact that so many homes have suffered financial losses. The Girls' School, however, at Beirut, has more applicants than it can take care of. This is because of the fact that the schools carried on by missionaries of other nationalities, such as the French and English, have been closed, and the missionaries sent away. Their pupils have consequently knocked and not in vain at the door of the American Girls' School in Beirut.

One of the prominent American missionaries has acted as American Consul at Sidon, and has been able to render assistance to thousands. The American missionary is esteemed to-day more highly in Syria than ever before. The Syria Mission is standing face to face with the greatest opportunity in its history.

INDIA

Rajahs Show Interest in Mission Work THE unique and far-reaching work which Mr. Sam Higginbottom is accomplishing as head of the agricultural department of Allahabad College has become widely known in this country. The hold that it is getting in India is evident from a recent letter from Mr. Higginbottom: "I spoke at the opening of the Hindu University in Benares, and felt it was a wonderful thing for the committee to ask a Christian missionary at such a time to be so much in evidence. I pray that the Lord Jesus may be exalted as a result. We have had as visitors the young Maharajah of Jodhpur and his staff, the Maharajah of Kotah who came in a special train with his staff, and the Maharajah of Bikaneer and staff."

"Each one of them rules over about a million people and has a large territory which is mostly arid, and each is ready to support an agricultural missionary. trained by Mr. Higginbottom. No wonder that he goes on to say: "I am praising God for an abundant entrance and praying that just the right men may be sent to us to take up this great oppor-The men needed must first of all, and before all else, be ambassadors of Christ; they must clearly understand that agriculture will not save India, no matter how good it is, but Jesus is the only hope and greatest need of India, and agriculture like education, evangelistic effort, or Christian literature, is but the point from which to approach the great main problem."

Among India's Students

O UR reports of Mr. Sherwood Eddy's evangelistic campaign in India have dealt chiefly with the stirring of the native Church in South India. Rev. J. N. Farquhar, whose knowledge of the educated classes qualifies him to speak with authority, sums up in the Student World, the effects upon the students of the winter's evangelistic efforts:

"The chief results of this winter's operations among students are a number of actual baptisms; a larger number of men won for Christ, many of whom will

ultimately enter the Church; thousands deeply moved in their inner life and impregnated with Christian truth; and several hundreds gathered into Bible classes. The reflex results upon the workers have also been of high importance for they have been greatly encouraged and stimulated, and many have been led to undertake serious personal work who had never attempted it before.

"Hindu opposition to Christ has again loomed up grim and terrible. There is the old hatred of Christ and the Church, the terror of Christian influence and the determination to resist it. But still more powerful are the forces of the national movement, generated by Western education and influence, and manifesting themselves chiefly in the sects, Hindu and Mohammedan, and in the Samájes and other modern religious movements which have sprung into life during the past eighty years.

"There is no great break among the student class in India, no wide movement toward Christ; opposition is still vehement and strong; but this winter has shown the possibility of winning individuals and of deeply influencing thousands with Christian truth. The value of the continuous faithful toil of educational missionaries, of the organization of Christian effort for special campaigns, of the tactful, sympathetic presentation of Christ as the Savior of the soul, and of prayerful personal work among the educated classes, has been clearly and most forcibly demonstrated."

SIAM-LAOS

The Yao of Siam

M. CALLENDER, Presbyterian missionary in Siam, says that there are signs that the 5,000 Yao people of Siam may soon turn en masse to Christ. These people are in many ways a morally superior people, remarkable for the good order in their villages, and for their industrious habits. Persistent thieving is punished with

death and there is, consequently, virtually no stealing. The Yaos boast of having no prostitutes and no venereal diseases. They are, however, in dreadful bondage to demons and supersti-These demand incessant sacrifices of pigs and chickens. When Mr. Callender was among them he found it almost impossible to get eggs or chickens, so many had been killed for the malevolent spirits. The hold demonolatry has upon them is beyond the power of human speech to describe. are anxious to embrace any religion which will liberate them from their slavery, have hailed Christianity with eager expectation, and agree to accept it if their chief will lead the way. The chief, however, is reluctant to destroy the ancestral shrines in the homes .-Record of Christian Work.

A Mirror of the Heart

FROM Siam comes a remarkable testimony to the value of the Word of God, given by a native preacher, Nai Soot, in that country. He mentions seven ways in which the Scriptures are of the greatest value to him and then adds that the Scriptures might be likened to a mirror of the heart: "The manner of its use is nearly the same as that of a face mirror. When anyone doubts if his face is clean, he takes his mirror and looks to see how his face is dirty and then takes soap and water to wash it clean. In the same way, when anyone doubts that he has sinned and his heart is defiled, he should take this glass and consider it in order that he may behold his sinfulness."—Christian Observer.

CHINA

A Veteran's Retrospect

D. R. HUNTER CORBETT, the celebration of whose eightieth birthday was described in the *Review* for April, looks back over his fifty-three years of service in China, and has the following to say:

"When I arrived in 1863 there were less than ten converts in this province of 30,000,000. Now there are 40,000 connected with the various missions. Prejudice, fear and hatred have changed to friendliness. We all rejoice in the number who are now reading the Scriptures and the willingness of many to listen to the Gospel. By God's blessing another fifty years will surely see millions brought to a saving knowledge of the truth.

"My work on earth must soon end, but I rejoice and give thanks that there are so many missionaries and educated Chinese Christians to carry on the work and witness for Jesus.

"My mother's brother, the Rev. Robert W. Orr, and wife, were among the first missionaries sent by our Board to China. They were obliged to settle at Singapore and try to work among the Chinese there. Surely China has undergone many upheavals since then. God must have great blessings in store for the people He has spared so many centuries."

The Y. M. C. A. in Hangchow

THE prestige of the Hangchow Young Men's Christian Association and the generous support it has received from representatives of every class are convincing that God is in the work. Every official of importance is a sustaining member and not a few of them serve actively on committees. The newspapers continue their policy of giving all the space desired for news items, reports, announcements, occasional articles on general Christian themes and illustrative cuts with appreciatory editorial notes. Twelve of the fourteen officers of the Hangchow Bar organization are members enrolled through the effort of the vice-president of the Bar who became a Christian and aggressive personal worker under the influence of the Association. The membership has passed the 600 mark; less than a tenth are Christians. This indicates the opportunity of presenting the message and spirit of Christianity to men unreached by other Christian agencies.

A Great Work for China

M ISSIONARIES of all denominations have frequently shown how highly they value the service which is being rendered to China by Rev. E. H. Thwing, secretary of the International Reform Bureau, in Peking. Now the American Ambassador, Hon. Paul S. Reinsch, has recently written to Mr. Thwing as follows:

"I have for some time been desiring to express to you my appreciation of the effective work your Bureau has been doing during the last few years in the matter of keeping before the people of China the desirability of radically exterminating the opium evil. Your untiring agitation in matters of social progress and reform, carried on through effective appeals to the Chinese people and officials, making them feel that the public opinion of the world is backing them in every effort to promote social welfare and to put social life on a healthy and sound basis, deserves every commendation. I believe that you have a very thorough appreciation of the good and sterling qualities of Chinese character, and your sympathetic attitude enables you to approach these questions from a point of view in line with Chinese ideas and traditions."

For Mr. Thwing's campaign against opium, beer, cigarettes, gambling, and impurity in China, funds are urgently needed.

A Chinese Father's Letter

CHINESE students who join the Student Volunteer Movement for the ministry sometimes have serious opposition to contend with at home. For example, a member of the volunteer band in Hangchow Academy not long ago received the following letter:

"Sing-teh, my son, read. Yesterday I

heard Mr. Yu say that you had joined the band of volunteers for the ministry, and are bound to it for life. Whereupon for a long time my anger was irrepressible, and I could neither eat nor sleep. Later, your mother exhorted me, saying that this was only a rumor, and hard to believe. Then my anger and anxiety abated a little. Now I write purposely to command you to tell me the truth. If the report be mere rumor, there is no more to say; but if it be true, you must before the head teacher revoke your undertaking, to avoid further trouble.

Since you are already a disciple of Christ, and as such have the duty of spreading the doctrine, why need you enter the volunteer band and act so stupidly? Moreover, you have not reached the years of manhood. What right have you to exercise authority? If you again act so blindly and unintelligently, I will not give you a cash for your education. Let us have no more words about it. Your father commands."—The Continent.

A Union Theological Seminary

THE newly founded Union Seminary of Canton has in its faculty representatives of the London Missionary Society, Wesleyan Mission, Church of England, American Board, the United Brethren, New Zealand Presbyterians, Canadian Presbyterians, and the Presbyterian Church U. S. A. Besides the half hundred students now under instruction, more are applying for entrance, despite the fact that the seminary is established in restricted quarters and in rented buildings which it may early be required to vacate. A fine site on high ground at a short distance from Canton city has been purchased and on it is to be erected a classroom building, as soon as the necessary \$7,000 has been contributed by American friends of Christianity in China. On the authority of Dr. Fulton, the 50 students now being trained in this one seminary among the 30,000,000

people in Canton province will reach with the power of Christianity 25,000 men and women every year after graduation. Following complete equipment of the training school, and consequent enrolment of additional students, every added graduate will increase the number who can be influenced annually for Christ by 5,000.

The Revolt in China

M ANY mission stations in Yunnan and Szechuan, West China, are reported closed on account of serious revolts. The missionaries did not feel in personal danger, but their governments advised their withdrawal for a time. Strict Chinese censorship prevents news from reaching the public, and telegraphic communications with Cheng-tu, Kweiyang, and other points are interrupted. The western revolutionary movement is said to be one reason for the postponement of the coronation of President Yuan Shih Kai.

JAPAN_CHOSEN

Students Accepting Christ

A SERIES OF TEVINAL METERS GARDIN CHECKES Full to SERIES of revival meetings, which College, Nagasaki, were successful to the extent of 92 decisions among the students to follow Jesus Christ. President Wheeler says: "We are very thankful for these results, and trust that they will remain firm in their purpose to follow their new Master. The teachers, as usual, did the preaching, which is a time-honored custom in Chinzei Gakuin. A very encouraging feature of the meetings this year was the amount of personal work done by the students. was indeed a great inspiration to have the students come in to report their work with that spiritual glow on their faces which comes from soul winning. A student secured six decisions in one day. The enrolment in my volunteer Bible classes this year exceeds 100 and I am especially thankful because 25 of them

have become Christians during the last two weeks. Last fall I divided one of my Bible classes and now I have more in one division than I had before the division was made, and again we are troubled to know where to seat those who come. The opportunities for doing Christian work are almost boundless and I rejoice that God and the Church called me to this work." These are some of the joys of missionary service.

A Sad Religious Status

A S an indication of the danger that confronts Japan, the figures recently given out concerning the religious complexion of the student body of the University of Tokyo are significant. There are among the students 300 Buddhists, 1,000 Atheists, and 2,500 Agnostics. What a task confronts Christianity in an atmosphere that produces such a student body!—Zion's Herald.

Mission to Chinese Students

THERE are about 3,000 students from all parts of China studying in Japan, chiefly at Tokyo, but also in Sendai, Kyoto, Osaka. The C. M. S. mission to students was begun in 1908; in 1913, a church seating 180 was built; 130 students have been baptized, 10 per cent. being women. In a recent statement, the Rev. W. H. Elwin (now at home) says: "A Chinese ordained pastor of many years' experience in China, and a foreign missionary, are now in charge. . . . The position is strategic, for from it the whole of China may be reached. While in China the Church Missionary Society has missions in eight provinces, 127 students from 16 provinces have been baptized in Tokyo. There is an immediate influence on China from its students in Japan."

Sorceress Gives Up Tools

WHEN a sorceress in Korea accepted an invitation to go to the Chai Ryung hospital for treatment of a serious illness, she took to Mrs. A. A.

Pieters a remarkable present. Determined to become a Christian, she packed up all the "tools" of her sorcery, tho they filled an oxcart, and delivered them to the woman she had come to trust. The gift included fans, cymbals, swords, bells, hats, dozens of garments, ancient Buddhistic and Shamanistic pictures and a huge drum.

Plans for St. Paul's College

HRISTIAN education has great possibilities in Japan to-day, for the nation has tried Western learning and civilization without Christianity, and disappointment and pessimism have followed. The nation finds itself lacking a spiritual dynamic, and the recognition of this fact is keenest among scholars themselves. St. Paul's College, in Tokyo, has so utterly outgrown its equipment that a new site is absolutely indispensable. A suitable tract of land has, therefore, been obtained in an attractive suburb of Tokvo, and plans have been made which contemplate the final expenditure, at the end of about eight years, of something like \$1,000,000. This amount will build, equip, and endow one of the outstanding institutions of Japan—the equal of any—and furnish accommodations to 5,000 students. Thirty per cent. of the students in St. Paul's Middle School accept Christianity, and 60 per cent. of the college students. With the larger numbers that will be attracted by the new equipment, the college will have increasing opportunities to influence the leaders of Japan.

Prayer Restores Sanity

THE native leader of the Christian church at Pam Mil, an out-station of Seoul, writes Dr. H. G. Underwood from Korea, destroyed the ancestral tablets of his family after embracing Christianity. He claimed he had the right to do this because he was the head of his clan, but the other members of the clan denied his right, and brought suit in the courts against him. After long and furious liti-

gation, the courts decided in the man's favor, but the worry and excitement proved too much for his mind, and he became demented. Immediately, his family and non-Christian friends cried out that this was his punishment for having destroyed the ancestral tablets. The man was taken to the mission doctors, who said that his case was hopeless; he could never be sane again. He went to the government hospital, where the verdict was the same.

But the little church where he was such a leader refused to accept the opinion of the medical men. It believed in the power of God to accomplish the impossible, and prayed steadily for the man's recovery. Dr. Underwood says that he himself had lost all faith, and had given up praying for a cure. But the congregation kept on. And their faith was rewarded finally when the cloud was lifted and their leader stood among them, entirely restored in mind as well as body.—The Continent.

MISCELLANEOUS

The Missionary as a Police Force

A WRITER in the Missionary Survey sums up as follows the value to the community of the presence of a home missionary:

"The home missionary is the best police force. Life and property are secure, not so much because the policeman walks the street as because of the other great fact that the preacher's voice is heard on Sunday. The preaching of the gospel develops conscience, and intensifies and quickens the moral sense of the community. As the preacher tries to find a definition of the great words in life's dictionary—God, life, death, duty, destiny, judgment, heaven, hell—he brings a moral and intellectual quickening to the people that could come from no other source. He organizes the Sunday-school, gathers a congregation, and preaches the pure word of God; and the influence of his work tends to prevent

crime and to raise the moral standard in the community."

If all this is true, as it undoubtedly is, with how much more emphasis could a similar tribute be paid to the work of a missionary in a non-Christian land?

Catholic Missions in Great Peril

THE war threatens at various points the very existence of Roman Catholic foreign missions. France has always been the chief recruiting ground for missionaries. The separation of Church and State, with the attendant dissolution of the monastic orders, had earlier cut deeply into the mission personnel. In 1903 there were 324 volunteers for mission life in training; in 1905, 237; in 1910, 150; in 1913, 112; in 1915, 11. In 1906 there were 1,384 missionaries associated with the Missions Étrangères of Paris; in 1913, 1,355. Two hundred of these were summoned home in 1914 to defend France. Other French Catholic societies are going through the same experience. From Beirut alone 350 Romanist missionaries have returned to France. The extensive Roman Catholic missions in Asia Minor have, with the exile of their entire force, practically collapsed for the time being. France has for some time past found it difficult to man her home churches, to say nothing of sending priests abroad. The fact that 25,000 priests are fighting in the French armies, and in many cases giving their lives for their country, will not make it easier to fill up the ranks of the missionary priesthood later. Roman Catholic missionary finance is also greatly affected by the national crisis in France and Belgium. The Belgian Catholic missions on the Kongo are being obliged to retrench on every hand and German Catholic missions are suffering as much, if not more, than German Protestant.

OBITUARY

Dr. Adna B. Leonard

D.R. A. B. LEONARD, who at the time of his death on Good Friday of this year, bore the title of general corresponding secretary emeritus of the Board of Foreign Missions of the Methodist Episcopal Church, had served as secretary of that Board for twenty-four years previous to his retirement from active service in 1912. During that period Dr. Leonard visited almost all the missions of his Board. including those in Europe, North Africa, China, Japan, Korea, India, Malaysia, the Philippine Islands, Hawaii, Porto Rico, and Alaska.

Under his secretaryship the Methodist Foreign Missions increased to vast proportions. He was a delegate to the Ecumenical Methodist Conference in Washington, D. C., 1891, and in London, 1901; also to the World Missionary Conference at Edinburgh, in 1910.

Dr. Josiah Strong

A GREAT loss comes to the Church and social service in the death of the Rev. Josiah Strong, D.D., LL.D., on April 28, 1916, at the age of sixty-nine. Dr. Strong was famous as the author of "Our Country" and other volumes, and the originator of the "Safety First" movement. He was for some years president of the American Institute of Social Service, was widely known as a cultured Christian gentleman, a student of national problems, and an ardent, unselfish worker for the benefit of his fellow men.



Modern Movements Among Moslems.

By Samuel Graham Wilson, D.D. 8vo.
305 pp. \$1.50, net. Fleming H. Revell,
1916.

The impression prevails that Islam lifts a low race to a somewhat higher level, then clamps and clogs the social and religious life, so as to prevent all further progress. In an important sense this is true. "It is the most inflexible of all positive religions," says Fairbairn. Dr. Wilson's book, however, describes in masterly fashion certain movements within Islam itself which reveal an unexpected elasticity in this most inflexible of religions.

The author has lived for thirty-two years in the Near East, has traveled in Persia, Russia and Turkey, has had wide experience of men and movements, has studied deeply the doctrines of Islam. His lectures, delivered recently at the Western Theological Seminary of Pittsburgh, are invaluable to the student of missions,

It appears that modifications of the original teaching of Mohammed have been wrought by the growth of tradition, by the lapse of old laws into desuetude, by the creation of new laws to suit new circumstances, by the influence of mystical and reforming tendencies within the realm of the life of Islam. Changes, too, have been wrought through the influence of conquered tribes and peoples. Compromise of creed has usually attended conquest of arms. Greater changes still have been due to the contact of the Moslems with the turbid intellectual, industrial and political life of the western nations. Dr. Wilson concludes that "Islam will find a way to adopt our civilization and remain Islam."

One would search far to find a more serviceable book for the brief consideration of such movements as are suggested by the words, Mahdiism, Bahaism, Neo-Islam, Egyptian Nationalism. The student of "the Great Mad War" will find important information regarding the flirtations of Germany and England with Islam, and regarding the conflicting ambitions of the great contestants in Persia, Mesopotamia, Turkey and Egypt.

The Ethics of Confucius. By Miles M. Dawson. 8vo. 323 pp. \$1.50. G. P. Putnam's Sons, New York, 1916.

This volume, of unusual interest and value, has been compiled by Miles Menander Dawson, a member of the Confucian Society of China and of the American Institute for Scientific Research. The author recognized the difficulty which even educated men in Great Britain and America face in attempting to form an intelligent idea of the teachings of Confucius, as the huge bulk and heavy cost of the translations virtually confine them to the larger public libraries. Few individuals have the money to buy the large volumes or the time and patience to wade through them. On the other hand, it is highly desirable that the English-speaking peoples of the West should have a better knowledge than they now possess of the teachings of that remarkable man who has powerfully swayed hundreds of millions of human beings. Mr. Dawson has selected the most typical and essential writings commonly attributed to Confucius and has arranged them according to the plan of

the Sage, with a running commentary which greatly helps the reader in understanding them. The Honorable Wu Ting Fang, formerly Minister of China to the United States, has written a Foreword strongly commending Mr. Dawson's book.

That Confucius did not teach a religion in our sense of that term and that he never claimed to be inspired Mr. Dawson very frankly and wisely declares. Confucianism is a system of ethics rather than a religion. It deals with the relations and conduct of men, but it is vague and uncertain in its reference to spiritual things. The fact is that Confucius was what we call today an agnostic. He was deeply interested in the life of men upon the earth, but he profest to know little or nothing about the future life. One of his disciples, Ke Loo, asked about serving the spirits of the dead. The Master said: "While you are not able to serve men, how can you serve their spirits?" Ke Loo said: "I venture to ask about death." He answered: "While you do not know life, how can you know about In another place the Sage mournfully said: "Does Heaven Speak? The four seasons pursue their courses, and all things are continually being produced; but does Heaven say anything?"

No student of the Chinese people and of their relations to the modern world can afford to be ignorant of the teachings of the man who after the lapse of more than two thousand years is still venerated by them as the venerable Sage and teacher and whose sayings have exerted and are still exerting an enormous influence upon the development of the Chinese character and nation. Mr. Dawson has, therefore, rendered a real service in publishing this book which, altho containing but little over three hundred pages, nevertheless enables one to form a more adequate and just conception of Confucianism than any other single book of our acquaintance.

From Moscow to the Persian Gulf. By Benjamin Burges Moore. Illus. 8vo. Putnam's Sons, New York, 1916.

This volume reminds us of the two friends who were standing in a lumber yard beside the Chicago River. "Smell that filthy, dirty water," ejaculated one of the friends. "No, thank you," said the other, "I prefer to smell the fragrance of these pine boards." other travelers who have visited Persia, while not indifferent to the wretchedness of the people, the misgovernment of the country, and the lack of those conveniences of living to which Americans and Europeans are accustomed, have nevertheless had much to say of the good qualities of the Persians, and particularly of the devoted and self-sacrificing efforts of the missionaries to ameliorate the unhappy conditions which prevail, to give the Persians a purer spiritual faith, to arouse and strengthen them mentally and morally, and to develop their nobler qualities. The history of this missionary effort is one of the most interesting and inspiring chapters in the history of the nineteenth century and the opening decades of the twentieth century. But Mr. Moore appears to have been so absorbed by the hardships and privations of his journey that he had no inclination to look for anything else. He describes his volume as "The Journal of a Disenchanted Traveler in Turkestan and Persia." He says that all the books that he has ever read about Persia were more or less rose-colored, and that the Land of Iran was so hallowed by the memory and history of loveliness and art it had produced in former epochs that he had looked forward to his trip with most pleasant anticipations. tells us in graphic language of his disillusionment, of the muddy roads, the dirty. vermin-infested inns, the rickety carriages, the bony, sore-backed horses, the squalid buildings, the unsanitary houses and villages, and the unpleasant characteristics of the people. No doubt, everything that the writer says is true, but the

point of view is frankly pessimistic. "Mamma," said the little daughter of a foreign missionary who was returning to Persia after a pleasant furlough in a beautiful suburb of Chicago, "this isn't, nearly as nice as America." "No, dear," gently replied the mother, "that is why we came." The seventy-six missionaries from the United States who have consecrated their lives to the uplift of the Persian people and who are living there among the conditions which Mr. Moore describes, do not speak so hopelessly as he does. His book fails to tell us about them and their hospitals and schools and churches and the splendid work which they are doing among the sick and the poor. Indeed, he tells practically nothing about the missionaries and their work, which forms the really bright side to modern Persia. The book is beautifully printed and illustrated and there are many good things in it. But it needs more of the spirit of Catherine of Sienna, of whom it is said that she asked of God the gift of seeing the possible loveliness of humanity even in its ruins, the statue in the marble.

Dravidian Gods: A Study of the Local and Village Gods of Southern India. By Wilbur Theodore Elmore, Ph.D. Illustrated, map, xi, 157 pp. Hamilton, N. Y. Published by the Author, 1915.

What our Aryan ancestors milleniums ago called "mad gods" are deities worshiped and dreaded by eight-tenths of South Indian Dravidians to-day. little is written about them, and as missionaries find it difficult to get information concerning these gods, Dr. Elmore has done a valuable service in investigating and describing them in this volume. The deities studied are found in Nellore District in the Telugu country. Besides general chapters upon the conquest of the Dravidians, the general features and fundamental conceptions of their worship, and the general influence of Dravidian gods upon Hinduism, there are eight others describing scientifically rather than popularly the

Seven Sisters, Perantalu worship, the Saktis-not the obscene features of these goddesses, but rather their dreaded and bloody ritual—Kanaka Durgamma and Poshama, the local origins of Dravidian deities, their place in Hindu legends, and the Shepherd Puranas. One of the chapters deals with demon possession-more accurately with demon exorcism—a topic that one could wish were enlarged on the possession aspects of the phenomena. The final chapter is of the most importance from a scientific viewpoint. The author discusses the place of totemism, fetishism, animism, demonolatry, sacrifice and morality in the Dravidian worship. In the concluding paragraph he suggests the general character and objectives of this system: "The Dravidian religion has no moral sanctions. It is simply a method of dealing with powerful spirits, the greater number of which are malignant. The religion reflects the morality of the people and is in no way responsible for it."

Confessions of a Hyphenated American. By Edward A. Steiner. 12mo. 50 cents, net. Fleming H. Revell Co., 1916.

In his breezy, forceful style, Professor Steiner says a word in behalf of those Americans who own a European Mother Country. He regards the hyphen, like a marriage ring, as a symbol of union rather than of division and discord. The only trouble is when in this marriage, indicated by the hyphen, the contracting party is more loyal to the parent than to the "other-half." In such cases discord is sure to follow.

Professor Steiner's little lecture is worth reading, especially as a proof of how loyal and valuable citizens foreignborn Americans may become.

The Kingdom in History and Prophecy.
By Lewis Sperry Chafer. 12mo. 75
cants, net. Fleming H. Revell Co. 1915.
In this study of the Kingdom of God,
Mr. Chafer shows clearly that the
Church is not identical with the Kingdom as prophesied in Scripture. This

study is of especial interest in relation to the work of missions and the expectations which we may have as to the outcome of evangelization. Should we plan for and look forward to the conversion of the world and the regeneration of society by means of evangelization or should we hope for such a consummation only at the personal return of Christ? Missionaries will welcome Mr. Chafer's illuminating and strictly Biblical answers to these questions.

Reapers of His Harvest. By John T. Faris. 12mo. 167 pp. 50 cents. The Westminster Press, Philadelphia, 1915.

These bright, readable biographical stories are gathered from the lives of seventeen well-known missionary workers like James Stewart of Lovedale, William Duncan of Metlakahtla, and Calvin W. Mateer of China. It is stimulating reading for student volunteers and others whose pulses can be stirred with tales of heroes who have achieved success by sacrifice.

Church Finance. By Frederick A. Agar. 12mo. 108 pp. 50 cents. Missionary Education Movement, New York, 1916.

As Efficiency Secretary of the Northern Baptist Convention, Mr. Agar has personally conducted or supervised the financial visitation and reorganization of financial methods in thousands churches, many of them in churches of other communions than his own. He speaks, therefore, with authority.

The volume is not a mere recital of right and wrong methods of church finance, altho it is strong from this standpoint. It tabulates the various methods and lack of methods now in vogue, and points out the utter inability of the Church to achieve its task by following such plans. Then a chapter is given up to a discussion of the right methods and their application.

In addition to the discussion of methods, the book sets forth "the place and the importance of giving in the normal Christian life." Giving is not merely paying the preacher's salary or giving to the support of the church. Giving is to God. not to the church nor the minister.

NEW BOOKS

South American Neighbors. By Homer C. Stuntz. A New Mission Study Textbook on South America. Cloth, 60 cents; paper 40 cents, prepaid. Missionary Edu-cation Movement, New York, 1916. Makers of South America. By Margaret

Daniels. Cloth, 60 cents; paper, 40 cents, prepaid. Missionary Education Movement, New York, 1916.

The Land of the Golden Man. By Anita B. Ferris. Price, cloth, 50 cents; paper, 30 cents, prepaid. Missionary Education Movement, New York, 1916.

Four-Chapter Book on the Two Americas. By Robert E. Speer. Price,

Americas. By Robert E. Speer. Frice, cloth, 25 cents. Missionary Education Movement, New York, 1916.

The South To-day. By John M. Moore. Price, cloth, 60 cents; paper, 40 cents, prepaid. Missionary Education Movement, New York, 1916.

Why War. By Frederic C. Howe, Ph.D., LL.D. 8vo, 366 pp., \$1.50, net. Charles Scribner's Sons, New York, 1916.

The Why and How of Missions in the

Scholer's Solis, New York, 1916.

The Why and How of Missions in the Sunday-School. By William A. Brown. 16mo, 127 pp., 50 cents, net. Fleming H. Revell Co., New York, 1916.

Mohammed or Christ. An Account of the Rapid Spread of Islam in all Parts of the Clobe the Methods Employed.

of the Globe, the Methods Employed to Obtain Proselytes, Its Immense Press. Its Strongholds, and Suggested Means to be Adopted to Counteract the Evil. By

S. M. Zwemer, D.D., F.R.G.S. Illustrated. 8vo., 292 pp., \$1.50, net. Fleming H. Revell Co, New York, 1916

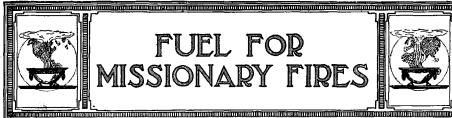
Mary Slessor of Calabar, Pioneer Missionary. By W. P. Livingstone. 4th Edition, illustrated, 12mo., 347 pp., \$1.50, net. George H. Doran Co., New York, 1916 1916.

Sunday-School Missionary Incidents and Exercises. By John M. Somerndike. 16mo., 105 pp., 25 cents, paper. Presbyterian Board of Publication, Philadelphia, 1916.

Federal Council Year Book. An Ecclesiastical and Statistical Directory of the Federal Council, Its Commissions and Its Constituent Bodies, and of all Other Religious Organizations in the United States Covering the Year 1915. By H. K. Carroll, LL.D. 12mo, 209 pp., paper, 50 cents prevaid. Missionary Education

Movement, New York, 1916.
World Missions and World Peace. A Study of Christ's Conquest. By Caroline Atwater Mason. 12mo. 274 pp. 50 cents. Central Committee on the United Study of Foreign Missions, West Medford,

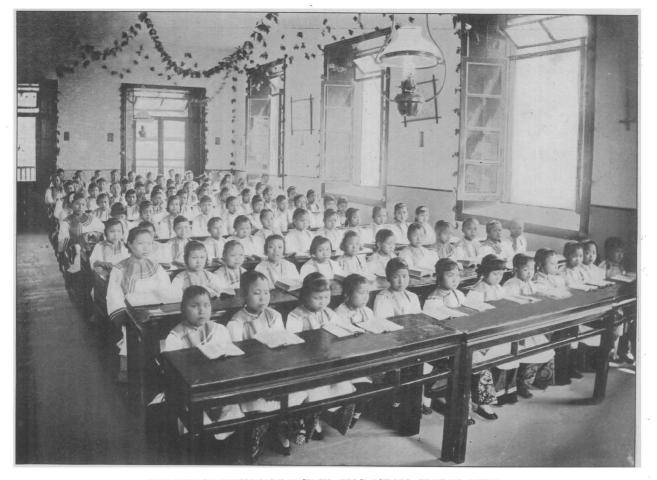
Mass., 1915.



FUEL FOR MISSIONARY FIRES



- 1. The demons of fear and superstition need to be driven out of Asia. Korean children's heads often bear the scars of branding with hot irons, showing their parents' efforts to drive out the evil spirits in sickness. (See page 502.)
- 2. One result of missionary work in the Far East is that on becoming Christians people usually take on habits of cleanliness of their own accord. The Gospel of Christ seems to be incompatible with filth. (See page 503.)
- 3. A number of Sikhs from India who are now living in Southern California maintain a distinct colony and are intent on earning a thousand dollars, which will enable them to return to India and live in affluence all their days. Here is a field for missionary work. (See page 525.)
- 4. Over three thousand American college students are now engaged in teaching classes, or are doing other forms of service for industrial workers. They find in the work an unexpected stimulus for their own spiritual lives. (See page 509.)
- 5. A Japanese lawyer, pleading for mercy for his client, who had been converted in prison, took the opportunity to explain at length to the court the power of Christianity to transform the lives of men. (See page 517.)
- 6. As many as 1,000 Chinese girls who are being sent south to be sold as slaves, pass through the Yangtze port of Ichong in a single year. (See page 552.)
- 8. Tho a Turkish government order had been issued, forbidding the use of French, Russian, Japanese and English as "enemy language," the American Ambassador made it possible for some of the mission schools to continue by securing permission for the use of "the American language." (See page 549.)
- 8. About forty influential Chinese in the city of Hangchow have formed a Christianity Discussion Club, which meets twice a month for Bible study and discussion. (See page 530.)
- 9. The total amount spent for education in the United States in 1914 was less than one-third the nation's expenditure for alcoholic liquors, and only a little more than three times the estimated admissions to motion picture theaters. (See page 542.)
- 10. At an all-India inter-caste dinner, held in Bombay last winter, with the avowed object of doing away with caste differences, 450 were present, 225 of whom were Brahmins, and 20 the "untouchables." (See page 550.)



THE CHURCH MISSIONARY SOCIETY GIRLS' SCHOOL, FUCHAU, CHINA Here the girls are delivered from bondage of fear and filth and superstition. (See page 499)

THE

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OF THE WORLD



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Vol. XXIX. No. 7 New Series



CHINA'S RULER AND CHRISTIANITY

THE death of President Yuan Shih Kai, with rumors of poison, suicide and nervous breakdown, has no doubt removed one of the strong men of China, but has also taken a cause of discord out of Chinese politics.

The late President, Yuan Shih Kai, was a man with energy, ability, strength of character and personal ambition. He came to the presidency at a critical moment, when a strong hand was needed to bring together two opposing factors—the Manchus and the Republicans—and to establish peace. He was, no doubt, a patriot, but with strong personal ambitions. He reestablished Confucianism as the state religion and caused himself to be proclaimed Emperor. This latter step brought about a series of revolutions in various provinces and threatened the disruption of China.

Yuan's sudden death on June 6th, and the succession to the presidency of the well-known and respected republican leader, Li Yuan Hung, has caused the provinces of Szechuan, Hunan, Che-Kiang and Shensi to rescind their declarations of independence (caused by their distrust of Yuan Shih Kai) and to reassert their loyalty to the Peking government. This is a decided gain for peace and unity in China.

President Li Yuan Hung is fifty-two years of age, having been born in the province of Hupeh in 1864. He studied at Peiyang Naval College and served on a cruiser during the Chino-Japanese war. Later, he assisted in modernizing the Chinese army. At the outbreak of the revolution at Wuchang he was forced to take the command of the revolutionary forces and was instrumental in arranging the Shanghai Peace Conference. After the abdication of the Manchus he was elected

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.

vice-president of the Republic, to which office he was reelected October 7, 1913.

President Li is not a professing Christian but he is very friendly toward Christianity and has given generously to the support of the Y. M. C. A. and other Christian enterprises. He listened most sympathetically to the Christian message given by Mr. Sherwood Eddy when the latter was in China two years ago. The new president promises to enforce the laws of the Republic, guaranteeing liberty and justice to all. There is great reason to expect that under his guidance. China will enter on a new era of peace and prosperity and will give even greater opportunity for the advancement of Christianity.

CHRISTIANS IN CHINESE ARMY

THE changes in China since the days of the Boxer riots are in nothing more conspicuous than in the changes in the *personnel* of the Chinese army.

For example, just outside the city of Wuchang there is a large military college, where future officers of the modern Chinese army receive their preliminary training. These students are drawn from all the provinces. One of them, a student named Way Ling from Fukien province, was led through the influence of an Association secretary and a summer conference, into a deep Christian life, and exerted a powerful influence among his fellow students.

The Foreign Mail of the Young Men's Christian Association, tells us that Ling's class has now graduated and is scattered among the various military stations in China, the students serving as privates before taking their final course in the Higher Military College at Paotingfu. Some of them who were Christians before have had their faith

greatly strengthened, six were baptized and in at least three different places groups of them are gathered into Bible classes. As these students become the officers of the Chinese army the waves of influence from this campaign of friendship will doubtless go on in everwidening circles and out of it there may develop the future Army Department of the Chinese Young Men's Christian Association.

WAR AND PEACE MOVEMENTS

THE tragedies of the war are increased, rather than diminished, as the conflict continues. No doubt the purpose of God will be wrought out, either through the war or in spite of it, but it seems unthinkable that there can be rejoicing among the profest followers of the Prince of Peace when whole battalions of men are destroyed, or battleships with their living crews and marines are sent to the bottom of the sea. The death of Lord Kitchener and his Staff, while on their way to Russia, is a serious blow to Great Britain, and the destruction of many British and German warships-valued at \$150,000,000, and between 5,000 and 10,000 lives in a naval battle on the North Sea-will bring sorrow to many In the meantime, Germans continue to batter away uselessly at Verdun in France; the Italians fail to make much impression on the Austrian defensive; the Russians begin a victorious drive in Galicia and continue to advance in Armenia; the British and Russian forces threaten to cut off the Turkish forces in Mesopotamia; the British repulse useless attempts to capture or destroy the Suez Canal and foil plots to start serious revolutions in India, Arabia, the Sudan and South Africa.

The conflict is more fiercely waged than ever, and yet none can say that peace may not come suddenly. Christians in America have recently made a declaration for the promotion of The American Council of the World Alliance for Promoting International Friendship through the Churches. This held its first National Conference at Garden City, April 25th to April 27th, and affirmed: "We believe it is time for the Christian Church to speak and act in strength and assurance of a deep and full loyalty to Jesus Christ."

The resolutions adopted invited every communion and denomination in the United States to establish a Peace Makers' Commission, if it does not already have one, in order to enter thus into close affiliation and practical cooperation with the American Council of the World Alliance.

Christians are earnestly invited to cooperate in this movement to promote friendship and good will among the nations, for "permanent peace must be ultimately based on religious sanctions, and back of all international agreements must be good will."

RECENT REPORTS FROM TURKEY

THE Russians continue to advance in Asia Minor, but more slowly than at first. As they occupy the Armenian territory, the surviving Christians come out of their hiding-places and peace is restored to the remnant—but Asia Minor as a whole is in a pitiable condition.

The havoc wrought by the Turks can be better realized when we think that the number of Armenians, men women and children massacred or starved to death in the past year would take three days and two nights to pass a given point marching twenty abreast without a break!

The American Board received a cable from the chargé d'affaires at Constantinople, urging that all the missionaries in the interior of Asia Minor be withdrawn on account of increasingly tumultuous conditions, but a message from the United States Consul at Tiflis, Russia, stated that conditions in the region of Van are suitable for the missionaries who were driven The American Board out to return. now has four stations under the Russian flag, Van, Bitlis, Erzroom, Trebizond, and has found the Russian officials extremely friendly.

Matters, evidently, are very different in the Turkish territory and on the Russian side of the line. The American Board expects the male missionaries to return to Van at an early date. They will travel via Russia and the Caucasus and, for some time to come, will be occupied mainly in relief work. The missionaries still in Asia Minor (one hundred and twelve in number) are advised to consult with Treasurer Peet at Constantinople and the United States Embassy as to the wisdom of their remaining at their posts.

A company of eight missionaries from eastern Turkey, desiring to leave for home, have been detained at Beirut since January 1st, the Turkish government refusing to allow the United States battleship *Des Moines* to take them off.

In America, the Committee for Armenian and Syrian Relief has been stirred to renewed activity by a recent cablegram which states that many of the Armenian exiles, deported from their homes by Turkish soldiers, are reduced to eating grass and are dying of starvation by hundreds.

"Sufferings among exiles have been greatly increased on account of their having refused to accept Mohammedan religion in accordance with offers generally made them. The fortitude of most of the people under the sufferings which they are undergoing is wonderful, and they are not losing their Christian faith. The men of the families of many of the exiles are still serving in the Turkish army."

The Committee has commissions at work in several cities of Turkey and Persia and relief is being distributed under the direction of American missionaries and United States consuls, each city being the distributing point for a large section of country where are thousands of destitute people. It is estimated that in Turkey, Persia, Syria, and Palestine there are approximately a million Armenians, Nestorians, and native Christians who are destitute and suffering for want of food and the necessities of life.

IS RUSSIA CHANGING?

R USSIA, with its immense masses of uneducated peasants, its powerful State Church, its autocratic government, and its atheistical student classes has presented a difficult problem to evangelical Christian ity. Is the war to change the situation and to bring new life to the "Orthodox" Russian Church? Already there are reports of such regenerating influences at work.

Conditions in time of war have made a powerful appeal to those elements of religion and mysticism which are so potent in the Russian character. A remarkable growth of religious fervor has been

general throughout the empire, and it has found expression in more than one special movement. A strange mystical revival is reported to be spreading over northern Russia, under the metropolitan Archbishop Petrim, of Vladicavkaz. He is conducting services with an impressiveness unprecedented, and has organized choruses of hundreds of children, whose singing exercises a spell almost hypnotic over vast masses of people. The peasants and the nobles. alike stand side by side to honor this leader, and even the Czar has come under Petrim's influence. On one occasion last winter many thousands of persons, including royalty, nobles, and commons, knelt a long time in the snow, with the mercury at thirty degrees below zero, to receive the archbishop's blessing as he returned from the cathedral to his monastery.

Reports of another more evangelical movement come from Rev. C. T. Byford, who is credited with knowing more of the inner working of evangelical religious life in Russia than any other Englishman. He has exprest his deep conviction that the renaissance which has come to Russia is due almost entirely to the remarkable spread of the evangelical faith. Many of the Russians themselves do not know to what this change is due. When Russia becomes completely emancipated from the tyranny of superstition, and receives the Gospel of Christ in its simplicity, she will inevitably enter upon a new and splendid career. The preparatory work of the past years is beginning to bear fruit and the light of the Gospel of Christ is This fact is the most spreading. hopeful sign for Russia's future.

MISSION SCHOOLS IN CHOSEN

X/E have already referred at length to the Japanese policy and laws in regard to the mission schools in Chosen. However fairly the government may intend to deal with the missions, the fact remains that their policy is forcing the schools out of existence. The missionary education is necessarily religious as well as secular, and the Japanese insist on the separation of the two. The Methodist mission has agreed to conform to the regulation forbidding religious instruction in the schools, without waiting for the expiration of the ten years. This action places the large Presbyterian educational system in a difficult position. Recently the Japanese authorities ordered the Sen-Sen (Syen-Chun) station (Presbyterian) to close the academy for girls or else to stop teaching the Bible. The mission decided to accept the alternative of closing on March 31st. This action was taken not because of any lack of missionary sympathy with the Japanese Government and its laws, but because the missionaries are in the country not primarily as secular teachers, but as ambassadors of God in the name of Jesus Christ.

A recent letter from Dr. Horace G. Underwood, an honored American missionary in Korea, takes exception to statements in a recent number of the Review (p. 84, February, 1916), in regard to the Japanese attitude toward the missions in Korea. Dr. Underwood writes in part as follows:

"I do not hold that they (the Government) are right in separating religion and education, but they have decided to do so and their decision has been arrived at very largely because of the fact that there were such

tremendous number of church schools all over the country. The Government of Japan and Korea allows the carrying on of these church schools, but says definitely that the teaching of religion and of the Bible. or the holding of religious services can not be 'included in the curriculum,' and in their interpretation of the law the Director of Education asserts that it was worded this way in order that such church schools might carry on this religious instruction during hours outside of the curriculum. Whether all will interpret the law in this way I can not say, but when this is the interpretation of the man in authority in the administration Chosen, we hardly ought to say 'they (the Japanese) are doing all in their power to throttle Christianity.'

"The statement concerning 'a law which says missions must obtain permission from the Government every time they want to employ a helper, a colporteur, or a pastor, when they establish a church' is not the law as it exists. Every one in the country is registered with a full statement as to his work, what he does, whence he goes, etc. The mission does not have to obtain a permit for the employment of a helper, a colporteur or pastor, but must notify the Government concerning all so employed who are depending upon church work for a livelihood.

"Judge Watanabe, well known as a Christian statesman in the administration here, and one who is noted as an active, energetic Christian worker, told me that these laws for religious work among the Koreans in Chosen were identical with those laws under which both the Methodist and Presbyterian Japanese churches in Chosen

had been working for a good many years; I think, therefore, that this was not especially aimed at Christianity among the Koreans. The Government had introduced the Japanese system of registration with a slight modification for Korea. While we may disagree with the laws and with many of their methods, let us strive to view them as they are intended."

MISSIONS AT THE METHODIST GENERAL CONFERENCE

E FFICIENCY, economy and an aggressive forward movement are the characteristics of missionary administration to-day.

The quadrennial General Conference of the Methodist Episcopal Church met in Saratoga Springs, New York, during the month of May, and elected two new missionary bishops for Africa, Rev. Eben E. Johnson, of Sioux City, Iowa, and Rev. Alexander S. Camphor, a negro, now President of the Central Alabama College. Rev. Herbert Welch was also made a bishop, to be stationed in Seoul and Rev. William F. Oldham, another new bishop, was appointed to Buenos Aires. served from 1904 to 1912 as missionary bishop of Malaysia, and since then has been Corresponding Secretary of the Board of Foreign Missions in New York. He is an able leader and may be expected to develop a strong missionary policy in South America.

In the home mission field the Conference reorganized the Board of Home Missions and Church Extension, which formerly had three corresponding secretaries with coordinate jurisdiction. It is now proposed to place the board in the general charge of one secretary, who shall appoint the

heads of the following five new departments: The Department of Evangelism, the Department of Church Extension, the Department of City Work, the Department of Rural Work, and the Department of Frontier Work.

The plan further provides that the Board shall consist of thirty-six laymen and thirty-four ministers, one of these to be a bishop.

EPISCOPALIANS AND UNION WORK

THE Board of Missions of the Protestant Episcopal Church sent delegates to the Panama Congress on Christian work in Latin America but has declined representation on the Continuation Committee and refused to take a part in the proposed program for united missionary work that has developed from the Congress and its regional conferences. Some of the officers are in sympathy with such united efforts, but the opposition in the Church as a whole is strong, and delegates were sent with the understanding that the Congress was deliberative and not legislative or executive.

The cooperation of Episcopalians in union movements at home is shown by the fact that one hundred and forty churchmen were delegates to the National Missionary Congress in Washington. They pledged the salary necessary to pay a secretary of their own communion on the staff of the Laymen's Missionary Movement, and also unanimously adopted the following statement: "We wish to express our absolute confidence in the Board of Missions and pledge them our loyal support in making up the full amount they may see fit to appropriate even to the full amount of the appropriations asked."



COMING EVENTS

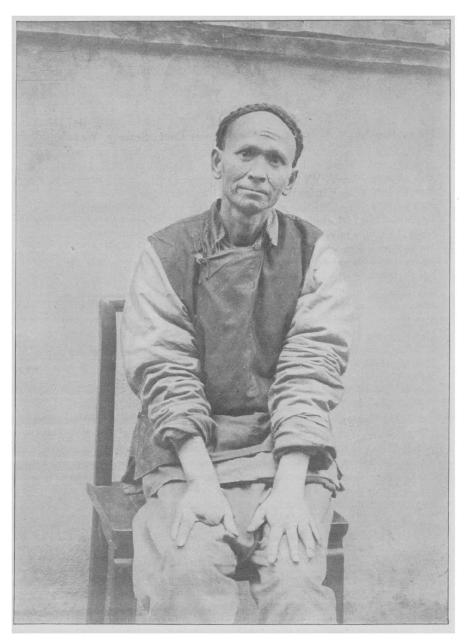


JUNE AND JULY

June 14th to July 25th-Summer Term, Bible Teacher's Training Sch., N. Y. 23d to July 3d-Woman's Summer School of For. Miss., Silver Bay, N. Y. 23d to July 3d-Y. W. C. A. Student Summer Conf., Seabeck, Wash. 23d to July 3d-Y. W. C. A. Student Summer Conf., Silver Bay, N. Y. 26th to July 6th—Miss. Education Movement Conf., Blue Ridge, N. C. 27th to July 7th—Y. W. C. A. Student Summer Conf., Eagles Mere, Pa. 30th to July 9th-Missionary Education Movement Conf., Asilomar, Cal. 30th to July 9th—Christian and Miss. Alliance Conv., Binghamton, N. Y. July 4th—The 35th anniversary of the opening of the Tuskegee Institute, 1881. 5th—The 60th anniversary of the birth of Ion Keith-Falconer, 1856. 5th to 12th-Women's Summer School of Missions, Boulder, Colo. 7th to 14th—Woman's Summer School of Home Missions, Boulder, Colo. 7th to 16th—Missionary Education Movement Conference, Silver Bay, N. Y. 9th—The 210th anniversary of landing of Ziegenbalg and Plutschau in India. 10th to 17th—Reformed Church Missionary Conference, Vermillion, O. 11th to 21st—Missionary Conf. on Religion, Columbia University, New York. 14th to 21st-Woman's Summer School of For. Miss., East Northfield, Mass. 14th to 28th-Missionary Education Movement Conference, Estes Park, Colo. 15th to 24th—Woman's Summer School of Foreign Missions, Princeton, N. J. 16th—The 80th anniversary of the birth of John E. Clough, 1836. 17th to 22d-Woman's Summer School of Home Missions, Mt. Hermon, Cal. 17th to 24th-Reformed Church Missionary Conference, Pen Mar, Pa. 20th—The 75th anniversary of the Founding of Lovedale Institute, So. Africa. 21st to 28th-Woman's Summer School of Home Miss., East Northfield, Mass. 21st to 30th-Woman's Summer School of Foreign Missions, Tarkio, Mo. 21st to 30th-Missionary Education Movement Conference, Ocean Park, Me. 22d to Aug. 18th-Vacation course for missionary preparation, Oxford, Eng. 23d to 29th-Woman's Summer School of Foreign Missions, Lakeside, O. 28th to Aug. 6th-Missionary Education Movement Conf., Lake Geneva, Wis. 31st to Aug. 7th-Reformed Church Missionary Conf., Ridgeview Park, Pa.

AUGUST

1st to 6th—Okoboji Summer School of Missions, Arnolds Park, Iowa. 1st to 11th-Y. W. C. A. Student Summer Conference, Asilomar, Cal. 4th—The 75th anniversary of the birth of James Chalmers, 1841. 4th to 14th-Christian and Missionary Alliance Conf., Old Orchard, Me. 5th to 12th-Reformed Church Missionary Conference, Mt. Gretna. Pa. 7th to 14th—Presbyterian Foreign Mission Conference, Montreal, N. C. 7th to 14th—Reformed Church Missionary Conference, Collegeville, Pa. 11th to 20th—Christian and Missionary Alliance Conf., Lancaster, Pa. 12th to 18th-Woman's Summer Sch. of Home Missions, Chautauqua, N. Y. 15th to 20th-Reformed Church Missionary Conference, Palisades, Iowa.



"LOVEST THOU ME?"
An opportunity for the ministry of love in China

Love—the Sum of the Gospel

BY W. H. JEFFERYS, A.M., M.D. GERMANTOWN, PA. Formerly a Medical Missionary of the Protestant Episcopal Church in China



IRSTLY — The Gospel of Jesus Christ is comprehended in the one word LOVE, and love is not a self-protective thing, it is the *outgoing*

thing, the unselfing thing.

Secondly—Jesus said a good many things as if He meant them, but probably none in which He spoke more emphatically than in those pronouncements which He sealed with the word "Inasmuch."

Bishop Brent quotes in "The Revelation of Discovery" that love can not be defined, that in the last analysis "Love is love"; but I believe that we are not far off the track of a practical working definition when we say that-Love is the giving of life, some of life or all of life. To me the greatest utterance the world has ever heard is this: "God so loved the world that He gave His only begotten Son"-and, in Him, gave to us the eternal lovelife of God Himself. His giving of life came from the very Heart of Love all the way to that hate-stormed Cross on Calvary. On the third day (the morning star of eternal life) was Love perfected. So comes it that the Cross where that life was given, is for us the symbol of perfect love.

This same Jesus said, "As the Father hath sent me so send I you," that is: For Love's sake, take up your Cross and follow me. Love is the motive of service—of all service. Love is the outgoing thing, the unselfing thing, the giving of life. Beginning

with the manger in Bethlehem and continuing to Calvary when the gift of life was "finished" Jesus continued systematically to unself Himself, to Himself completely become the "Son of man." Day by day through the years He gave Himself in love—in the name of the child-in-the-midst, of the disciple, of all the host of the world's needy ones; so much so that we say to-day, in very truth, the need of the world is the voice of Jesus, calling "Lovest thou Me." "Greater love hath no man than this."

"As the Father hath sent Me so send I you," "take up your cross and follow Me." In this sign we shall conquer. This is the meaning of "Whoso shall lose his life for My sake and the Gospel's (the love Gospel's) shall find it unto life eternal"—which is perfected love.

I am at the point of reviewing the past in perspective, the mistakes we have made in China, the things we have thought worth while and worked for; and the gold tried in the fire. The rubbish heap is large and there are many ashes, and yet it is all so simple. Where we have served ourselves we have failed. Where we have put our missions in the name of trade, of American civilization, of the opening up of industries, we have been unprofitable indeed.

A recent paper by a Chinese in St. John's Echo says: "But what struck me and converted me were and are the earnestness and self-sacrificing deeds of my professors and the missionaries

of the interior. The Christian virtues and the Confucian ethics were placed before me side by side. I concluded both are good, but between them there was and is a great difference. That difference is the decisive element between them. I may illustrate it by a true flower and an imitation one. The former is life. The latter is dead tho beautiful."

In the kingdom of Christ only divine love *lives*. Such love is eternal life, unlove is eternal death.

In so far as we truly love we manifest Christ, and no further. When the Church's love reaches farther, when she and her messengers give themselves utterly in love, then will men hear and understand, and be converted, and take up their cross and the world will follow.

THE ADVENT OF LOVE

It has always seemed to me that on this basis, that of the adventure of Love, the mission of the Church is the most gorgeous of all human callings in the very fact that it has that element of adventure which is so perfectly wonderful in the incarnation of Jesus, the adventure of God for the love of His children, the great adventure. So can the Church take up, as Christ Himself did, in His name, the very same adventure and carry it down to the last dregs of human consciousness; to the most alien of the children of His Love.

In St. Luke's Hospital, Shanghai, we used to have a ward guarded by the police and with barred windows, especially devoted to prisoners from the jails, to professional beggars, and to other human derelicts, and even to pirates. Their strong points were not

mutual consideration and helpfulness. They were a callous lot, and not outwardly much on loveliness; but there was a peculiar satisfaction in ministering to those most alien minds and bodies, sitting on the bedside of a chronically starved waif from the drama of Chinese life, and testing on him the magic of love, digging down into his deeply buried soul to see where Christ's loveliness might be found in him, and hearing in his moan of agony the voice of Jesus.

It is a long reach from the social environment of a conservative American town down into the very depths of the heart of a derelict Chinese coolie; but it is not so far, by a long way, as it was from the heart of God. the Father, to the thief on the Cross, yet the conditions are at least faintly sim-There is the same element of daring and adventure and there is the same element of the splendor of love's imagination. A Chinese professional beggar and leper once brought me her leper baby for my admiration and approval, the whole being apparently an outward expression of an inward sense of human fellowship and sympathy. It is almost impossible to express in human words the flight of love's imagination such as could bring us two alien human lives into this fellowship. Only the magic of love does that thing, and Jesus is the great Love Way from man to man. This question of the reach and imagination of love is vastly underestimated in the importance of its bearing on the whole question of the Church's mission.

Even in actual mission service it is only through love that we get that most necessary element of success which we call vision. Just as war conditions are only really felt in this



IN NEED-A TYPICAL BEGGAR OUT-PATIENT

country by those who can love, so is it with regard to the need of the world in general. There are supposed to be certain large amounts of eye disease and blindness in far eastern countries, and good people are supposed to sympathize more or less with such a condition of affairs. But follow me around a mission hospital in Shanghai for a moment, and let me show to your love's imagination an actual condition.

Now we are walking with the Resident, Dr. Koo, a couple of nurses and the senior students, down what we call the "lucky ward"—every hospital has its lucky ward, I suppose, and every surgeon his superstitions—stopping at most of the beds for at least a few questions and nodding or saying a word to each patient. This is the morning round. It's a torturous way, paved with toil and agony, and lighted by the reflection from the glow of an invisible Presence.

In bed No. 8, at one end, there is a new patient—a perfect stranger. He is just a thing, some six feet long, that we call a man, six feet of motionless yellow clay. He looks about twenty years of age, robust, a good face, but at present perfectly expressionless, with almost the relaxation of death. He is flat on his back, his hands are folded on his chest, and his face is turned upward. His eyelids are half closed, and motionless.

Mechanically we nod to him, but there is no response, so we say "Tsau A!" (Good morning). But still there is no response, only a vague sense of uneasiness and a slight trembling of the eyelids, but it answers the question that is in our minds. He is uncertain if he is being spoken to, and our diagnosis is partly made.

"Why did he come in at night, Doctor?"

"Oh, he is not in for his blindness, he is an opium suicide, but he either did not take enough, or his family got him here very promptly. We worked over him for some hours, and he seems safe now."

Bending over the young man we notice that his breathing is quiet and steady. He is now conscious of our nearness, but two white patches



SOME LOVE AT WORK

Bed endowed by American children in memory of
a crippled boy

where his black pupils ought to be show that he is stone blind. Seating ourselves quietly on the side of his bed, we put our hand on his.

"Noong a-z hah-tsz Va?" (So you are blind.)

"Sz-tsen." (It is so.)

"Why did you try to kill yourself?"
"I do not wish to live."

"Tell us about it."

"I am a tailor. A year ago I rapidly went blind. I can not see anything, I can not do any work. No one will employ me for anything. There is now only to become a professional beggar on the street, and that life is not worth living." (The fate of the blind in China.)

"Why did you not come show us your eyes first?"

"What would be the advantage? Blindness is incurable, that night has no to-morrow."

A month goes by, and there is a group of four men gathered about a canary bird up in the roof garden, one very old, two middle-aged, and one a boy of twenty. They are talking about the good points of the bird, just as we talk about the good points of a bulldog. There is quiet joy in their faces. They have all been blind, and they all can see. The youngest is our tailor boy. He is wearing his new glasses, and trying experiments with them. We nod to him, and this time he does respond:

"Si-Sang." (Master.)

"Ze-voong! Ngan Kyung hau veh hau?" (Well, tailor, how are the glasses?)

Answer, "Hau-le." (Well, in-deed.) "I can see to thread the smallest needle; I am glad."

"You see that night of blindness had a to-morrow."

"Yes."

It depends on circumstances. One of the circumstances is the reach and the imaginative power of some one's love.

* * * *

Some love has reached to China, half way around the world, and we have seen something there of the human agony of one blind man, but beloved, there are others. It is our impression that, except in rare instances, blind boys and men in China eventually find their way on the street as professional beggars, the lowest class of Chinese humanity; and then there are the women and the girls—!

Jesus said to a certain group of Christians who thought well of themselves, "I counsel thee to anoint thine eyes with eye-salve that thou mayest see." "Behold, I stand at the door and knock." "If any man hear my voice . . . Inasmuch."

It would be the merest guess to name the number of blind in China, but I should consider it a fair estimate to say that there are a hundred thousand perfectly curable blind eyes in China to-day—but the love of some so-called Christians in America can not reach that far.

Some one said recently that every man believes in love. Henry Drummond calls it "the universal language which all can understand," but it is so much more; it is the life of God Himself, it is the gift in His son to the whole human race, it is the whole Gospel message, it is salvation, it is the whole commandment of Jesus Christ, it is the motive of all valid Christian service, it is the unity of the Christian Church—the only possible unity that's worth more than a scrap of paper,—it is the measure of the

stature of the perfect man, it is the "These things ye ought to have done and not to have left the others undone."

I should like to see the whole body of Christ, for the next ten years, make love "its sole occupation," pray for love more than for all else put together; look, speak, and think work love. With St. Paul, do this one thing, "Press on



WAITING

If thou woulds't be perfect, oh! beloved body of Christ, go sell all that thou hast and follow thou Him...for He is the way to Love.

"Whosoever shall lose his life for my sake and the Gospel's shall save it unto life Eternal."

"Whoso loveth not knoweth not God . . . for God is Love."

toward the goal unto the prize of the "I am the way . . . follow thou high calling of God in Christ Jesus." me."

Progress of the Pierson Memorial Bible School in Seoul



EARLY five years ago, following the visit of Dr. W. W. White to Korea, a Union Bible School was started in Seoul, the capital of

Korea, to train Bible teachers for the large and growing work in this most prosperous field of Protestant Missions. The school has since become the Arthur T. Pierson Memorial Bible School, with a Board of Directors representing the Protestant Missions at work in Seoul. The work has been greatly blest, and several classes of

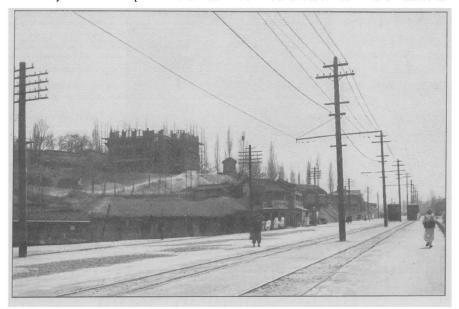
Korean Christians have been graduated. All the Methodist and Presbyterian theological students are required to take their first year of preparation at the Bible School and many others take advantage of the excellent courses of study provided.

The number of students varies from fifty to one hundred, and these not only study the Bible and how to teach it but they are engaged in practical Christian work in the city. In September, or October, the Bible School will enter the new building, which is shown in course of erection in the ac-

companying illustration. It stands on a commanding site on one of the main thoroughfares, on a hill overlooking the city. The funds in hand are sufficient for the completion of the main building but an additional \$7,000 is greatly needed for the erection of a dormitory and for the purchase of the

given to a Chinese contractor, the superintendent of construction is a Japanese, and the furniture has been made by Koreans of the Y. M. C. A. in Seoul.

Dr. James S. Gale, secretary of the board of directors, writes: "The site we have secured commends itself to



THE PIERSON MEMORIAL BIBLE SCHOOL PROPERTY IN SEOUL, CHOSEN (KOREA)

This view shows the main building in course of erection, and gives an excellent idea of the commanding location near the main thoroughfare. The American committee hopes that additional gifts will make it possible to purchase the property adjacent to the street. The cost will be about \$4,000.

land between the Bible School property and the street. This purchase will protect the approaches and prevent the erection of buildings that would shut in the Bible School and obscure what may be otherwise a commanding object lesson to Koreans and travelers—a central Christian landmark and gathering-place for union Christian conferences.

The contract for the building was

us more and more. The fine open view is refreshing and the outlook over the Japanese Middle School grounds and off to the palaces will be an aid to the labors of the class room."

To-day is the day of opportunity in Korea. The Bible is the basis of Christian faith and practise among disciples in Chosen. This explains the reason for the apostolic character of the Korean Christian Church.*

^{*} Gifts for the purchase of this property and for the erection of the needed dormitories for men and women may be sent to the Secretary of the American Committee, D. L. Pierson, 354 Fourth Avenue, New York. Checks may be made payable to Walter McDougall, Treasurer.

Are We Ready for War?*

BY REV. JOHN HENRY JOWETT, D.D.



GREAT vision is not always beneficent. Unless it issues in a great crusade it becomes only a deadening dream, a reverie, a kind of medi-

tation, that puts the active powers to sleep.

Military metaphors are used very frequently in connection with the laymen's missionary campaign. metaphors, so abounding in the New Testament, and used with extraordinary vividness, have been reborn and rebaptized in the horrors of the European war. The very word war has a new significance; the word fighting suggests an amazing conflict; the word endurance betokens almost unspeakable resources; the word valor has come to palpitate with a self-forgetfulness for which it never stood before. Therefore, when we make military terms the terminology of religion, I am afraid that the very brilliance of our terminology may eclipse the somewhat somber dulness of our lives.

If we are going out as an army seeking to incarnate the visions of these missionary conventions, how do we, as an army, compare with the armies in Europe? Can we be favorably mentioned alongside of the armies in Flanders or the Tyrol or the Russian frontier? Look at any one of the European armies and then turn your eyes upon the army of the Lord.

Is that army dimmed by the army in Europe? Are we entitled to the

name "Christian Soldiers?" In the lurid light of the warfare in Europe can we speak without shame of "fighting the good fight of faith?" Whatever one may think about war, we should challenge ourselves as to whether we are entitled to call ourselves an army equipped to proclaim the message of the Lord and establish "peace on earth and good-will to men."

We must have not merely the vision, but the glowing spirit of crusade. We must not only go out from these conventions seeing—we must go out fighting. Let me take my place just where the Lord has put me and there fight for God and His truth with all the ardor of the soldier now fighting for his country in Europe.

Turn your eyes upon Europe and then fix them upon yourself. We are learning by the warfare in Europe that a powerful army is possest by the conviction that it is fighting for something worth while. It may be the defense of the home or the glory of the country; it may be the glory of the plighted word; or the sacred cause of freedom; or the unity and security of empire. Whatever it is, there must be something of controlling power if the strength of the army is to be sustained. There can not be perennial springs of energy where there is no deep and vital faith. It is in great convictions that great emotions have their birth. Emotion is always thin where conviction is faint. But emotion is like a river when the convic-

^{*} An address delivered at the Laymen's Missionary Convention, New York, Wednesday evening, April 12, 1916.

tion is like a mountain. An army without mighty conviction is like a loose multitude without bonds.

Now, have we, as Christians, any such conviction? I do not say an opinion— a thing that flies away like a falling feather, but a conviction—something that holds me as its convict, that possesses me, controls me. Have we any convictions worth fighting for?

We see in this world of sin and suffering the need for a great and glorious emancipation. Is that worth fighting for? We are fighting to make known the love of our Father in the person and work of our Savior, Tesus Christ. We are fighting to disperse darkness and ignorance, to break the chains of evil habit, to offer salvation from the bondage of sin, to make an end of cruelty, to emancipate the opprest, to dry tears no other hand can touch, to transfigure sorrow, to exalt wedlock, to glorify the home, to hallow childhood, to beautify age, to light up death.

Are these worth anything? Is it worth everything just to unveil the fatherhood of our God, to unveil the great motherhood of the race, to unveil the springs of forgiveness, to unseal the very fountains of true freedom, to open up the way of eternal life, the way that leads to Home and God. Is that worth fighting to attain? Is it worth anything? Is it worth everything? If we are convinced of the glory of that for which we are fighting, we have the primary requisite for a fit army in the service of our Lord.

Look again across the seas at the armies in Europe. There we see a marvelous willingness to give blood to gain desired ends. My old University, Oxford, is empty. The University of

Cambridge is empty. Edinburgh University is empty. The great industrial universities in Birmingham, Sheffield and Manchester are empty. The young fellows are away at the front. Look into the banks and factories and we find that the young fellows are all gone and girls are in their places. Every empty place means that a man has given his blood in the defense of his nation. Everywhere in Europe just now there is a readiness to consecrate blood in the defense of home and fatherland.

Last summer, when I was walking through a little village in Gloucestershire, I saw a woman standing at the door of a little cottage. She turned to me and said:

"Is there any news of the war this morning?"

I told her the news and then asked, "Are you very much interested in the war?"

"Very much interested in it? Yes; I have five sons at the front and I wish I had more to give."

Five sons! Five sons!—"and I wish I had more to give."

That is the spirit of the European war—no sacrifice is too great to secure ultimate triumph.

How is it with the army of the Lord? How do we compare with the European soldiers in the extent of our sacrifice? Are we ready to give our blood to proclaim the incomparable splendor of our cause? The first blood ought to be given when we pray. James Hinton, that exceedingly profound and practical philosopher, said that we shall have to begin giving more in our thinking and in our prayers. There is a way of bleeding when we pray. If I merely pray about myself or my family there is no blood,

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but when I pray and do not remember myself at all, in the remembrance of other people, when my petitions go out like armies in loyal intercession, bearing other people to the throne of grace, then my prayers are red with life blood.

Is my labor red with blood? We often tire ourselves with things of the world. How many really wear themselves out in the work of the Kingdom of the Lord? In a biography, I read, the other day, of a man who said in a letter to a friend: "It is a glorious thing to get thoroughly tired out for Jesus." That is spending your blood as they are spending it for an inferior purpose in Europe. That should be the spirit of the army of the Lord—red with the blood of sacrifice.

Across the seas, I find in the army a sense of community. Every man is making the best of himself for the service of the whole. The man places himself at the service of his country. What drilling a man undergoes, what discipline he follows, what obedience he practises when he thus places himself in the army of the King! How willing he is to be equipped for the field! One night, in the very dead of night, in a little town of Yorkshire, I heard the call of the bugle and in twenty minutes I heard the sounds of thousands of feet running through the darkness, going for a night run of ten miles to harden the young recruits for the field. You would be amazed at the transformations taking place in the physical caliber of the young men and in their general powers which have been brought about through unreserved surrender of every capacity to be disciplined on the field.

Sir Gilbert Parker, the famous nov-

elist and public man, once wrote that his footman was a man without much apparent personality. But he enlisted in the army, and after several months training, Sir Gilbert wrote that "he simply was not the same man he was when in my service." He said to Sir Gilbert Parker, "I am keen to go and I think I am fit for it now."

Rev. Stuart Holden told me of a young fellow in his congregation who had been for nearly all his life sitting on an office stool. He gave himself, body, mind and soul to be disciplined in the army; and so well did that man serve his country upon the field, that he was summoned before the King and offered his choice of honors, whether a commission in the Army or the Victoria Cross. A young man says when he gives himself to the army of the King, "Here I am. My poor imperfect body and mind I surrender to thee for discipline and for drill to equip myself for the field."

How is it with me? King Jesus says to me, "Jowett, I want you to be a well-equipped unit in my army. Give thyself to discipline and drill and make thyself fit for the field." Am I doing it? Am I keeping my body under and making my body an efficient servant for my Lord? Am I training my mind in clear and pure thought, in vigilant understanding and in swift and correct moral judgment? Am I drilling myself in the mighty exercise of prayer? Am I engaged in the even more exhilarating discipline of praise? Whereas, to me, as a boy, a prayer meeting was somewhat dull, a praise meeting was absolutely exhilarating. "Be not drunk with wine," says Saint Paul, "but in giving thanks." You will find greater exhilarancy and stimulus, in praise than ever in wine. Have

we indulged in the exhilarating discipline of praise, and are we engaged in the enlarging, expanding and athletic ministry of intercession?

When a man begins to pray for India and China and the islands of the sea, and does it intelligently and sympathizingly, he is becoming an exceptionally well-equipped and disciplined servant for the army of his Lord.

Look again at the warfare in Europe and see the armies possest by unconquerable courage and persistence. Amid all that is desolate, appalling and heartrending, there are glimpses of heroism that light the darkness. Think of that new officer dying in Flanders—and as he was dying, crying out to his Dorsetshire regiment: "Stick to it Dorsets, stick to it Dorsets."

If that is being a soldier in Europe, what ought I to be as a soldier of the King?

One officer wrote home, and at the end of the long letter he just added a postscript: "By the way, I am in a hospital with a bit of shrapnel in me." That is all there was of it. "By the way!"

Another wrote home "I have a bullet buried in my face and five holes in my shoulder. Jolly mess they made of me, but now I am washed I am all right." It is that light dismissal of personal wounds, it is that valorous thinking of other people; it is that reconsecration of their poor patchedup bodies to the renewed service of their country that fills me with deep and grateful surprize. Who are these soldiers? Won't talk about their wounds; won't talk about themselves. What about your elders' meetings? What about your deacons' meetings? What about your trustees' meetings? Are we always talking about other people's wounds and other people's suffering? Are we so intent upon the suffering in India and China and Japan and Africa that we scarcely remember our own? Whenever we begin to forget our own sufferings and our own hardships and our own burdens, we are becoming well fitted to be soldiers of the Lord.

One more word. In one of the villages of Flanders I have been told there is a large crucifix, and the figure on the crucifix has been greatly mangled, and the arms of the figure, by the shells have been forced out into an imploring attitude, but the face has been blown away. Now, my brothers, that face must be restored. Europe must once again see the face of Iesus. Great Britain and Germany and France and Russia must see the face of Jesus. We must help to reveal it? Will you pledge yourselves to do it, not merely in Europe, but in every land under the sun? Shall we pledge ourselves that with God's help every one of us will drill and discipline and surrender until each one is as well equipped for a soldier of Jesus as the men in Europe are well equipped to serve their king and their country?

China does not yet know Jesus. Are we daunted? India does not yet know Jesus. Are we daunted? America does not yet know Jesus. Are we daunted? Let us rededicate ourselves.

Soldiers of Christ arise
And put your armor on.
Strong in the strength which God supplies
Through His eternal Son.

From strength to strength go on,
Wrestle and fight and pray,
Tread all the powers of darkness down
And win the well-fought day.



A MARKET DAY SCENE IN CHIENG MAI, NORTH SIAM

Casting Out Demons in Asia

EVIDENCES OF CHRISTIANITY AT WORK IN THE FAR EAST

BY REV. THOMAS GUTHRIE SPEERS, NEW YORK *



ARKET is held every three days in the little town of Tap Teang in southern Siam. To the old bamboo and thatch sheds come crowds of

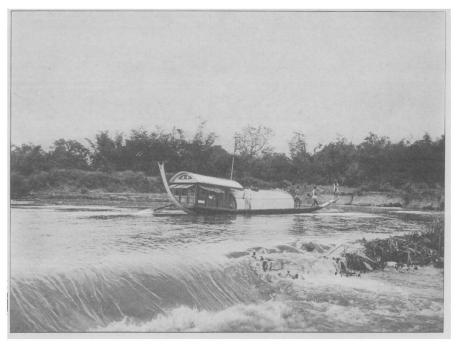
people from all the many neighboring farms and hamlets. On the low platforms running the length of the long sheds were piled the stores of the merchants and market women: fish that were alive and flopping, fish that had been dead a long time; betel nut, native cloth, and cheap imported trinkets; all these and more exposed to germs and offered for the inspection of the hundreds of people passing up and down the long alleyways.

In one corner of the market a little group of native Christian evangelists

had rented a booth, to which they came every market day to preach the "good news" to any who might pause to listen. We sat by their side and watched. A half-breed, a Simo-Chinese evangelist, was speaking. On the wall behind him hung a missionary map of the world. His subject was the "Fatherhood of God," and, as he spoke, he pointed first to one country and then to another, telling his hearers that the God whom he had found cared equally for the inhabitants of all the nations. Many in the crowd paused to listen, partly out of curiosity at the sight of foreigners, partly out of interest in the words of the speaker.

As we watched there came one old man from a distant country vil-

^{*} Mr. Speers has recently returned from a tour of missions in Eastern Asia. His report is particularly interesting as that of a wide-awake college graduate interested in world betterment.—EDITOR.



A RIVER BOAT IN THE NORTH OF SIAM

The notch in the high curved stern is for the spirit to sit in so it will not disturb the crew

lage, one who had never before heard of Christ. He stopt to listen on the outskirts of the little group. Almost instantly his attention seemed to be caught, and we could see him nod once in a while as if to say, "What you tell us is true." Without taking his eyes from the face of the evangelist, he moved to the edge of the little market platform and sat down to listen further. As his interest grew he pushed himself back on the platform more and more so that he would not be disturbed by those who passed. At last he rested his shoulders against the wall and settled down to spend the remainder of his morning hearing the truth which was so new and yet which appealed so strongly to his heart. No one could have sat there in that filthy shed and watched the changing expression on that man's face as he heard more and more of the message of the half-breed evangelist, without being sure that Christianity was not merely a collection of theories or truths, not merely an ethical system, but a living, glowing force, a vital power, a reality!

Of the many impressions which the Christian traveler in the Far East receives none comes to him with such force as this impression of the wonder of his own religion. In America a man's vision of Christianity is obscured by the multiplicity of interests and by the fact that the majority of one's neighbors and friends call themselves Christians. Consequently, a man often fails to recognize the vitality and power of the Christian religion.

In the Far East, on the contrary, it



VICTIM OF HEATHEN LAW IN KOREA

The criminal law in Asia is based entirely on the principle of fear

stands out clear-cut against the background of the Asiatic religions. That which is considered the usual in America is seen as the unusual out there. That which we at home accept halfheartedly is seen to be a wonderful, living force. Any one who has had the privilege of witnessing the effect of the preaching of the Gospel upon a man who has never before heard the Good News can not fail to realize that there is far more to the Christian religion than many in America think Here are a few of the changes that the Christian religion is working in the Far East to-day:

The Demon of Fear

First, Christ is delivering people from fear. We who have been brought up in a civilized country can not know the attitude of mind of

those who have not had that advantage, who through ignorance and superstition dwell in constant dread of something, they know not what. Through all the countries of the Far East there exists this fear, fear of the unseen, fear of something which always seeks to harm men.

In the Philippine Islands there are men and women who do not dare to leave their huts between eight and nine o'clock in the evening because they believe that the spirits of the departed return to earth during that hour and torment those who have not lived as they should.

In China we noticed that nearly every house had a great spirit wall built up in the road directly in front of the door to prevent evil spirits from entering the house. The people believe that spirits can fly only in straight lines; and so, when they have erected these walls, they feel safe in their homes, for the spirits can not go up over the top of the guardian walls and then down through the door on the other side. Imagine the attitude of mind of men to whom such things are real, who would actually be afraid to live in a house which did not have a spirit wall protecting the doorway!

In Korea (Chosen, Japan), at the church services the men sit on one side of a center partition and the women on the other, the men with their funny little black hats perched upon the tops of their heads, the women with their white cloth headdresses. Then close up to the edge of the platform one sees a small circle of black heads—the little children, who wear no head covering at all. And there is scarcely anything more pathetic than to look down upon those little black heads and see many of them with a small round spot burned into the top of their scalps. where their parents have branded them with red-hot irons in order to drive out the evil spirits of sickness. It is fearful enough to think of parents inflicting such torture upon the children they love, but it is more terrible to consider the atmosphere of dread in which all of them must live. The fear of the hostile unseen makes them believe that such physical suffering is necessary.

Siam especially seems filled with the fear of spirits. Along the country roads one frequently sees little spirit shrines—a bamboo post stuck up in the ground with a flat tray set on top of it. And in the tray one may find a whole collection of small clay images such as American children make in kindergarten—images of buffaloes, of elephants, and of children. When a father finds that his boy is sick he makes a clay image of a child and puts it in the spirit shrine, and then prays to the spirit, saying:

"O spirit, you do not want my little boy, for he is ugly and weak and can do nothing that is helpful. Rather take this child, who is so beautiful and who will do many useful things for you. O spirit, you do not want my little boy!"

In that way the father hopes to deceive the spirit into taking the clay image instead of the real boy. those who have our Western background of thought this does not seem very terrible, but it is real to them! All their lives they have believed that the whole universe is filled with unseen powers, every one of whom is constantly seeking to harm them, to bring sickness upon them, to destroy their crops, to blow down their houses. There are no kindly spirits: they are all evil and hostile to men, Imagine the mental attitude of men who have lived all their lives under the shadow of this fear, and then consider the change that comes over them when they learn of Christwhen they are told that there is but one Great Spirit, Who made the world and Who rules it now, and that this Great Spirit is a loving spirit, a Father Who seeks not to harm His children, but to work them good. Christianity is delivering men from fear.

The Demon of Filth

Not only this, but Christianity is doing the very practical service in the Far East to-day of delivering men from filth. The slums of some of our great American cities are dirty, but one has little conception of what real uncleanliness means until he has visited the cities and towns of the Far East. The streets, the roadside ditches and little canals all filled with an indescribable mass of slime and filth, the unsanitary conditions in

The Gospel of Power

Christianity is doing a greater thing than delivering men from either fear or filth. It is *giving power* to believers, enabling them to do things that they never could have done before, things, perhaps, which they never would have desired to do.

In 1912, at the close of the revolu-



THE BONDAGE OF FILTH AND POVERTY IN ASIA

A wayside beggar in China

the houses, the absence of anything resembling personal cleanliness, all contribute to a horrible condition of dirt and pollution.

Yet one of the most interesting sidelights on the Gospel was the oft-repeated statement, made to us in Korea, that when men become Christians they also become clean. Little is said to them about it, but naturally of their own accord they clean up. There seems to be something in the Gospel of Christ that can not exist side by side with dirt. When a man's soul has been made clean he feels compelled to purify his body also.

tion in China, when the Cantonese soldiers returned from the north, they brought with them to sell as slaves some six hundred little boys and girls whom they had stolen from their homes. General Hwang Sing had not gone up to the north with them, but met his soldiers as they passed through Nanking. When he discovered what they had done, in his anger he had some of them beheaded. He took the children from their captors and gave them into the care of a little Chinese woman named Miss Chow, who, entirely from a motive of patriotism and a desire to do something

for this new government, volunteered to start an orphanage for them. She was given an old yamen or court house, and for a while she tried to carry out the stupendous piece of work. But soon her motive of patriotism wore out, not being strong enough to stand against the difficulties and discouragements which con-

body and the strong, beautiful face of the lady who has accomplished these things, and we felt sure that Miss Chow had not worked alone, but that there had been with her One by means of Whose power and love she had been enabled to work the work of the Father Who sent her. Out of weakness she was made strong.



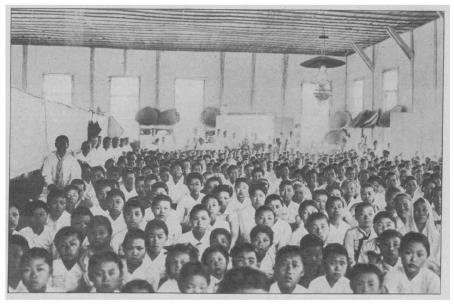
TEACHING FILIPINOS THE BLESSING OF LABOR A class in agriculture at Silliman Institute, Philippines

stantly crossed her path. She would perhaps have given up, but just then into her life there came the knowledge of Christ, and immediately all things were changed. Her motive of patriotism was ennobled and purified. The difficulties which before had seemed unsurmountable now appeared possible of solution. We visited that little orphanage and looked into the faces of the children and heard of the marvelous things that are being done for their lives. We saw the frail

All through the countries of the Far East one finds men and women doing things that they never in the world could have accomplished without the power of God in their lives.

But this is not enough to inspire men and women to leave their homes and go to countries whose languages they do not know, with whose customs they are unfamiliar, and among whose inhabitants they are often most unwelcome, there to live and work for life. It is splendid to relieve men of their fear, to purify them of their filth, and to enable them to do things that they could not have done before; but these motives of pity, of hygiene, and of efficiency are not sufficient to warrant the existence of such a task as the missionary enterprise. Men would demand some higher possibility before they would make the sacrifice up on high; those who were facing one way have been turned squarely around and now walk in the opposite direction.

We saw many instances of this transforming power of Christianity. In Japan we met Buddhist priests who had once sought only selfish and corrupt pleasures, but who now are



GIRLS AND WOMEN OF A SABBATH CONGREGATION AT TAIKU, KOREA

The curtain dividing the men from women may be seen at the left. The large basket hats

near the window

which they do so willingly in becoming messengers of Christianity to far distant lands.

The Power That Transforms

Christianity offers this higher possibility in the one thing which it is doing supremely throughout the Far East, namely, the transformation of character. Nothing could be more wonderful than to see the changes which Christianity has brought about in this realm. Men who were far down in the mire have been raised

giving their lives to the unselfish service of their fellow men in purity and love. In northern Siam we saw a whole village, at one time a nest of thieves and murderers, now eagerly crowding into the little church which they have built with their own hands, the leaders of the old robber band acting as the officers in the church. We listened to a farmer boy in the Philippine Islands as he rose in his school assembly and told the boys that when he had come there he had been very sinful, but that when he

had learned the truth in the Bible it had helped him to cleanse his soul and his life.

The most striking example of the transforming power of Christianity we found in the city of Yamada in Japan. This is a sacred city that is visited yearly by thousands of pilgrims, who come from all over the Japanese empire to worship there at the imperial Shinto shrines. It is a city of only about 40,000 inhabitants, but it contains 800 hotels, erected solely for the benefit of the long stream of worshipers. The shrines themselves are very simple. In front are small rock-hewn basins filled with water for the purification of the pilgrims. From these basins they come in a constant procession up to the shrine itself. There they drop a copper coin in a box made ready for the purpose, fall on their knees, clap their hands twice to attract the attention of the goddess, mumble some formula of prayer to be made clean and pure, rise and go back to their Since the shrines were first homes. erected, in 4 B.C., men have been thus coming to this sacred place, seeking and longing for something, but gaining nothing. The son of one of the head priests, in spite of his sacred surroundings, became very wild and unruly. He did many things of which

his father was ashamed, but which neither he nor his religion was able to prevent. At last in desperation he brought this wayward son to the one lone Christian missionary who lives in that stronghold of Shinto, telling her that he could do nothing, and asking that she use the power of her religion to help his son. Into the fellowship of the little group of perhaps fifty Christians the boy was taken; and we saw him there at a meeting in the house of the missionary, an absolutely new man. What all the powers of Shinto could not do that Christianity had accomplished. A life had been transformed, a character made new by the power of God.

These are some of the things that the religion of Christ is doing for the people of the Far East. He is delivering them from fear, cleansing them of their filth, giving them power, and, most important of all, He is transforming their lives. No other religion is doing this in the Far East. No other power than Christ can do it. Peter stated the truth when he said to the Sanhedrin:

"In none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved." The Acts 4: 12. (R. V.)

Itongolo—The Black Fisherman

BY REV. ROBERT HAMILL NASSAU, S.T.D. Author of Fetishism in West Africa



HILE I was living at Benito, West Africa, I sent some of the best native church-members to adjacent districts, ten or twenty miles

away, as teachers or evangelists. One day I started alone down the coast, along the sea-beach, to inspect the school at Hanje. I leaped across or waded through some of the many little streams that crossed the beach. At a larger one, I undrest and swam.

At Hanje, I had a happy time, examining, commending, and encouraging, and, late in the afternoon, I started to walk back the ten miles. Coming to that large stream, I intended again to swim it; but, I saw So I sat down under the sharks. bushes at the top of the beach, hoping that a canoe, with two men whom I saw fishing, would come ashore and ferry me. Finally, the canoe did come; but, the two men were armed with guns and seemed to be acting in a suspicious way. It seemed strange that fishers should also have guns. When they landed, the younger one broke into a laugh. They came to me. I did not know them, nor they They asked what I was doing, hidden in the bushes. I told them that I was resting in the shade, and waiting for them to ferry me. They did so. Then I sat down on the gunwale of their canoe and preached lesus unto them.

Two weeks later, the younger one, Itongolo, came to me, saying that he desired to be a Christian. I generally

took such statements with caution; there might be selfish desire for employment. I did employ him. was quick, faithful, cheerful. When others, at the noon rest, sat down to smoke, he came for a lesson in the alphabet. At night, when others went to the village dance, he came to my study for more lessons, and to ask a multitude of questions. He grew rapidly. He became a church-member. I made him, successively, foreman of the workmen, captain of my boat's crew, teacher, evangelist, ruling He became a candidate and licentiate. During all the many years of testing, he never once failed, and never laid himself open to rebuke by either session or presbytery.

While Itongolo was in my employ as teacher some ten miles away, he regularly made monthly visits to me to report. On one of these occasions, a brother of his had died at a village along the route he was to take. Almost any other native would have abandoned the report, and would have spent at least a week in idleness at the mourning, sitting in rags and ashes. But Itongolo had drest himself in unusually good clothing on his respectful visit to me. He stopt at the village where the mourning was When he entered the being held. street, the mourners broke out in indignation at his fine clothing, "You have no love for your brother! are sitting in rags and dust." replied, "In my heart I am mourning for my brother more truly than you are doing with your dust!

doing my monthly duty of reporting to the white missionary, whom I respect too much to go to him in rags. I will, however, recognize our custom, and will mourn with you for one day, and then I will go on my way."

During the while that he was in my personal service at Benito, in his church activity, he organized a Civilization Society. He did not ask my advice, nor did he ask me to attend. This was so unusual that, for a moment, I was disposed to resent being ignored. But, he explained:

"If you attend, the members will not say all their thoughts, they will speak only to please you. Some of them in their hearts still approve of old customs. To me they speak freely; and I make them see that they are wrong."

So I refrained from attending the meeting, and he regularly came to report to me what had been said and done. He opened my eyes to the real character of some of the church-members. Finally, after many years as a licentiate, he came before Presbytery for ordination. After the laving on of hands he said to me:

"Dr. Nassau, do you remember that first day that we met?"

"Yes, and I remember your laugh. At what were you laughing?"

"Dr. Nassau, your life was in danger that day. With the other man I had been fishing unsuccessfully. We had our guns; for, the tribe at that part of the coast was not friendly to us. Suddenly I saw an object hidden in the bushes on the beach, and we cautiously came ashore, so as not to alarm it, in order that I might shoot it. On landing I saw that what I had thought was a wild beast was a human being. And I laughed to my companion at our disappointment."

Itongolo's wife was older than himself. Tho forty years of age, she learned to read, and became an earnest worker among the women. After her death he married a younger woman. He died in the prime of life in charge of the Ubenji church. He was always true, quick, earnest, with a happy, hopeful temper. As my protégé (as did other protégés to their special teacher) he imitated me in my penmanship, my pulpit mannerisms, my tastes in house-building, and in other ways. I thought him the most spiritually minded of our native ministers.

HOW ONE READER USES THE REVIEW

"Please let me thank you for the BEST METHODS DEPARTMENT. Some of the plans I have passed on to the four hundred children's Mission Bands under my care, and I feel that I can voice their appreciation with my own.

"Just now I am in the midst of going through the file of The Missionary Review of the World. I am opening the wires at the back of each number, slipping out the 'Department of Best Methods,' slipping the wires again into place, leaving the magazines in apparently unchanged condition. All the pages of the 'Departments' I am binding together for more convenient handling and for frequent reference.

"Possibly others may find this a method that may be included among the 'Best.'"—From a letter received from Miss Elizabeth N. Briggs, Raleigh, N. C., Band and R. A. Superintendent, Woman's Baptist Missionary Union of North Carolina.



IN NEED OF MORAL AND SPIRITUAL SANITATION
A typical lumber camp with its saloons where spiritual engineers are at work

Seeking Men and Finding God

THE SUBJECTIVE REACTION FROM CHRISTIAN SERVICE

BY FRED H. RINDGE, JR., M.A., NEW YORK Secretary of the Industrial Department International Y. M. C. A.



EEKING men and finding God! Christian workers are accustomed to think of first finding God and then expressing our

faith and love in terms of service for men. This is not only advisable "By their fruits ye but necessary. shall know them." Service is essential to a real Christian life, but how about the large number of men and women who are not Christians yet who have real ability going to waste? Many could not teach a Bible class but they could teach mathematics to a group of apprentices, take part in a survey, or render some other form of worthwhile service. Seeking men (in certain forms of service) sometimes helps the seekers to find God. A few illustrations may more clearly explain my theme.

A millionaire's son, an undergraduate in college, who had been led into his first service for some factory men, said:

"The men I've been teaching have done me more good than I can ever do them, and it is real joy to be doing something worth while. I'm not ashamed to say that this work has changed my whole viewpoint of life and made me realize for the first time what it means to be a Christian."

His life was truly transformed, as was further proved when, a few years later, he took charge of several hundred lumbermen in one of his father's western camps, improved their working and living conditions, raised their wages, and became known as a "square boss and the workingman's friend."

A man uninterested in Christian

work and not known as religious, tho brought up in a Christian home, recently responded to an appeal to lead a boys' educational club, "because the thing looked real" to him. not directly "religious work," but to him it became a religious privilege. After a year of this service and a fellowship in service with other workers, he entered religious work for life. Evangelistic meetings, Bible classes, talks, etc., had not touched the *motor nerve* in this man, but when he was given something to do for somebody else his heart re-He was not an "excepsponded. tion," but one of the "average men."

The captain of an eastern football team, the most popular man in college, was opposed to the student Young Men's Christian Association because he felt (wrongly, to be sure) that it was "only a prayer-meeting." Nevertheless, when asked to teach citizenship and American ideals to a group of foreigners, he accepted the challenge, even at considerable sacri-Through this he became interested in the entire work, was elected president of the Association, won many of his fellows to the Kingdom and has now become a Y. M. C. A. secretary in the very city where he first enjoyed the privilege of a real service-experience.

My friend Joe is an Italian lad, whose life is one of constant struggle to resist temptation and gain a livelihood. Recently we saw Joe walking the streets of New York looking for work, because he had just given up a good position for another "foreigner" who needed it more than he. Some call Joe a fool. We call him a hero. After three years of hardship and ill-treatment in Amer-

ica, causing him several times to contemplate suicide, because he could not get on. Joe stood on a street corner one evening, when a volunteer spoke to him as a brother and invited him to join an English class. Joe joined, became interpreter, then teacher, and learned how he could serve others. This opened the door into a new He soon joined the church, and is now ready to give his life to Christian work. The volunteer who spoke to Toe on the street corner was a Jewish student, who was beginning to discover Jesus as the fulfilment of Somehow, hundreds of. his faith. "Christians" had passed Joe by "on the other side," but the Jew had not. A letter from this same Tew states that he has joined the Association in a Western city, lives in the building, and is teaching a Bible class there. He writes:

"The first lesson I taught was the Sermon on the Mount. We discust it for two hours without getting half through. It's great!"

That Jew is now living a life of Christian service, because, in seeking men, he too found the only true God, and heard the call of Jesus Christ to a larger ministry.

How did that Jew happen to do the unselfish thing in the first place? Back in his college was a Y. M. C. A. secretary who believed in the evangelizing power of service and who was willing to trust the average maneven a Jew. And when this secretary saw the results of his trust in men, his trust in God was strengthened. This was another "subjective reaction from service."

Real men are not enthusiastic about serving on "paper committees," but will gladly go out into the com-



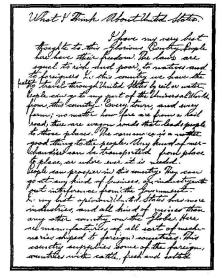
SEEKING MEN

The college man in touch with the industrial worker

munity to undertake something far more difficult. In fact, we have seen some college men who saw nothing to interest them in their church, but who were among the first to respond to a real service appeal. Some of these same men, after a year's service, not only joined the church but became teachers of its Bible classes. which classes began to reach men, heretofore seemingly unreachable. Some may fear that "service" may supersede or interfere with "services" and other activities, but such a fear is unfounded, if proper supervision is provided. Something must be vitally wrong if the strength of the Bible study, brotherhood meetings and other such work does not in the last analysis prove to be in direct

proportion to the reality of the service activities.

I am also interested in the industrial aspect of this idea. I have observed other men, after similar service experience, go from college into industrial centers and make possible movements for accident prevention, social hygiene, proper amusements for their men, welfare club buildings and branches of the church or Young Men's Christian Association, often in places where no other restraining or refining influence previously existed. Still others have gone to large cities where they have gladly placed their experience at the disposal of the church. As this is being written a letter arrives from a graduate who says: "I never seem to be quite satisfied with life, although I have every reason to be. I have given the matter a good deal of thought, have changed positions twice, without re-The trouble is that I've been doing things entirely for myself, and devoting all my energy to my own



A FOREIGNER'S OPINION OF AMERICA

advancement. I am convinced that the only way to get any real satisfaction out of life, is to devote more of my time to working for others. Please put me in touch with a real job."

The very nature of Christian work demands that we give volunteers a chance to do some one thing that they can do.

We preach the gospel of personal and social service and maintain that any one who fails to practise this greatest of Christ's principles-service-can not be a real Christian. Lives become selfish and self-centred, because men are "too busy" to accept and make opportunities for service. The warning note in many religious conferences is the necessity of avoiding breadth at the expense of depth, and the importance of the minister or religious leader himself never becoming so much of a social engineer as to be led away from intimate touch with the individual man who hungers for brotherhood. Notwithstanding all this, too many of us are afraid to give the average man a chance to serve, and thus prevent his getting from service the very things we all agree he needs to make his life essentially Christian.

There are men and boys in our churches and Christian societies who are cold, distant, and of that particular and not uncommon type of mind which resents both "preaching" and "personal work" (vitally important as this is), and who perhaps need a real service-experience, more than anything else, to bring about a spiritual awakening in their lives. That such men will respond to the service appeal has been adequately proved, especially during the past few years.

In his travels throughout the past six years the writer has personally observed over five thousand men, mostly from universities and church men's brotherhoods, placed in various forms of volunteer service, such as teaching English and civics to foreigners, leading boys' clubs, instructing groups in first aid, giving shop talks, leading classes in labor unions and over fifty other lines of work. Many of these men have been of the type indicated and some have undoubtedly volunteered for service because they desired the experience or from other "selfish" reasons, but not a single one of them, so far as we can learn, after careful study, has failed to feel a subjective reactiona reaction which, in many instances has meant enlarged sympathy, extended vision, quickened understanding that amounts to a revelation and frequently means, even in spite of themselves, that men in seeking men found God!

"If any man willeth to do His will he shall know of the teaching."—John 7:17.

If this is true of the non-Christian, it is equally true of the doubting Christian. He was a wise man who sent the brother, filled with doubts, out into the western construction camp to work among men, for word came back: "I arrived here doubting much in religion, but when I found how badly these poor fellows needed a Savior, I got busy and my doubts vanished."

In order that we might benefit by the definite counsel of ministers and others, a brief questionnaire was recently sent to many student and city Y. M. C. A. secretaries, who are using large numbers of volunteer workers. The following digest of replies is significant:

I. What is the effect of industrial service upon the student who serves?

"By frequent intimate contact with working men, the student secures a firsthand knowledge of their working and living conditions and becomes interested in improving these conditions in a rational and effective manner. By this unselfish results in more kindly, Christ-like relations with all men and gives one a new working faith in the average goodness of men."

"Tends to tone up a man's whole life."

2. Have you noted instances where men's lives have been strengthened spiritually as a result of such service?

"Most certainly. The chairman of our

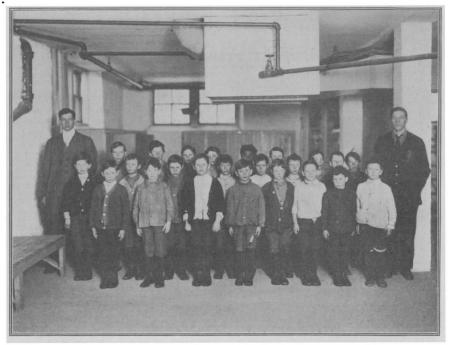


MAKING THE FOREIGNER AT HOME IN AMERICA
Teaching the incoming millions to think and speak Christian American ideas

service, he becomes less self-centered, and is usually greatly strengthened both morally and spiritually. I am convinced that the value of the subjective reaction of this service upon the student can not be overestimated."

"It's a wonderful, and sometimes a humiliating revelation to a fellow to get up against some of these foreign men. It makes a fellow readjust a good deal of his previous thinking. Practically, it Intercollegiate Council has greatly developed. A year ago he was 'indifferent.' Now he 'fairly eats the work.' The work is helping him get his spiritual equilibrium and he will probably give his life to it."

"The year after R—— started this work, he became chairman of the Bible Study Committee. He had not been interested in the Church or Y. M. C. A. before. He is now thinking seriously of taking up the Association work for life."



HELPING BOYS INTO CHRISTIAN MANHOOD AND AMERICAN CITIZENSHIP

3. Do you know of cases where men have been won for Christ as a result of such service?

"I am acquainted with one fellow whose life was absolutely changed through work with working boys. He has been definitely won to Christ, and is contemplating giving his life to the work."

"I believe decidedly that industrial service awakens men to their own real need of help, and drives them to Christ as their all-sufficient Savior."

4. Are some men won by giving them a real job to do, where other methods fail?

"Captain of the college swimming team is an example. Until this year the Church or Y. M. C. A. hadn't been able to interest him in anything. We succeeded in getting him to take a club of boys, and the effect this had upon him is shown

by his becoming chairman of the committee."

"Many men have joined the Church as a result of this volunteer service."

These quotations speak for them-The surprizing part of our selves. investigation is that not a single Christian worker interviewed or corresponded with doubted the spiritual reaction from service. This is another strong argument for the use of "the average man" in volunteer work. Church history fully justifies the use even of the non-Christian for certain forms of service. We recognize that now and then such a volunteer may not be as efficient or truly representative as we might wish, but may it not be our duty to take some "risks" for the sake of what the service rendered may do for him who renders it? As a matter of fact, for one man who



COLLEGE MEN CONDUCTING A BOYS' "GYM CLUB" AT WILLIAMSTOWN

fails, one hundred men may rise up in a new strength and astonish us with their earnestness and efficiency, and may find God.

We know, intimately, one man whose whole viewpoint of religion was changed through trying to teach a class of foreigners English, even tho the class failed after a few weeks. The volunteer did not help the foreigners very much, but he tried hard; he will do better next time. He says: "Before I undertook this work the only ideal I had in life was to make all the money I could regardless of any one. Now I don't care where I go or what the salary so long as it is some place where I can help others."

Overcoming Impossibilities

There are difficulties in the way of using volunteers extensively, and to

some Christian workers the obstacles seem almost unsurmountable. have you observed what has happened to some obstacles in the path of progress during the past forty years? In 1875, when "dreamers" said we could draw from the open air an invisible force that would run our machinery, pull our trains and light our cities; that we could record and reproduce the human voice for the pleasure and profit of mankind, people agreed they were crazy. In 1880, when other "dreamers" affirmed that yellow fever could be conquered and the death rate from tuberculosis and typhoid cut in half; that torpedo boats could speed safely and swiftly through fathoms under the sea; that horses would to a large extent give place to "horseless carriages," people laughed in derision. In 1895, when men of science declared that messages

would be sent through space along electrical waves; that motion could be continuously photographed and reproduced in "moving pictures," many said, "Ridiculous, it can not be done." In 1902 a few daring spirits affirmed that there would soon be "flying machines" that could travel one hundred miles an hour, and "wise ones" smiled. In 1909, when adventurers claimed that the North and South Poles would be reached, it seemed like mere bravado. When China, the oldest and most absolute government, was changed to a Republic, the whole world wondered.

All of these "dreams have condensed their misty substances into tangible realities," because a few had faith in them. A few years ago we, among others, thought it impossible to enlist hundreds of busy men, engineering students particularly, in volunteer service for industrial workers, but there are now 4,000 such students from 200 colleges rendering forty different kinds of industrial service each week. Besides this, nearly 3,000 graduates who became interested at college are now promoting the ideas and ideals of the Industrial Service Movement of the Y. M. C. A. The types of service promoted by this Movement particularly appeal to college men. Large numbers of the finest kind of Christian men are used in this work. The character and Christian life of the leader always counts more than anything else. But other men-good

men, average men, of the type previously indicated have also been used in certain kinds of service with great success.

Many churches and other religious organizations are enlisting their members in successful volunteer service as never before. In this way some of the "average men" in life are being afforded a real service-experience—and some of these ordinary men, through service and the power of God, are being led into most extraordinary activity.

The more we discover and use these average men, delegating to them responsibility and authority, even with all their faults and weaknesses, trusting them and trusting God (who is more anxious for them to "make good" than we are), the more souls will be won for the Kingdom! After all, is there a man or older boy in whose heart there is not the capacity of response to the service appeal, if that appeal is made in the right way? Is it not a witness to the Divine in man, and should we not in this way give God more of a chance and trust Him to fan the spark into a flame?

"Lead me, yea, lead me deeper into life; this suffering human life wherein Thou liv'st and breathest still, and hold'st Thy way divine. 'Tis here, O pitying Christ, where Thee I seek. Here where the strife is fiercest; where the sun beats down upon the highways thronged with men, and in the raging mart. O deeper lead my soul into the living world of souls where Thou dost move."—Richard Watson Gilder.

Japan's Leadership in Asia

BY ROBERT E. SPEER, NEW YORK Author of "Missions and Modern History," etc.



HE net judgment with which we returned to America, after three visits during seven months, is a judgment of increased re-

spect for Japan and for what she has achieved and a deepened confidence in the worthy and better elements of Japanese life and character. are circles both in the East and in the West in which it is almost as much as a man's life is worth to express such a judgment as this, so deep is the feeling of racial distrust of the Japanese and of suspicion of their political and commercial ambi-Many times we have been tions. frightened at the intensity of this feeling as we have encountered it at different points in the East.

No one can complain of fair and discriminating judgments, but what frightens one in much of the prejudice against the Japanese is its unfairness its lack of discrimination. Courses of action pursued by America or Great Britain or Germany are viewed and judged in an entirely different light from similar courses ofaction pursued Japan. by Japan's conduct is often considered a matter of mere political expediency or a cover of sinister purposes, while wrong done by Western nations is too often condoned or lamented with soft judgments. Wrong and right are not affected by degrees of longitude. Evil or unworthy actions on the part of the Japanese ought to be judged on precisely the same basis as that on

which a Western race or nation would be judged, unless the latter be held to a stricter accountability because of their fuller light.

Whoever seeks to view the Far East with an impartial mind to-day will be imprest anew with the significance of the history which Japan has made. Of the Asiatic nations she alone has thus far shown herself capable of actually mastering and absorbing the principles of efficiency which lie behind modern progress. The new civilization in Japan is not merely imitative, but has been intelligently absorbed as no other Asiatic nation has yet absorbed it.

The New in the Old

After what one has seen of the struggle for civilization in other Asiatic lands and of the danger of attempting to make transitions by breaches and over chasms, one appreciates Japan's success in having moved from the old to the new with so little rupture and without the loss of her own racial traditions and integrity. The new has been grafted on to the old not without blunders and some misshapen consequences, but in the main with wonderful skill and success.

Japan has done better than any of the other Asiatic nations in preserving good manners through such a transition. It is pitiful in some of the Eastern lands to see how fully the old etiquette and courtesy have passed away without the acquisition of such good manners as there may still be left in the West. Japan is holding still to some of her old traditions which she must transcend, but she ought to be judged charitably if she holds to them a little too long. What can a nation build on except its past? The present history of Siam shows how difficult it is to build up a sense of national personality without a living history.

By grafting the new civilization on her own racial life Japan has rendered a great service to the whole of Asia. It is true that the process has not been a perfect one. Every living experience of this kind is sure to be mixed with crudities both of spirit and of form. Who should realize this better than Americans? But just as America set an example of inspiration and of hope to the peoples of the West, so Japan has done to the peoples of the East. They were in danger of slowly sinking into a sense of racial incapacity, surrendering the hope that they could ever take a full place amid the serving, working, forward-moving nations. Such a despair as this was itself sure to create its own justification. And the strong nations have not been free from the error of schooling the backward nations into the idea of their own incapacity, nor has the missionary enterprise escaped from this reproach. But to treat either men or nations as incapable of the highest is to disqualify them for the highest. The great need of the Asiatic peoples today is that they should be steadily heartened to believe that God has as honorable and worthy work for them to do as for any others. Tapan's example has given such a heartening as this to all the Asiatic peoples.

If to the hope and inspiration of

her example Japan could add influences which would win the love and confidence and good will of the Asiatic peoples, the service which she might render to Asia and to the world would be unlimited. one travels about through Asia he finds that while Japan is admired, she is also feared. The other Asiatic peoples complain that the Japanese are proud and overbearing, that they are seeking not to befriend and to guide but to overpower and dominate, to secure and monopolize the markets, to promote the interests of Japan alone and not to guard Asia for the people of Asia or to seek the nobler end of fostering the brotherhood and unity of all mankind.

If Japan could break down these suspicions and free herself from all the influences which justify them and give her leadership unselfishly to the Asiatic peoples it would be the beginning of a new day.

The Inspiration of Religion

Only religion will be able to inspire ambitions like these in the heart of a nation and the old religions of Japan can neither give men such inspiration nor even produce these conceptions in their minds.

Shinto is in the narrowest sense nationalistic and for purposes of nationalism even is now only a shadowy and receding force. Its ritual has filled a large place in the coronation ceremonies, but it is a mere shell for departing ideas not unwisely preserved, perhaps, until new and living ideas have more adequately taken the place of the old. The Shinto shrines are kept in good repair and to many of them in the holy places the people still throng,

but it is often with simply a holiday purpose or as a rite of patriotism or with a religious longing which would turn as readily to an image of Buddha or to some symbol of animism.

Buddhism, broken into scores of sects, active in its propaganda, has its huge temples and its millions of adherents, but it has been badly damaged by notorious financial dishonesty in its chief shrine, it can not without logical contradiction fit itself to the needs of a modern society, and in its effort to do so is appropriating more and more of Christian truth. One is imprest inevitably by the splendor of the temples and the multitudes of people thronging about them, but two things need to be kept in mind when we are told of the activity and popularity of Japanese Buddhism. One is that the cleanness and good repair of the temples in Japan as compared with the squalor and neglect of the temples in so many other parts of Asia may be due, not to any special strength of Buddhism, but merely to the fact that everything is kept up better in Japan than in other Asiatic The second is that the countries. idea of amusement and recreation is more and more drawing crowds to the vicinity of the temples but is also weakening and too often degrading the old religious sensibilities. best known of the Tokio temples is tenfold more now than twenty years ago, the center of the amusement and immorality of the city.

A Nation of Readers

The processes of national education to which Japan whole-heartedly committed herself a generation and more ago have wrought upon the

nation with penetrating and far-extended influence. They have made a nation of readers. At the ricksha stands the coolies read together while they wait. Messenger boys have their books in their pockets to read as they push their carts along the roads. It is claimed that more books are published and sold in Japan now each year than in Germany. For half a mile in one street in Tokio bookstalls, with new and second-hand books, line the street on either side. The yellow press, exceeding in irresponsibility, in lack of historical perspective, in sobriety, in any consciousness of the perils of its power, even our vellow press in America, finds in all this mass of common men who are now able to read a field where fire can run as over a prairie. In the schools all classes meet together and in the democracy of their fellowship and of the truth which they are taught forces are at work which must slowly develop a new Japan and which will need the wisest guidance, if wise guides can be found to succeed the few survivors of the old men who have led Japan so successfully along her amazing way.

One of the things which impresses one deeply as he comes to Japan from the Philippine Islands or China is the tightness, the constriction, the close knit organization of life in Japan. In spite of the license of the press there is still a check upon free expression. Japanese will often lower their voices as they refer to some political or religious subject. Economically and socially also Japan seems to be completely set together, the paths to employment are clearly defined, the whole organization seems to be more nearly finished, with less

room for free play, for initiative, for innovation.

The Japanese are beginning to feel this and are attributing some of it to rigidity of their educational mechanism. The great body of alumni of the different private universities resent the privileges of the Imperial University caste and now that the head of one of these universities is Prime Minister and its Dean, Minister of Education, what might be called educational liberalism raising its hand against routinism of the educational absolutists who have controlled the whole school system of the nation. are arguing that the traditional system has simply bred specialized men, that the nation needs a great body of men more freely educated and breathing an ampler air, that there should be more flexibility of mind and life, a release from the over-precision and bureaucracy of the past.

The Japanese are instinctively an orderly, rule-obeying people and their effort at transition from a social mind in which they have been clamped together objectively, so to speak, by the bonds of a highly organized order, to a new social crystallization of self-directed, freely choosing individuals, is one of the most interesting situations in racial psychology that can be conceived.

Attitude Toward Christianity

Everywhere through Japanese life great changes are taking place. Among these we rejoice most in the evidence of the steady gain of Christianity and the altered attitude of the nation toward it. Everybody notes the ease with which Christianity can secure a hearing anywhere, in churches or

schools or public halls or even in Buddhist monasteries. The secular newspapers are reporting now not only religious meetings where the discussions have had a semi-political cast but purely evangelistic services as well. An English paper in Tokio printed the account of the Emperor's birthday with a small caption and immediately under it, with bolder capitals and in longer space, an account of the death of Dr. David Thompson, one of the older missionaries. A few years ago it would not have been thought appropriate to overshadow with any other news a reference to the Emperor's birthday ceremonies, least of all with an account concerning a missionary.

Never were Japanese Christians bolder in telling their nation what it needs and where what it needs can be met. Dr. Uzawa, an elder in the Church of Christ in Japan, and a leading lawyer of Tokio and a member of Parliament, stated in a published article, "Does Japan need Christianity?"

"The main reason why Japan needs Christianity is to cast out her devils. There are some among us who fancy they have no devils to be exorcised of but they Even those who are much mistaken. pretend to be sinless and pure are none too good for Christianity. Buddhism has taught us that when we think devils enter through our thoughts; when we read, they enter through our mouth; when we pray, they enter through the crown of the head; and thus evil spirits take advantage of everything we do, to get into us somehow; so that all our deeds are more or less influenced by evil. But through Christianity come in the spirits of good to defend the ego and prevent its defeat.

"Christianity is the white corpuscle to

protect the soul's blood, and consequently the whole man, from evil spiritual influences. It supplies the phagocytes before which malign spirits flee. Without a religion of the right kind man is exposed and hopelessly at odds with his environment. Will those among us, who fancy they can do without religion, affirm that we Japanese are as kind as we ought to be, or that we are as thoughtful and serious as becomes a people with a great destiny? The Buddhists of the Zen text invite us to go to the central temple and learn to return to our true selves; but the true self in most of us is so marred and maimed that it is hardly worth returning to. For most people the true self is completely gone-and only Christ can restore it whole.

"Some will say that I talk like a pleader, and that I so speak because I am a Christian. Well, I can hardly do otherwise. I have been a Christian for twenty years, admittedly a very imperfect one; but I owe so much to Christianity that I can hardly be expected to do otherwise than plead for it. When I say what this religion can do for a man, I speak out of the seriousness and fulness of my own experience.

"The Japan of to-day is absorbed by abounding ambition; she is no longer content to remain an island empire; her career is to be continental and her future world-wide. No such ambition can ever be realized without the wise guidance and firm faith which Christianity gives. No nation can make a universal appeal without the inspiration of a universal religion. Those among us who imagine, as is often asserted, that modern science has eaten into the vitals of Christianity like a canker, are greatly mistaken. Science has never undertaken to prove, nor can it prove, that Christ can not save. That man can not attain unto his best without religion is the teaching of all religions as well as of Christianity; but the latter is the one power that has enabled men to come unto their best. It

is the only force capable of assisting us to overcome the counteracting gravitation of evil. Before its light and power the darkness and doubt of insistent pessimism disappear.

"If the world is to-day less pessimistic than it was, the improvement is largely due to Christ. Two or three hundred years ago pessimism hung like a pall over the human spirit. The Buddhism of the Kamakura period taught that this was the worst of all possible worlds, a place of torment and affiiction, a veritable hell, and that the only hope of happiness lay beyond; the aim of life was to attain Buddhahood and reach Nirvana. spirit seems to have been world-wide, for Christianity, too, had to pass through the same stage. Paradise was either in the distant past or in the unseen future. But under the influence of Christianity the human mind has so far developed and brightened that men now look for paradise on this earth, where nature is being fast conquered and made to yield all the delights that man can enjoy. It is only the irreligious that to-day have fear. They doubt whether nature is yet conquered.

"In Tokio the newspapers that tell fortunes sell best. Multitudes are still away back in the age when nature was man's master, and the earth a fearful place to dwell in. But the spiritually enlightened know better. Christianity has taught them that heaven is where Christ is, and He is everywhere that man will receive Him. I am convinced, therefore, that no nation can successfully enter in world-wide hopes and ambitions without the help of the Christian religion. This conviction has grown upon me more and more during the last twenty years, and I am extremely solicitous that my countrymen should make no mistake about it; for no mistake could be more fatal either to the individual or to the nation. Both in my experience as a lawyer and as a member of the Imperial Diet, I have been confirmed in my conviction ever more

and more. If I have been able to do more for myself and my country than the young men who went to school with me and had the same chances in life, it has been due to the help that Christianity has given me. This religion has given me a spiritual courage that has carried me triumphantly through many an adversity.

"Our country is very successful at producing criminals and incorrigible youth. Why not now welcome an influence that will make men? When I consider all that my country has yet to do before coming to her own, I tremble to think of her undertaking it with her own strength. The defects of our education and our social life are patent to all. We have to spend the greater part of our early life obtaining an education, and then shortly after its completion we retire from life's activity. Our system seems to be intended for those who expect to live to the age of about 125 years and is therefore unsuitable to us. with the possible exception of Count Okuma. Jesus Christ, in his short life of thirtythree years, and with no university education, did more for mankind than a whole nation can do. Why? because His was the unconquerable spirit of the Divine, a spirit that every man and every nation may have, if there be the will.

"Nearly everything that is international and humane in modern life originated with Christianity. Our hospitals, our Red Cross societies, our international jurisprudence, our rescue work among the poor and unfortunate, our education, and the general enlightenment of the world, all is but a combined reflection of the life of Jesus Christ. Through Him alone have we any hope of creating a paradise on earth, and making ourselves a people of permanence and great national destiny."

This is the same lawyer who re-

cently, arguing in behalf of a man who had committed murder and who. as the jailors recognized, had been touched and changed by the influence of the Gospel of Christ, boldly appealed for the life of his client on the ground that a new principle had come into his life, that he was no longer the old man who had committed the crime but had now been made a new man, and he openly in court explained to the judge the fundamental principle of Christianity and that process of redemption by which Jesus Christ, entering a man's life, transforms his character and gives him a power of victory over sin that enables him to live by the strength of God a new and pure life.

Thousands of men in Japanese society who are not prepared themselves to test the Christian faith by personal surrender and make their own lives the gateway for the entrance of its power upon the life of Japan are nevertheless quite candid in their declaration that it is this power which Japan needs in the strange days which have come upon her, wherein the old paths have faded away and the old lights flickered out, and when the nation must find the highway of truth on which the Light of the World is shining. Heavy is the responsibility which those men assume, whether in Japan or in America, who talk of war or the possibility of war in an hour like this when the whole mind and heart of the nation need to be fixt upon the deep, spiritual problems of her own life and her great duty as the friend and helper of her neighboring peoples.

Thinking Gray in Missions

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

Auhor of "Mohammed or Christ," etc., etc.



N his book, "Thinking Black," Dan Crawford has introduced us to the psychology of the black man so as to give us a new angle of

vision. The primitive mind seems, naturally, to think in black and white rather than in gray. Perhaps our modern civilization has made us lose the power of sharp distinctions in the world of thought. We are told that one of the results of the war will be to teach men everywhere to think less superficially and more conclusively on moral questions.

There is always a tendency to compromise in morals, and the same tendency is evident in regard to the work of evangelization. God divided the light from the darkness, not only in the world of nature but in the world of grace. "This, then, is the message," says John, "which we have heard of Him and declare unto you, that God is light and in Him is no darkness at all. If we say we have fellowship with Him and walk in darkness. we lie and do not the truth." The attitude of the apostles toward the non-Christian religions is not exprest in gray or twilight shades. There are no blurred edges to their convictions. "Sharp as a sickle is the edge of shade and shine" in their teachings.

Straight Talk

What Paul thinks of idolatry is clear, not only from the first chapter of Romans, but from such words as those in his Epistle to the Corinthians; "The things which the Gentiles sacrifice they sacrifice to demons and not to God, and I would not that ye should have communion with demons."

John was the Apostle of love and yet it was he who wrote in regard to the Gospel message: "If any one cometh unto you and bringeth not this teaching, receive him not into your house and give him no greeting, for he that giveth him greeting partaketh in his evil works." Such intolerance is impossible to those who think in terms of gray.

James does not hesitate to class the devils with those who deny the Deity of Christ (2:19). And Jude speaks of the false teachers in his day as "autumn trees without fruit, twice dead, plucked up by the roots . . . wandering stars for whom the blackness of darkness hath been reserved forever."

More Positive Religion

What we need to-day in missions is less comparative religion and more positive religion. It is possible to dwell upon the tolerable things in Hinduism and the noble things in Islam even as one sifts out grains of gold from tons of earth, to the practical exclusion of the social evils, the spiritual darkness and the spiritual death which dominate these systems. This was not the method of the Apostles. A recent writer in the *Indian Witness* put the fact in very forcible language: "The wise general does not carefully search out the strong

spots in the fortress of his antagonist and then spend his time illuminating them with his searchlights. He finds the weak spots and dwells on them with his heavy artillery. Let some of our sages who are scholastic rather than practical prepare a list of the things vitally antagonistic to Christian truth, then the men who are practical rather than scholastic will be able to avoid scattering an ineffective effort and to concentrate on those things the destruction of which by their fall will cause the fall of false faiths."

To us who work among Moslems their denial of Jesus Christ's mission, His Incarnation, His Atonement, His Deity, are the very issues of the con-Almost spontaneously, therefore, what might have been mere theological dogma in the mind of the missionary turns into a deep spiritual conviction, a logical necessity and a great passion. Face to face with those who deny our Savior and practically defy Mohammed, one is compelled to think in black and white. The challenge of the *Muezzin* is a cry of pain; it hurts. In the silence of the night one can not help thinking that it pleased the Father that in Jesus Christ should all fulness dwell, not in Mohammed. Face to face with Islam one can not help asking what will be the final outcome of Christian Unitarianism. In the history of Islam its monotheism has always degenerated into some form of pantheism or deism.

When Moslems assert that the Gospel is corrupted and untrustworthy, the missionary can find no help in destructive criticism. One wonders whether the great conflict between Islam and Christianity will not have to be fought out between the covers of the Bible. They themselves are

abandoning their traditions and the Koran in public and private discussion and are appealing to the Scriptures. Their appeal is often based on the interpretation of those who think in gray. A recent paragraph on the subject of Christ's Deity that appeared in an Indian Moslem magazine, copied the arguments of modern Unitarians.

An Arabic book published at Beirut three years ago is entitled "Heathen Doctrines in the Christian Religion." It is by a Moslem who fancies that he has proved Christianity false by appealing to European critics of the destructive school. In Cairo the Moslem press quotes Unitarian interpretation of New Testament doctrine as proof against the New Testament Christ. The Christian who has no convictions in regard to the great fundamentals of Christianity is easily led to treat Islam as a sister religion and all Moslems as seekers after God in their own way. If there is no real distinction between creation and evolution, if there was no miracle at Bethlehem and only a martyrdom on Calvary, we may patiently await the future development of Islam on the right lines. In that case the missionary is no longer a proclaimer of the truth but a seeker after truth. He is no longer an architect and builder but a geologist looking for fossil specimens in old strata to complete his collection of things once alive but now dead.

"The great obstacle," writes an experienced misionary from India, "in the way of the success of the Gospel in non-Christian lands is not the attitude of the people or the inherent difficulties of the work but the tendency on the part of missionaries to be judges instead of advocates, with a desire to hold the balances of truth

rather than wield its sword." There can be no neutrality in a war for the Kingdom which has no frontiers.

The effect of thinking in gray is inevitable on the messenger as well as on his message. Twilight life is not conducive to spiritual health. We need the full blaze of the light of the glory of God in the face of Jesus Christ. His authority must be supreme in the intellectual sphere. His belief of the Old Testament scriptures and His statement that "they can not be broken" leaves only one alternative; if we reject them, we reject Him also. It is not hard to accept the miracles of the Old and New Testament if we accept the miracle in the first chapter of Genesis and the greater miracle in the first chapter of John's Gospel. As R. L. Knox says in his brilliant book Some Loose Stones:

"Orthodox theology explains all the miracles recorded of our Savior under one single hypothesis that He was omnipotent God. But the enemy of miracle is forced to give a variety of different explanations; that the healing of the sick was faith-healing, the stilling of the storm, coincidence, the feeding of the five thousand a misrepresented sacrament, the withering of the fig tree a misrepresented parable, the raising of Lazarus a case of premature burial, and so on."

A mutilated Gospel can only mean a mutilated spiritual life. When we walk in the light we do not mix colors. There is a noble intolerance in the very words used so often by the Apostle John: light-darkness, truth —lie, life—death, God—devil. effect of thinking in gray always leads to compromise, and where there is compromise there is indecision. Men have opinions instead of convictions; they join Erasmus in his study rather than Luther nailing his theses to the door of the cathedral. But Luther would have made a better foreign missionary than Erasmus, especially in these days when so many in the Christian and non-Christian world are thinking in gray.

Self-Exiled in America

SOMETHING ABOUT THE HINDUS IN CALIFORNIA

BY MISS LEE M'CRAE, CLAREMONT, CALIFORNIA



T was rather startling to have five blackbearded Hindus on bicycles speed past the door of our home in the little inland college

town in the lower left-hand corner of the United States. Their oldworld, white, black, pink and yellow turbans flashing in the California sun seemed strangely out of place in the new world.

Between twenty and thirty of them live on the outskirts of the town, and about twice that number live in the Los Angeles Hindu colony, and as many more in and around Sacramento.

Big, black "birds of passage" are they! No more may come to the

United States from India under the present laws. These have come solely for the two dollars a day that they can earn instead of the sixteen cents a day in India. As soon as each has accumulated his fortune of a thousand dollars he will return to his wife and children, to live at ease for the rest of his days. Only one of those located in our town claims to be a Christian. One has his wife with him, and he alone can speak English with any accuracy. Therefore, they must dwell in colonies or wage-earning groups. Two have leased a tract of land here and are making good progress in cultivating the soil.

These people show their fear of Christian influence by their suspicion and protests against every kindness from Americans. This often amounts to base ingratitude. Christians have repeatedly offered them schooling, but they have no wish to learn English—save enough words to do business—and will have none of the English Bible.

In spite of this, a meeting is held for them every Sunday afternoon in the Congregational Church, where Dr. A. B. Caldwell, a returned missionary from India, preaches in their own tongue to those who will come and listen. Sometimes he has an audience of five, occasionally eight, and at other times none at all. Many come for advice and help in letterwriting, legal matters, and the like, so that the Doctor makes the most of his opportunity and has acquired some influence over them.

The Hindu Sikhs hold tenaciously to five positive and five negative tenets:

Positive—Adherence to long hair, a bangle, a comb, short pantaloons,

and an iron disc of peculiar significance, which is stuck into their coil of hair.

Negative—"No smoking; do not murder; avoid bald-headed men; avoid the circumcised; have nothing to do with idols"—except the sacred Granth, which is decorated and worshiped.

When asked about their faith they reply that they believe "whatever is recorded in the Granth"—their Bible, written by Govind, the tenth guru or leader. As the "Granth" is written in old Hindi, one who does not understand it is as much at sea as ever. They do not wish to give information.

The positive commands are evidently designed to keep them a peculiar people. Their hair, never cut, often reaches the knee in length and makes a heavy coil about which to wrap the distinctive cloth. Yellow and white are the religious colors and are most commonly worn, but black or any color is admissible. An American hat signifies a total rejection of the Sikh religion.

Every Sikh is also bitterly opposed to the use of tobacco in any form, tho they are about equally divided on the liquor question.

As wage-earners in orchards, gardens and houses the Sikhs seem to give entire satisfaction here, being industrious, skilful, not dissipated, and, necessarily, quiet.

It seems strange to walk the streets of America and to meet these strangers eye to eye and realize that a great curtain of superstition has shrouded their needy, lonely lives from Gospel sunlight. They move among us with eyes and ears and tongues and hearts, yet they neither see nor speak nor hear nor feel the joy of it all.

Ideas for Speakers and Workers

GLEANINGS FROM THE LAYMEN'S CONGRESS AT WASHINGTON

Make the demands of the Gospel difficult and you make Christianity triumphant.—John R. Mott.

Why should not men go into the business of Christ and the Church with the same interest in spiritual profits as they go into the lumber or banking or other business. - George Inness.

Has not the church of Christ as compelling an appeal as that which calls millions of men to the colors in Europe—(1) a great cause; (2) a compelling appeal; (3) an example of sacrifice; (4) an unquenchable faith in the justice of that for which they are contending.—N. W. Rowell.

A man may live one of three types of life. (1) an evil, selfish life; (2) a Christian life for normal times; or (3) a Christian life for times of emergency. Christ lived the third kind of a life.—S. D. Gordon.

The trouble with much of our missionary work is that we are relying too much on money and men, on the forces of the world and the wisdom of the world and do not rely enough on God.—Robert E. Speer.

We need to establish chairs of Christianity in our colleges and we need a medical college in which no professor will be allowed to teach who is not a Christian and fitted to train missionaries.—J. Campbell medical White.

How One Pastor Does It

- 1. Preaches missions persistently.
- 2. Enlists key men and keeps them alive.
- 3. Undertakes large things challenging the support of men.
- 4. Secures good live missionaries as speakers.
 - 5. Forms mission study classes.
- 6. Prays persistently and intelligently.
- 7. Prints letters from missionaries in the bulletin.
 - 8. Keeps at work continuously. Chas. A. Rowland.

A Ten Point Standard

Northern **Baptists** adopted a ten point missionary standard for local churches:

- I. A church missionary committee.
- 2. Presentation of missions from the pulpit.
 - 3. Mission study classes organized.
- 4. Missionary prayer meeting for the Church.
 - 5. Missionary literature distributed.
- 6. Women's missionary organiza-
- 7. Missionary education in the Sunday-school.
 - 8. Intelligent prayer for missions.
 - 9. Local missionary service.
 - 10. The every member canvas. John M. Moore.

The Southern Presbyterian Church publishes a roll of honor of churches giving as much for others as they spend on themselves-Chas. A. Rowland.

What an American Saw in Asia*

BY WILLARD PRICE

Managing Editor of the World Outlook.

I saw a million handkerchiefless children.

I saw hundreds of villages in which the community handkerchief, modern

sanitation, was absolutely unknown.

I saw glittering Oriental cities, the pride of the East, and under the shining lacquer and gold paint I saw suffering and filth and want such as no man can describe.

I saw rotting bodies, empty minds, naked souls.

I saw Disease, stalking up alleys, wading ankle-deep through garbage to enter the doors of the people.

I saw, in one land, the stains of parental vice on the skin of two out of

five of the children.

I saw a mother selling her babies that their older brothers might not die

of starvation.

I saw pallid factory girls of twelve and even ten years of age, who worked thirteen hours a day, seven days a week, standing constantly while at work, and received a pittance of a third of a cent per hour. This, moreover, in a mill advertised as the "model factory of the Orient!"

I saw things which I have not the heart to set down and you would not

have the heart to read.

I saw life in its lowest terms.

AND YET—

I saw love in its highest terms.
I saw Christ yearning over Asia.

I saw the response of Korea to that yearning. A nation turning to

Christianity at the rate of three thousand conversions a week!

I saw the dawning of a new China, not in the political kaleidoscope, but in the spiritual changes which have led to the abolishment of opium, have brought six thousand of China's strongest leaders to accept Christ, and induced idol-makers to turn to the making of busts for show windows because their old business has proved unprofitable.

I saw a three-hundred-year-old statue of Buddha, and almost in its lap an impertinent three-year-old automatic telephone booth. The ancient religions

of the East are being found wanting and cast aside.

I saw the mission schools from which the Chinese Government has selected the first ten girls to be sent to American colleges under the Boxer Indemnity Fund. They were the best-equipped ten that could be found in China. All were graduates of mission schools; all were Christians.

I saw hundreds of closed shops on Sunday. Neighboring them I saw hundreds of open shops, consuming all the Sunday business. Every closed store was owned by a Christian—not a "rice Christian," but a real Christian,

whose pocket had no rule over his conscience.

I saw a beaten man board our ship at Wuhu and heard him tell of the crushing overburden of medical work that had killed his predecessor and was killing him.

I saw everywhere undermanned hospitals, undermanned schools, undermanned churches; a missionary force powerful in quality, petty in quantity.

I saw Asia, sore, ragged and dull, with her foot on the threshold of the

house of Christ, hoping for an invitation to enter.

I saw, upon returning to America, a rich and happy nation, eager and generous to a fault, but unthinking, storming the movie theater, swallowing the lump in their throat for pity of the ragged child in the play—while Asia waits.

^{*} Adapted and abridged from the World Outlook for June

Evangelistic Movements Among Students in China*

BY W. E. TAYLOR, PH.D. National Secretary, Young Men's Christian Association



HE year 1914 marked a step forward in the extension of the evangelistic student movement from the large cities out through the smaller cities

of a province. The new development was limited to the one province of Fukien in order to make the work typical and thorough. Fukien was chosen, with its dense population of thirty million, because of its proportionately large Christian population, its preparedness in city experience in its capital of Foochow, its strong attitude of united effort-the three missions of the province working together in fullest harmony, and its farsighted and generous provision of local and provincial supervision. All of these were considered to be conditions essential to the securing of large and permanent results. A notable and encouraging feature of the provincial movement was the fact that the four student evangelistic leaders chosen to lead the meetings in the ten secondary cities of the province were Chinese, men of recognized outstanding personality and Christian leadership. These included Mr. C. T. Wang, former vice-president of the first Republican Senate, now general secretary of the Young Men's Christian Association movement in China; Pastor Ding Li-mei, the founder and leader of the Student Volunteer movement in China, and others. These men, well and favorably known to students throughout China. presented a powerful message in a way in which no foreigner could. The finding, using and training of strong Chinese evangelists is one of the great contributions which the new movement is making

to the Christian cause. The provincewide effort showed conclusively that a province could be reached as effectively as a city, provided the Christian forces unite and plan wisely. In Foochow as a result of the meetings a permanent forward evangelistic movement committee has been appointed to represent the united missions and Chinese churches in aggressive evangelistic effort to reach and hold the student classes. A three-year program has been adopted, covering the three lines of evangelism, cultivation of Christian friendship, and social service. Secretaries have been appointed by each mission who have released their best men to give their whole time to the study and direction of this work. The movement thus gives promise of becoming continuous and permanent.

The first results of the meetings conducted through China in 1914 have been gratifying to a very high degree. They give promise of large and permanent fruitage, provided the early efforts are not allowed to be dissipated. Over 20,000 students from non-Christian schools and colleges exprest their willingness to become "investigators" of Christianity. Twelve thousand have been enrolled in Bible classes. Those who signed cards were not "inquirers" in the ordinary accepted sense of the word, since the hearers had had little or no previous exposure to Christian truth. They exprest their willingness "to investigate Christianity with open mind and honest heart." The sincerity of their promise is shown by the fact that a large proportion ultimately joined the Bible classes. Provision was made for more advanced decision after members of classes had been under in-

^{*} From The Student World.

struction for an extended period of from three to six months, in order to give the more serious-minded an opportunity to decide to begin to follow Jesus Christ. Where the classes were efficiently and faithfully conducted the results have been surprizingly large. In the city of Hangchow over five hundred students were enrolled in Bible classes following the meetings. At the end of six months a decision meeting was held, led by Mr. C. T. Wang. One hundred sixty-one students exprest their purpose to begin the Christian life. One hundred twentythree of these came from thirteen non-Christian government schools and colleges and ten others who made the Christian decision were teachers in the government institutions. Encouraged by the response and results of the decision meeting, a Christianity Discussion Club was formed by leading Chinese, including the Commissioner of Foreign Affairs from the Governor's yamen. He had made Christian decision at the meetings conducted by Mr. Eddy. The club was organized with a view to reaching officials and principals and teachers of non-Christian schools. This club meets, about forty in number, twice a month for an hour of Bible study and discussion. It is noteworthy that this influential group of non-Christian seekers after the truth have invited Professor Zia Hung-lai, the well-known Christian writer and translator, to lead the discussions of the club. and have constituted the local pastors as honorary members.

The ability to hold and conserve the early results of the meetings is evidenced by the experience of the Christian committee in Foochow in their remarkable success and progress in enrolling students in Bible classes and later leading them on to Christian decision. In the meetings held in Foochow in 1913 20 per cent. of those who signed cards at the evangelistic meetings were enrolled in Bible classes. After the meetings of 1914 60 per cent. were enrolled. During the past

year in this one city 530 of the members of classes have exprest their decision to become Christians and their desire to attend the churches. These men are literally standing at the church doors. The first and later results of the meetings have clearly shown that the student field of China is ripe for harvest. The unlimited opportunities offered by the open and responsive attitude of the more serious-minded of the student classes is offset by the admitted unpreparedness of many of the churches. The serious and pressing problem now facing the movement is not so much how to reach the non-Christian student classes. The important and critical question is how can the churches be got ready so as to hold and teach and train and use these new, large, potential forces for good and leadership now within her reach. The movement has revealed that, along with extensive outreach, there must be coordinated the intensive preparation of the churches and the training of the Christian forces.

In spite of the revealed unpreparedness and weakness of the churches, distinct progress has been made in some centers in placing the first responsibility for the care of the student inquirers upon the churches, where it properly belongs, rather than upon the committee formed to originate the movement. In the earlier years of the movement the Bible classes for signers of cards were held mostly outside the churches. This was done partly because of possible lack of understanding and prejudice of the non-Christian students and partly because pastors and laymen were inexperienced and embarrassed in Christian work with the new student classes. In the last series of meetings the policy was accepted of having the signers of cards join classes immediately after the meetings within the various churches. In some cases individual churches failed in their responsi-The aggregate gain, however, in getting the non-Christian students immediately into touch with the churches

and the acceptance by the pastors of responsibility for their care has marked a distinct advance.

Some of the direct and most immediate results of the meetings and the movement have already been indicated. The importance of these should not be disregarded or underestimated. It is nothing less than marvelous that to-day, after a decade of special effort, hundreds of government students in China are baptized. with many more literally standing at the doors of the Church, and thousands are grouped together in Bible classes open to Christian influence, where it is given in the spirit of genuine friendship and This actual and visible helpfulness. achievement of reaching the hitherto unreached classes, the traditional Gibraltar of the Far East, is nothing less than one of the greatest of modern miracles.

There are indirect results as well which are vast and far-reaching. The success of the movement must not be judged only by the number of men gathered into the Church. There are other results, not at first visible or tangible, which are, nevertheless, real and significant. One of the chief of these is the fact that the movement has created a new atmosphere, and opened a new field of thought among the educated non-Christian classes. The Christian addresses of the student leaders both in China and from abroad have presented the Christian truths in a striking way and have appealed to the student mind and conscience. They have demonstrated once more the power of the Gospel to draw men to Christ. The movement has promoted a more careful study of the Chinese student mind and environment. It has become increasingly clear that knowledge of these conditions is essential to effective effort directed to influencing permanently the thought and life of these classes. Foremost among the characteristics of the Chinese student is the evident impressionability of the present generation. Impressionable as are students of all countries generally, they

are especially so at this time in China to influences which come to them with the weight and authority of Western scholarship, either real or fancied, because the "old learning" of China has been so seriously discredited.

There is a notable lack of opposition to Christianity among students in China at the present time. Confucianism is still asleep. Buddhism has little hold on the educated classes. Taoism is still more disorganized. This leaves the field for the moment practically free from all opposing elements such as are able to offer any organized resistance to Christianity. But Confucianism, Buddhism, and even Taoism, are not likely to remain permanently inactive. There are already signs of their being galvanized into action by contact with the vigorous forces which now confront them. It is not unlikely that the government, from national and patriotic motives, will espouse one or more of these weaker religions, possibly through the government educational system, which now offers its unhindered approach to Christianity. It is not improbable that a decade from now it will by a restrictive system of requirement exclude the Christian religion if possible from all influence over students in government schools. It will thus follow the early example of Japan's policy toward missionary education in Korea, explaining pointedly their determination to carry out their plans as to education without foreign interference or assistance.

The Chinese student stands to-day in a perilous moral condition. The weak-ening of the old-time methods of restraint, together with the grasping after a lot of unassimilated and misunderstood Western ideas, and the attempt to put some of these into practise, is exposing the young men, and student classes especially, to new and great perils. The closing of schools on Sunday, following the Western practise without the corresponding motive or objective, tends to leave idle a large body of students, so that

their fall into sin becomes more easy. The closer study and better understanding of the Chinese student mind and environment has its obvious and important lessons to the leaders of the Christian movement designed to reach and hold these classes. The feeling of doubt about their own religious position has brought about an open-mindedness on the subject of Christianity that forces Christian leaders, both in China and at home, to take immediate steps to grasp adequately what may be a passing opportunity. The fact that Chinese educationalists are already forging ahead in the establishment of schools and the publication of text-books in which religion is left out challenges Christian leaders to take immediate steps to offset the lack of moral training that will necessarily result. There is a real and urgent demand for specialists to come to China to assist directly and indirectly in the formation of new moral ideals and religious aspirations among Chinese stu-Innumerable opportunities now offer themselves to groups of young students in government schools waiting for the friendship and counsel of a true friend who will help them in the solution of their moral and religious problems.

The movement has shown the feasibility, the practicability and the necessity of genuine Christian unity in evangelistic work in a new country which will be wide enough to include all classes. There has been in China in the progress of the evangelistic movement to reach students a distinct development of the cooperative spirit. There has been a closer working relationship between ecclesiastical families. There has been a drawing together of Chinese and foreign workers. Pastors and laity have united with a common purpose. A real and deepening Christian unity has found expression in facing a common problem of extraordinary magnitude. This sense of unity has been an inspiration to the Church. It has also had apologetic value affecting the non-Christian student classes, who have been imprest with the splendid spectacle of a united and unbroken Christian movement. This unity has not been nominal or mechanical; it has been vital.

Bible study has been found to be the most fruitful center of evangelistic effort, and the most fruitful source in leading men to ultimate Christian decision. The ordinary Bible classes with regular courses have not been found sufficient for this purpose. Bible study with a definite evangelistic objective has been promoted. Special courses of study have been selected and prepared. Bible training schools have been held in various sections of the country. Individual Bible schools in a city have been coordinated to form a city-wide Bible study movement. The secret of the rapid growth and assimilation by the churches of the new movement is due largely to the emphasis which has been placed on the study of the Bible.

Prayer is revealing a new meaning to many and is another sign of far-reaching significance. Success or failure will depend finally on whether the Church is a praying Church. Intercession has been found indispensable and powerful in accomplishing results that were humanly Through prayer speaking impossible. combined with hard work miracles have been performed in China. The work accomplished in the larger cities during the past decade has given birth to other movements in many ways and in various places. "Pu-tao" (the Chinese word for evangelism) is the topic of the time among all classes. China is ready. The Church in China is awakened, aroused to her opportunity, unprepared but willing to go forward. Missions are sympathetic but handicapped by the lack of suitable evangelistic workers. The situation in China should constitute a call to student volunteers and other candidates who are ready to respond to the great, open opportunity to reach the coming leaders of a mighty people.

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BEST METHODS FROM MANY MISSIONARY WORKERS



HE number of Christian workers in the homeland who give time and strength and money to the cause of missions is constantly on the in-

crease. These workers are not confined to any one country nor to any one denomination and are found in the small rural congregations no less than in the great city churches. Their number is legion and they are doing everything that consecrated ingenuity can suggest to advance the cause of Christ.

A vision of this great multitude of workers with their hands on the ropes (to borrow Carey's metaphor) is the best possible antidote for discouragement. Working away in our own small corners, often against almost insurmountable obstacles in the way of ignorance, indifference, and opposition, we are apt to forget that ours is but one small division of the whole vast army working for God. What the knowledge of the 7,000 who had not bowed the knee to Baal was to Elijah at Carmel, a vision of these great hosts should be to us.

Through the large number of missionary magazines and letters from missionary workers that come to our desk we get inspiring glimpses of these hosts at work for missions. In April we shared with our readers some of the best things in the magazines. This month we give some of the tried and tested methods that have come in letters.

A Mid-summer Missionary Pilgrimage

In a letter to auxiliaries sent out in April, 1915, Miss Julia C. Emery, secretary of the Woman's Auxiliary to the Board of Missions of the Protestant Episcopal Church, asked that wherever possible missionary garden parties be held at summer resorts. In response to this, the Woman's Auxiliary of the Diocese of North Carolina held an out-ofdoors meeting in August which, tho not a garden party, was so profitable and so enjoyable that it might well serve as a model for similar gatherings in other parts of the country. At our request Miss Claudia W. Hunter of Henderson, North Carolina, has sent us an account of it.

"Last summer, when Miss Emery asked each diocese to arrange for garden parties at summer resorts, we in the Diocese of North Carolina wondered what we could do, as we have neither seacoast nor mountains," she says. "However, we held two very successful out-of-door meetings, one of which was at Williamsboro, the first 'See City' in the state, but now an almost deserted village. St. John's, the oldest church building in the diocese, is here, and the old house where the first Bishop of North Carolina resided. So it was really a pilgrimage to an historic place.

"Over one hundred and fifty men, women and children came, enjoyed a delicious and bountiful picnic dinner, met old and new friends, and discust the great missionary enterprise. Eight of the nine Branches within a radius of fifty miles were represented, and people came in buggies, carriages and automobiles from four counties and over the Virginia line.

"At eleven o'clock the company assembled in the old church and the Rev. Lewis N. Taylor of Stovall and Townesville, held a short devotional service with special prayer that the members of the Woman's Auxiliary, being taught to pray, might pray prevailingly for the coming of the Kingdom; that in the Branches represented, young men and women might listen to the call to the mission field; and that not one cent of the \$400,-000 emergency fund might be lacking in the Lord's storehouse when the end of the month should come. Four brief addresses on missionary topics followed, and at twelve o'clock Mrs. T. W. Bickett, of Louisburg, led the noonday prayer.

"At one o'clock dinner was served outof-doors. After this, all walked through the village, past the old home of the first Bishop and on to a mighty oak by the wayside, where a simple missionary play -- 'St. Luke's Hospital, Tokyo'-written for the occasion, was presented by a group of Juniors. It was most picturesque and realistic with 'Doctor Rudolph Teusler' (a splendid six-foot, sixteenyear-old boy) in regular surgeon's uniform; 'Anaki San' in regulation nurse's garb, and Bible women and patients in gay-colored Japanese kimonas. At the close there was a strong appeal to the Juniors of North Carolina to raise funds for the Children's Ward at St. Luke's.

"At three o'clock the Rev. L. N. Taylor again led the prayers in the church, reading most impressively from the Chancel Bishop Lloyd's 'Ideal' for the Woman's Auxiliary and dismissing the company with the blessing Bishop Lloyd used at the close of the triennial meeting, 'God bless you; God keep you; God use you!

"The day had been so profitable and so pleasant that it was unanimously agreed to make it an annual occasion, and people from all over this part of the state who have some association with the old church and village have exprest a desire to be present."

Playing at Missions

Playing at missions—not in the way condemned by Doctor Duff—is a fine method of work with children. It is built on solid pedagogical principles and has often produced good results. After Pliny Fisk went as a missionary to the Holy Land, his little niece Fidelia began to play that she, too, was a missionary passing through experiences similar to those described in his letters. This undoubtedly helped to confirm the impulse planted in her heart by his going, and to make her the great missionary she became in after years.

Not long ago we had the privilege of reading a quaint little letter written to the secretary of a woman's board by a shut-in, "seventy or so years young," who has been unable to walk for the past eight years. Believing that it will help many mothers, we have secured the permission of the writer to print it on condition that we do not reveal her identity.

"You ask what I know about missionary garden parties," the letter says. "I don't know anything about the modern kind. I used to have them years ago, just to get the children and young girls together on our beautiful 'Shorelands' (we had forty acres) and because we could be more comfortable than in a house.

"I really believe those parties of mine were the magnet that draw 'Our Girls' and my 'Little Missionaries.' It was a queer idea, I suppose, but different parts of the grounds were supposed to be different countries, which we visited and helped according to our ability. In Africa we were without food, excepting as we found things that looked inviting. My good old Ellen would hide tempting slices of bread and butter in the trees, and we discovered bread fruit and were

kept from starving. A creek ran through the grounds and a good missionary landed on our shores and taught us. I really think my boys and girls learned a good deal in this rural way.

"I wonder if I could have held them together in as loving a way if I had managed with red tape. I doubt it. One of my girls (now a grandmother) says I taught her all she knew about the Church. And one of my boys, who now occupies a prominent position, wrote me a little time ago that he could never forget all I had taught him. I am telling you this, dear friend, because I am sure my homely way did bring results, and now I am so crippled, I am glad that I have not lived in vain. I am not writing in a boasting way. It seems to me that if I had health and strength and those forty acres of beautiful woodland. I might be able to have real missionary garden parties. I only wish I could have done more, but that time is all past."

The boys and girls thus trained did more than play at missions—they worked hard, too. In response to our request for more information we have received the following letter, which can hardly fail to be an inspiration to workers with children. The opportunity for primary teachers herein revealed is so great that we wish it might be called to the attention of many:

"For years I had a fine Sunday-school class (the infants) and taught them as I pleased. One day as I came from church I met two girls who had been in my infant class, but had gone to another church. I questioned them and found they had gone there because there was nothing for them to do in our church. This made me think, and on Thursday of that same week I gathered ten girls at my home and interested them in missions. I had once met a worker from the South and remembered how she was struggling to support and care for a colored hospital in her home town. I had some cotton flannel and some unbleached muslin in

the house and cut out sufficient work for us to begin on. I had thought we might meet once a month, but no—once a week was what they wanted.

"Names were suggested, such as Busy Bees, Helping Hand, etc., but I said let's call our little society simply 'Our Girls.' The day before I left that old home on a Thursday in June, we celebrated our twentieth anniversary and had never omitted a meeting except Christmas week in all those years. We had organized on June 26, 1880, and on the 26th of last June, our thirty-fifth anniversary, 'Our Girls' sent me \$35 for the room that bears my name in a famous missionary hospital in the Orient. Do you wonder that I love them?

"One day, when we had been at work some time, one of them said to me, 'Mrs. ---, why didn't you begin with us long ago?' This led me to see what I could do with the younger children. So the following Sunday I asked the little ones in my infant class how many would meet me on Saturday morning and help me dress dolls for a Christmas tree? Every hand went up. Of course, I did not place much weight upon such a promise, and I thought as I already had 'Our Girls' I would call these younger ones 'Little Women.' On Saturday morning there were 93 children to meet me, 46 of them boys! This stopt the name I had chosen, so they became my 'Little Missionaries.' Those two societies really were the beginning of our Junior Auxiliary. My, how I did love them, and how I do love them!

"Before the end of the second year my Little Missionaries had sent out six boxes and were at work on supplies for a missionary hospital—boys as well as girls hemming sheets and sewing up the seams of pillow cases. I remember that I offered a prize of a silver thimble to the best sewer, and a boy won it! It was given to his mother and proved to be the only silver thimble she had ever owned. That boy is now a B.A., and

a professor of mathematics in a school. "I never lost my boys. I had a junior St. Andrew's Brotherhood, and from that they went into the real Brotherhood."

Providing for Sunday

Providing Sunday occupation for the children when packing one's trunk for a summer outing is a method of the very best sort. Some suggestions along this line have come to us in a letter from Miss Minnie M. Bell, of Halifax, Nova Scotia, secretary of the supply committee of the Nova Scotia and Newfoundland Branch of the Women's Missionary Society of the Canadian Methodist Church.

"The game, 'Who's Who in Missions' always goes in my trunk when we are off for a holiday," says Miss Bell. "For several years my sister and I spent our summer outings with a friend—the mother of two children—and during those years these children developed into young manhood and womanhood. As our party was congenial, we always tried to find some out-of-the-way spot, away from the beaten track.

"From the first we endeavored to make the Sabbath days as interesting as possible and tried to keep the Fourth Commandment. So we were always on the outlook for Sunday games. The first year we had 'Who's Who'—1912; we played it by distributing the cards, and after reading what was underneath we would cover the printed matter and hold the picture up. The one who guessed correctly secured the card.

"In the winter of 1912-13 the game went with us on a trip to the West Indies. In Bermuda we boarded in a house where there was a large family. On leaving, we gave our game to the daughter and hope that through it some seeds were sown in the many Dannies of the house.

"Another sister of mine went last summer to the unbeaten paths of New Brunswick, where her husband has a camp beside a river known to the salmon. 'The White Man of Uganda' went with her, and when the cook was wanting something to read this was given him. 'He was a brave man,' was his quiet remark when he handed it back.

"This sister took her missionary spirit with her. Finding neither Sundayschool nor Sunday service of kind in the nearby settlement, she 'did her bit.' The three ladies in camp, a Methodist, a Presbyterian, and a Church of England, called on the most possible leader (formerly a Baptist) and secured her promise to be superintendent. next Sunday a small Sunday-school was organized in the station house. grew into a school of about thirty before camp broke, and this season when the salmon run we shall hear whether it is still in existence. In the meantime books and papers have been sent by those interested."

A Missionary Demonstration Day

A year or so ago a Missionary Demonstration Day was held in Zion Lutheran Church, Williamsport, Maryland, which enlisted all the missionary organizations of the church, seven in number, the object being not only to present the work of the organizations, but to arouse interest among the country members of the congregation. The program was in two sections—one for the afternoon, the other for the evening, with a box lunch and social in between. We are indebted to Mrs. D. U. Bair, who was largely instrumental in planning the demonstration, for an account of it.

The class rooms of the Sunday-school room were used as booths by the various organizations, their circular arrangement making them especially adapted to this purpose. In the center of each booth there was a table with literature for free distribution, and on the walls were mottoes and banners with statistics strikingly portrayed. Over the entrance to each there was a placard with the name of the

organization and the date of its origin. These were as follows:

Woman's Home and Foreign Missionary Society—1875.
Young People's Missionary Society—1881.
Mission Band—1891.
Cradle Roll—1897.
Home Department—1903.
Helpers' Circle—1905.
Mission Study Club—1907.

The program opened with "From Greenland's Icy Mountains," played on the organ, while an unseen person recited the hymn with fine effect. Then came a processional of workers, who took their places in the different booths, the organ meanwhile continuing the hymn. The processional was led by a boy bearing this placard, which he hung in the woman's booth:

HELP the 144,000,000 Women of India

After this came women at intervals bearing the following placards, which were also hung in the woman's booth:

WE ARE HELPING
724 Woman's Societies
in the
General Synod

WE ARE HELPING 24,944 Members in the General Synod

WE ARE HELPING
24 Women
in
Zion Lutheran Church

131 WOMEN
in Zion Lutheran Church
ARE NOT HELPING
Are you IN or OUT?

The women were followed by workers from each organization in turn bearing placards with statistics, which they hung in their respective booths. These statistics, so strikingly displayed, made a deep impression. They were very instructive, and so arranged as to make a distinct personal appeal. The Cradle Roll placard, carried by a mere baby, read:

WE WILL HELP SOME DAY 3,836 Cradle Roll Babies General Synod, Lutheran Church

The program proper began in the woman's booth by the president, who set forth the object of Demonstration Day. Then there was a bright little dialog, "How the Women's Home and Foreign Missionary Society Won the Young Ladies," by the Young People's Society; an effective little play, "Tired of Missions," by the Mission Band; and a chapter from a book showing how babies in all lands were drest and bathed and cared for, by the Cradle Roll.

During the supper hour which followed, the ladies, by previous appointment, kept the conversation largely on the subject of missions. The placards placed in the lunch room by the Home Department helped greatly in this.

In the evening there was a stereopticon lecture on the work of the summer schools and assemblies, given by the Helpers' Circle through their leader, and a very effective missionary service, entitled, "A Vision," with music, tableaux and readings, presented by the Mission. Study Club.

Owing to the weather, the attendance was far below what had been hoped for. "It was cold and snowed and rained by turns," says Mrs. Bair. "There was slush underfoot, as well as overhead, and people from the country could not come in. But some noble purposes were born that day. For instance—three

grammar school girls have repeatedly declared that they will be missionaries some day either to Africa or India. And a few new members entered the workbut only a few where we had hoped and planned for many.

Can You Answer?

For the past two years, during the autumn, the Schenectady County Sunday-School Association has held a very successful Training School for Sunday-School workers in the En-Building, gineering Union College. Last year there were seven courses, taught by some of the best educators in Schenectady, among them two college professors, an ex-college president and the superintendent of the Teachers' Training School connected with the public schools. At the close an examination was given in each course to those who took it.

The course in methods of missionary work was based on the book, "Holding the Ropes," and was taught by Professor Warren C. Taylor. The questions submitted to the class were as follows. It might be interesting to try them, first to test yourself, then your society or school.

1. What are the four principal ways in which efforts for missions may be put forth by workers at home?

2. Give some good method of using the Bible in the missionary meeting.

3. How can music be made effective in the missionary meeting? 4. What is the best way to interest an

individual in missions?

- 5. What is the first thing you would do to start an interest in missions in the Sunday-school?
- 6. What ways are there of missionary training in the home?
 - 7. Name six missionary books. 8. Name six noted missionaries.
 - 9. What is the best way to raise money
- for missions? 10. What encouragements are there to pray for missions?

A Novel Year Card

The 1915-1916 calendar of the Stafford Home and Foreign Missionary Society, First Presbyterian Church, Canastota, N. Y., sent us by Miss Margaret Wright, shows some unusual and highly commendable features. The calendar itself is a novelty. Attractively printed on heavy white cardboard, measuring 9 by 14 inches and provided with a scarlet ribbon hanger, it contains more information than the average year book of many pages.

The society has a membership of more than one hundred women and meets in the evenings at the different homes. One of the unusual features is the division into active and associate members, lists of whom, divided into groups for each month, are printed on the year card. Last year there were 70 actives and 34 associates. At our request, Miss Wright has kindly given the following explananation of this feature:

"The active members," she says, "are those who are willing to take part on the missionary program for our monthly meetings, give talks, write papers, or give the chairmen any needed help in the development of their plans for presenting mission study at the meetings.

"The associate members are those who would like to attend the meetings and help with gifts of money and service, but are not willing to take any part in the missionary programs. This works well. There are often those who, after being associate members for a year or two, are willing to allow their names to be transferred to the active list. At the close of 1913 there were a number who did this, and one of the results was that last year we had many splendid papers written and read by women who said when they joined that 'they could never say a word in the meetings.'

"The explanation of our groups by months is this: The first name of any group in the active list is the chairman for the month. With the assistance of that group of active members she must present the mission study program for the month. The active group, assisted by the associate group for the same

month, must also serve light refreshments at the close of the meeting. In this way every member, both active and associate, has something definite to do once every year. We have splendid meetings, and very large ones, too."

"I must add just a little about our Sunshine Committee," says Miss Wright. "At each meeting we take a sunshine offering. Members can give as little as they wish and not every time unless they choose. When our members are sick or in trouble little gifts of sunshine are sent to them-flowers, fruit or candy. Once it was a gift of money with a friendly little note to one who must undergo an expensive operation. On her return there were bright flowers at her home to speak our joy at having her with us again. Most of us have been cheered by these sunshine gifts and we feel that they have bound us closer together."

True Yoke-fellows

Some societies have found great blessing and a large access of interest through voking their members with missionaries on the home and foreign fields. This is done in the Woman's Missionary Society, First Presbyterian Church, Tuscumbia, Alabama. In the 1916-17 year book of the society, recently sent us by Miss Frances Cooper, there is a list of 44 members of the society and opposite the names of 31 of them the name of some missionary.

"Two years ago," says Miss Cooper, "we decided to ask each member to select a missionary to pray for-some one in whom she was especially interested. It was also suggested that we not only remember these missionaries in our prayers, but write to them as well. I'm afraid some of us have failed to carry out the latter suggestion, but a great many have done so, and it is a fine plan."

Little Journeys to Mission Lands

The way in which one society adapts the methods of another to its own use is

always of interest. In July, 1914, we printed the 1912-13 program of the Woman's Missionary Society, Bedford Presbyterian Church, Brooklyn, N. Y., which consisted of a series of "Little Journeys to Mission Lands." Through the kindness of Miss Lydia Pennington, president of the Christian Woman's Board of Missions, Euclid Avenue Christian Church, Cleveland, Ohio, we have received a copy of the 1914-15 year book of her society showing an adaptation of this plan. "The 'Little Journeys' proved most interesting," she says, "and attracted many to our meetings."

The topics for the journeys (some copied from the Bedford Church program, but many original) were as follows:

October—Bird's-Eye View of the World from an Aeroplane.

November-Journey Through India. December—A Cruise Through the West Indies.

January—By Trolley Through Foreign Sections of Cleveland.

February—A Trip to South America and Mexico.

March-By Trail Through Liberia; Side Trip Up the Congo.

April—On Horseback Among the Mountaineers.

May—Tenting Through Palestine and Syria; Side Trip by Camel in Arabia; Hold-up, "Your Money and Your Life!"

June-By Dog Sled to the Frozen North; Stopover Among the Canadian Indians. July-By Wheelbarrow Through China;

A Glimpse Into Tibet.
August—Through Japan by Jinriksha;
Ticket Extended to Korea.

September-Auto Journey Through America.

The devotional topics for these journeys were especially appropriate. They were as follows: Preparation; Equipment; Chart and Compass; Power; Hints for the Journey; Marching Orders; Helps by the Way; Outfit; Provisions for the Journey; Comforts; Suggestions for the Trip; Guide Book.

An Envelope Calendar

Societies on the outlook for novel ways of announcing their programs for the year will be interested in a set of ten envelopes sent us by Mrs. J. R. Cowan, of Danville, Ky., president of the Junior Auxiliary, of the Diocese of Lexington, which serve the double purpose of a calendar and a receptacle for the offerings.

The envelopes measure 53% by 33% inches and have very large square flaps. On the face of each envelope a picture of some building or scene appropriate to the topic for the month has been pasted; on the flap at the back the date of the meeting and the program has been written in by hand, and across the bottom below the flap of the envelop, the names of those in charge. A package of ten was made for each woman in the auxiliary. The envelop announcing the meeting on giving contains three excellent tracts.

"The parish is small," says Mrs. Cowan, "and we only needed fifteen packages, so the making of them was not a very great item. We had a better year than ever before when this program was used, and I hope the results were worth the effort. One can only trust they were. One woman is using her envelope as a sort of repository for accumulating missionary literature."

In Honor of Two Presidents

We are also indebted to Mrs. Cowan for the following card of invitation to a meeting in a sister church. "It was a splendid meeting," she says, "at which the retiring president turned her duties over to the incoming one." This is an excellent idea for any society:

C. W. B. M.

Appreciation
of
One who has served
and
One who will serve
Mrs. Cecil Mrs. Cloyd
Christian Church
September 7, 2.30-5.00

A Spontaneous (?) Missionary Social

Through the courtesy of Mr. R. H. Young, of Haines City, Florida, we have received the following account of a very successful missionary social given some years ago, under the auspices of the Missionary Committee of the Young People's Society, in the Case Avenue Presbyterian Church in the city of C——.

"This missionary committee," says Mr. Young, "did not confine itself to the regular monthly meetings provided for by the devotional committee, but occasionally held missionary socials at the homes of interested members of the church. Nor did it confine itself exclusively to accounts of Presbyterian missions. Its members believed that the best service results from a broad knowledge of the entire 'field, which is the world.'

"The topic for one of our socials (tho not so announced) was 'Missionary Boats.' A number of these in use in different parts of the world were selected and assigned to different members, with instructions to make such a study of them as would enable them to tell (not read) about them in an interesting way. Those selected ranged all the way from the old 'Morning Star' to a new boat just launched on the Kongo.

"When we were gathered in Mrs. W's parlors that evening (in full numbers, for it was a place all delighted to go) and were well under way socially, the conversation was skilfully led to 'Missionary Boats.' Without announcement and in the most informal, conversational manner, one of the company began telling about a particular boat of which he had been reading. This led another to tell something about another boat of which she had read lately. And so on. Sometimes there were interruptions in the shape of questions (perhaps artfully asked and on purpose!) or of general talk—all in the easiest and (apparently) most spontaneous and impromptu fashion. It was a delightful evening.



ISLANDS OF THE SEA Conquering Fear in the Pacific

"ON these most easterly islands of Papua the work has been almost entirely of an itinerary nature," writes Rev. W. J. Endicott, of Australia, from Rossel Island. "Without a central mission station, the missionaries have been compelled to make their home on the boat, and thus have been continually traveling. The Papuans have given them and their message a cordial reception everywhere, altho they had been influenced against the missionaries.

"It was gratifying when a trader, after informing us that he had been partly responsible for this, and as a consequence a fairly large village had requested him to keep their location from our knowledge, assured us that now there is no such desire; but, on the contrary, they desire our continued visit or even our stay among them. There are, however, some places still in which the children flee into the bush at our approach, being afraid that we have come to take them away."

Rome in the Philippines

"D o not let the churches at home think that we are facing a decadent, weakened Catholicism, where formerly she had supreme control," writes a missionary. "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 Roman 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 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. 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 for complete religious freedom in the Philippines is yet before us, and it will require the highest concentration and the richest gifts in men and money."

Generous Islanders

N the Pacific Ocean, midway between the Fiji and the Gilbert Islands, lies an archipelago of nine or ten coral atolls. called the Ellice Islands (under British protection). Their total surface is only 14 square miles, and the people number about 2,500. This little group gave \$3,500 in money recently to the London Missionary Society in honor of the fiftieth anniversary of the coming of the missionaries to their islands. They speak the Samoan language and have a tradition that thirty generations ago they came from Samoa. They even name the valley from which their fathers started out, and they possess an ancient spear whose staff is of wood not known among them now. which, they say, came with their ancestors from Samoa.

Good and Evil in Hawaii

THE Sandwich Islands (Hawaii) were not long ago heathen territory. Now they are giving men and money to missions, and are liberal in helping the

sufferers from the European war. The Congregationalist says that "when appeals to aid relatives at home reached Hawaii, surprizingly large sums were at once cabled. Later the Belgian relief committee secured generous donations. Even the poor gave far in excess of all anticipations."

The problems of Hawaii are those of America—one of which is intemperance. There are upward of 130 liquor establishments on the islands, and the drink bill amounts to \$3,570,000 per annum. A brewery in Honolulu does a flourishing business. There are several distilleries, including one or two big saké stills owned and operated by Japanese. Cargoes of whisky, brandy, wine, "dago-red" and "square-face" gin are being shipped in from abroad, "Dago-red" California wine is a deadly poison and is the cause of crime, suffering and death. The death rate is shocking. Appeal after appeal has been made to Congress for help, and now a bill has been introduced into the United States Senate for the prohibition of the liquor traffic in Hawaii, which is a territory of the United States.

NORTH AMERICA

Cost of Education in the United States

THE Bureau of Education has issued a report to the effect that the cost of education for the 22,000,000 persons enrolled in institutions of learning in the United States in 1914 was \$750,000,000. "This cost is less by \$300,000,000 than the cost of running the federal government," the statement asserts. "It is less than one-third the nation's expenditure for alcoholic liquors, and it is only a little more than three times the estimated cost of admission to motion-picture theaters in the United States for the same year." The attendance at elementary schools totaled 19,000,000; 1,374,000 in secondary schools, and 216,000 in colleges and universities. In point of rapid growth, the public high school represented the most impressive figures, the enrolment being

84,000 in excess of the year previous.

—Lutheran Observer.

President Charles R. Watson of Cairo

HE trustees of the proposed University of Cairo have recently elected the Rev. Charles R. Watson, D.D., president of the university. Dr. Watson has resigned as secretary of the Board of Foreign Missions of the United Presbyterian Church of North America, but has been made honorary secretary of the board and expects to remain in America for one or two years in order to complete the work of organizing and financing the university. He is succeeded in the general secretaryship of the board by Rev. Wm. B. Anderson, D.D., who has been his associate, and who was for fourteen years a missionary in India.

The new president of the new university was born in Egypt, being the son of Dr. and Mrs. Andrew Watson, for half a century honored missionaries of the United Presbyterian Church. He was graduated from Princeton University in 1894 and has been for fifteen years a missionary secretary and a force in missionary circles at home and abroad.

Liberating the Prisoners

THE National Committee on Prisons is guiding the movement for the overthrow of the barbaric prison systems which disgrace our civilization to-day. Opportunity is demanded for the prisoner to develop through self-expression, industrial training and incentive to rightdoing. The committee has come to feel that further advance in prison reform calls for action on the part of the churches, and is calling upon the church people of every creed to take up the cause of the morally and spiritually ill man and woman whom we call the criminal. A committee on religious work has been organized and includes in its membership representatives of all denominations. The work in which the cooperation of the churches is sought is threefold: ministration within the prison;

after-care of the ex-prisoner who comes out of prison determined to make good, and who needs encouragement and a right environment; the creation on the part of the general public of a right attitude toward the prison and the prisoner. April 9th was observed as Prison Sabbath in many churches.

Bibles for West Point Cadets

A^T an impressive service in the chapel of the United States Military Academy at West Point, on April 9th, the forty-sixth annual presentation of Bibles to the members of the graduating class was made by the American Tract Society. The entire cadet corps, numbering nearly 600 men, was present in full uniform. Rev. H. Percy Silver, chaplain of the academy, conducted the devotional exercises. The presentation address was delivered by Rev. Harlan G. Mendenhall, of New York City, who spoke of the Bible as "living and active and sharper than any two-edged sword," and then proceeded to show that these qualities of the Word of God were representative of the true West Point spirit.

Hebrew Christians in Conference

THE second conference of the Hebrew Christian Alliance of America was held in Philadelphia, May 2d to 5th. Nearly 150 delegates and friends were present from all parts of the United States and Canada and representing many denominations. The presence of such a large number of Jewish Christians actuated by a common religious impulse made a profound impression upon the life of the city. The leading newspapers gave considerable space to accounts of the meetings. The Jewish rabbis of the city wrote letters to the press and the Yiddish papers gave exaggerated accounts, adding sarcastic comments on the proceedings.

The conference was marked by unity and spirituality, and two advance steps were decided upon—the first, the establishment of a quarterly organ of the Alliance, to be edited by Rev. S. B. Rohold, who was reelected president, and the other the starting of definite missionary work under the auspices of the Alliance. This has especially in mind the sending out of traveling evangelists, who would visit the many communities where large numbers of Jews are to be found, but where no Jewish mission exists.

Mission Work Among Foreigners

THE Church is not only sending the Gospel to foreigners, but the Lord is sending foreigners to the Gospel. There are nearly 35,000,000 people of foreign birth and native-born children of foreign and mixed parentage in America. Here is a magnificent opportunity to teach all nations. They are at our doors —yes, inside the portals. About 25,000 foreigners return to their native land every year. If each would carry back correct ideas of civilization and Christianity gained during residence in America, he or she would become to that extent a missionary. Thus, the work of home missions among foreigners is indirectly a great contribution toward the work of foreign missions.

Booker T. Washington Memorial

THE campaign in the interest of the Booker T. Washington memorial fund is being vigorously conducted among both white and colored people. The trustees have already received from white friends of the institute subscriptions amounting to about \$700,000, some of which is conditional upon other subscriptions being secured. The fund asked for is \$2,000,000, of which the trustees are expecting the colored people to give \$250,000. Memorial fund committees have been organized among the colored people in nearly 160 cities. Contributions and pledges already received seem to indicate that the colored people will raise a large part of the sum expected of them by the trustees. Public meetings are being held, and the colored churches, schools, fraternal and secret organizations, business leagues and individuals are contributing as they are able. The teachers and employes of Tuskegee Institute, out of their modest earnings, have contributed, in cash and pledges to be paid before June 1st, \$3,742.60. The students also are planning to contribute, in a desire to help in the perpetuation of the work.

Christian American Indians

PAUL BALDEAGLE, a full-blooded Indian, wrote in *The Student World* of the situation among his people:

"The Indians of the United States are in pressing need of Christian leaders, who can bring Jesus Christ as a real, living, personal Savior to the multitudes of Indians, who know Him not as such, altho they profess to be Christians.

"There are quite a large number of schools for Indian boys and girls at which the needed leaders can be successfully trained. Some of these schools are maintained by the Government; others are provided for by certain denominations. Thousands of Indian boys and girls are thus educated yearly.

"The Young Men's and Young Women's Christian Associations have laid siege to this student body of Indians, and whereas four years ago we had 400 Indian young men who were members of Christian Associations, this year there are 1,200; two-thirds of these are in voluntary Bible classes, and many are becoming Christian leaders in their school life. One is preparing to go as a medical missionary to his race in South America. He is the first Indian Student Volunteer."

An Alaskan Indian's Sermon

ONE of the romances of present-day missions is the story of the work carried on for the last thirty years among the Indians of Metlakahtla by Dr. Duncan, "the Apostle of Alaska," who is now eighty-four years old.

These Tsimpsean Indians were among the most barbarous of any on the North American continent. They believed in witch doctors and were given over to cannibalism.

It was from such material that Dr. Duncan organized the civilized community of the Metlakahtla of to-day. The community has its own preachers and its own public speakers. Some of the sermons in the Tsimpsean language are full of eloquence and beauty.

One preacher who had formerly been vicious and high-tempered, speaking of himself, said:

"I will tell you what I feel myself to be. I am like a bundle of weeds floating down the stream. I was going down with all my sin, like the weeds, covered with earth and filth; but I came to the rapids when lo! there was a pole stuck fast and firm in the rock, and I clutched at the pole, and there I am now. The stream is passing by and washing away my filth. Christ to me is the pole. I hold to Him and am safe."

LATIN AMERICA

Porto Rico and Prohibition

T HE recent Porto Rico Protestant mission conference adopted the resolution asking for the prohibition of intoxicants for the island.

After the resolution was carried the audience cheered for three minutes. Porto Rican rum is sold on the island at 10 cents a pint, and peons can get drunk on two cents' worth of this rum. There can be little doubt that there would be no comprehensive or effective dry laws passed now if the matter were left for settlement in the island itself. Isolated as it is, Porto Rico can be sealed up as tight as a drum. And for those who have suffered from the effects of too much liquor there can be no gainsaying the benefits which may be derived by having the temptation removed. There

is much money spent throughout the island for drink that might better go for bread. That the insular revenues may suffer by taking away the alcohol taxes probably is true, but there is no particular reason why the Government should live so largely on a business which may so easily become a vice, and with an intelligent, responsive, elective legislature there is every reason to believe that ample provision would be made promptly for other means of revenue.

Signs of Harvest in Mexico

METHODIST workers in Mexico report many encouragements in the lives that are being touched and changed. For example, in Queretaro, a married couple who for years had prayed to images received the Gospel with such joy that they immediately destroyed the image they formerly worshiped. They are now worthy members of the Church and through their influence others have come into the fold.

A soldier in the present revolution while away from his family was converted to the Protestant faith and came home almost dreading the task of imparting the news to his family. His joy can be imagined when he discovered that the family had also been converted and were faithful attendants at the services. It was indeed a happy reunion.

At one time a Catholic family came to the parsonage in Mexico City for refuge and, of course, were asked to be present at the daily family worship. When they left they said to their hosts, "Please pray for us, for we see that you have a most direct and beautiful way of talking with God and we want you to intercede for us."

Reaching Chilian Young Men

THE membership of the Valparaiso, Chile, Young Men's Christian Association is 337, of whom 118 are Chilians, the others English, German, and other foreigners.

A Bible class organized last June with an enrolment of four has increased to twelve, including one Ecuadorian. It is hoped that these men will become leaders in opening other Bible classes. Religious work has been carried on through personal interviews. The following is typical. The man interviewed is the Chief Quartermaster of the Chilian Army, a man of thirty years. He does not profess to belong to any church but accepts the ideals of the Association. He says there are many men like himself who will have nothing to do with the Church and therefore call themselves unbelievers, but they are not unbelievers as practically all of them believe in the spirit of Christianity. Forty men, mostly Chilians, were interviewed for the purpose of setting before them the ideals of the Association, preparing the way for a more active propaganda in winning them to Christ. Only a very few men really know Christ, but all of them are open to influence. A prayer group organized with four men, in 14 sessions had a total attendance of 56.—Foreign Mail.

Evangelical Conference in Argentina

WITH the object of widening the outlook, deepening the spiritual life, and fostering the spirit of brother-hood among members of Spanish-speaking churches in the southern part of the province of Buenos Aires, a conference was held in Tandil from March 4th to 12th, representatives being present from most of the Protestant churches. A more cosmopolitan gathering it would be hard to find, many nationalities being represented. During the week morning and evening sessions were held.

Some of the meetings were given up entirely to the testimonies of the members of the churches represented, all of them, while telling of differing spiritual experiences, witnessing to the truth that "the Gospel of Christ is the power of God unto salvation."

In the town they were celebrating

carnival, with all its frivolity. The missionaries formed into procession and sang choruses as they marched along the street, arousing great interest among the onlookers.

One of the best features of the conference was the fraternizing of the members of the different congregations. The plan is to make the conference an annual affair.

Baptists to Enter Brazil

'HE important Brazilian state of Parana has been opened to Baptist missions. A pawnbroker, who was also a fairly well-to-do jeweler, heard the Gospel preached in the streets of Santos. received a tract and went home to read it. The pages were read again and again and finally brought conviction and salvation. The reader sold all that he owned and dedicated his life to the spreading of the good news. Using the means at his disposal, he printed tracts, paid his own expenses as he traveled about selling Bibles, and finally settled in Paranagua, where he built himself a home and a large hall for preaching purposes. Groups of Christians began to be gathered which were ultimately organized into a church unconnected with any de-Some time afterward its nomination. evangelist leader, exhausted by his labors and anxious to see the work established on a firm basis, made approaches to the American Baptist Mission in Brazil and the whole body of 250 members was incorporated in the Baptist Church of Brazil. Mr. Pettigrew has been sent to aid in this reorganization and has been doing a great work since his arrival.

EUROPE

John R. Mott in Europe

O^N May 29th, Dr. John R. Mott sailed for England to spend two months visiting the various countries of Europe. He plans to spend some time in England, France, Germany, Austria, Russia, Switzerland, Sweden, and Norway, and may visit Italy and Turkey as well. No public meetings of any kind have been called, the object of his trip being to inspect the vast work which the Young Men's Christian Association is conducting for the millions of men under arms and in prison camps. We can not estimate the possible outcome of his visit in drawing more closely those international bonds of Christian fellowship which he has helped to create in past years.

Spanish Attack on a Colporteur

SPANISH paper reports an attack A upon an agent of the British and Foreign Bible Society in Bilbao. "Mr. Arbiza had been threatened, so that it was deemed necessary to give police protection to the Scripture booth which he had set up in the annual Bilbao fair. This year the agents of the clericals broke in upon him and poured vitriol over his stock of Bibles. In trying to rescue a part of the books, Mr. Arbiza was burned about the hands and his clothing was injured. Some of the Bilbao newspapers condemned the action, while three others objected to the heretical character of the Bible. The people of the city came in large numbers to express their mortification at the deed and, as usually happens as a sequel to such cases, more Bibles were sold than ever."

Work for Women in Munition Centers

WAR conditions in Great Britain
have brought to the Young
Women's, as well as to the Young Men's
Christian Association, special opportunities for service, which have been quickly seized.

In crowded munition areas, where the rattle and clank and whirr of machine and death-spelling engines make the music of the weary day; in rushing military centers; in the heart of big cities, where hundreds of women have left country homes in order to enter into

the commercial life of the hour—in all these places a work of grace is going on in the name of the Lord Jesus. In the munition centers the Young Women's Christian Association has erected cheery huts, which serve as canteens, restrooms, Gospel centers, and in some cases have included sleeping accommodations.

This is the supreme opportunity of winning the women for Christ, as it is the great opportunity of winning the men. The women are gathered together in vast numbers, and in the huts of the Young Women's Christian Association there are possibilities of evangelism the like of which have not been seen in peace-time. The women and girls who never dream of going to church in the ordinary way are now within reach of the Association, and the very best use is being made of the opportunity thus presented.—Life of Faith.

France and Islam

THE French Government has laid two bills before Parliament, providing for measures to be adopted in order to show the gratitude of France for the loyalty of her subjects in North Africa.

One of the bills provides for the creation in Mecca and at Medina of two large caravanserais, bought or erected at the expense of the French Government, where pilgrims from Northern Africa may obtain shelter free.

The second bill provides for the addition to the Inter-ministerial Commission for Moslem Affairs at Paris of Moslem councillors, thus allowing natives to be represented at the seat of the central power.

War Prisoners in Russia

I N connection with the acceptance by Rev. Fred P. Haggard, D.D., Home Secretary of the Baptist Foreign Mission Board, of the call of the International Committee of the Young Men's Christian Association to go to Russia to take charge of the work being conducted there on behalf of the German, Austrian and

Hungarian prisoners of war, these striking statements have been made concerning the war work of the Association.

There are more than four millions of men and boys in the prisoner-of-war camps of the countries on both sides of the struggle. Of all the countries where these prisoners of war are found, Russia affords possibly the most significant opportunity. In European and Siberian Russia, chiefly the latter, there are to-day concentrated in scores of prison camps over one million Teutonic soldiers. The International Committee of Young Men's Christian Associations have been granted the unique privilege of entering all of these camps and of organizing practical Christian work on their behalf. What lends even larger significance to this movement is the fact that the Russian Government has given permission to work among the Teutonic prisoners on condition that Germany and Austria would give similar permission to the International Committee to do a similar work among Russian prisoners.

Mission School in Salonica Burned

O NE of the most promising institutions of the American Board's work in the Near East is the Agricultural and Industrial Institute in Salonica. On April 15th, the main building of this school, with most of its contents, was destroyed by fire. Soldiers from a nearby French aviation camp helped very much in fighting the flames, but the fire spread so fast that it was impossible to save half the equipment and furnishings, to say nothing of personal effects. Some of the boys are now sleeping in the hay mow and the others are camping in outbuildings.

Before the fire was over two contributions of 100 francs each were handed in from among the English and French military who came to help; and friends from two military hospitals sent over food and blankets, so that no one had to go cold or hungry. Later gifts, together with the insurance money, will make possible a start on rebuilding, tho the increased cost of all building materials is a matter for some anxiety. The lost apparatus, tools, furniture, library, etc., can not be easily or quickly replaced, but the school will continue its work even tho under difficult conditions.

The Moravian Crisis

THE international position of the Moravian Church and its missions has been greatly tried through this world's war. The entire Unitas according to the report at the close of 1914 numbers 46,133 members. They are distributed as follows: German Unitas with 433 missionary people, 8,765; Bohemian congregations, 1,267; British Units, 6,574; North American, 22,348; South American, 7,037; missionaries besides Germans, 150.

In the mission administration all three Unitas provinces are represented according to the constitution. The position has become more acute, because many friends without the Moravian Church help their mission. The German brotherhood, in spite of the close international relationship, has always been very patriotic. In England, the German origin of the church and its name "Moravians," was until the most modern time a great stumbling-block toward its development, and for this reason the national side of the English brotherhood was more and more emphasized. Of the German Moravians, 934 were in the army the 8th of November, 1915; 90 had fallen; 13 missed, and 17 imprisoned. Of the English, several hundreds had volunteered for the army, who, like the rest of their nation, believe they are fighting for a good and just cause. How, under these conditions, the historical international relationship of the Moravian Church can be maintained, is a serious question for its members on both sides of the canal and the ocean.

MOSLEMS IN ASIA A German Report from Palestine

THE Moslem World quotes the following, with the heading "Is this Sarcasm?"

"The war has had its effect on the Holy Land," says Der Bote aus Zion (Zion's Messenger), a Berlin paper devoted to German mission work in Palestine, "and that effect has on the whole not been unfavorable. The Hill of Golgotha and the Mount of Olives have been awakened to a new life by the tramp of the Turkish troops, which drill there daily. At Jerusalem a score of monasteries and convents, formerly occupied by enemy missions, English, French, and Russian, have been transformed into barracks, and their halls and galleries now resound with the military commands of officers. On the whole, the spectacle presented by the Holy Land is an extraordinary one. Everywhere one sees motor cars, aeroplanes, machine guns, buffaloes, and oxen-drawn cars, laden with munitions, going through the lanes and along the fields once trodden by the apostles and the patriarchs, while the construction of military roads through the desert, over the mountains of Judea, in the outskirts of Jericho, does not cease by night or day. Truly, the dry bones are made to live again."

An Armenian's Hope

THE following letter from an Armenian, now in Asia Minor, shows the kind of faith some Armenian Christians possess:

"God can still shut the mouths of lions. Do you realize that He has truly done this during many years? We now understand how great a miracle it is that our nation should have survived so many years in the midst of a people like the Turks. Into what demons can men change themselves! I fear they are planning to kill some of us, to starve others, to drive the rest into the desert. So I have little hope of seeing you again in

this world. But do not doubt that I will do all possible to encourage others to die bravely and may God aid me to die as a Christian. May this land see that if we can not live longer as men, we can die as men! And may many die as men of God! May the Lord pardon this (Mohammedan) people their sin! They sin through ignorance. May the Armenians by their death be able to show forth the life of Jesus, since they can not render testimony with their lives! May we soon see many Moslems become followers of Christ! And may this war soon end that the Moslems may be saved from their cruelty. For day by day they become more demoniac and their character is degraded by the tortures which they impose on their victims. Our expectation is in God, out of love to Moslem no less than to Armenian. May He soon manifest Himself!"-Record of Christian Work.

American Schools not Closed

A WAY has been found to continue at least some of the mission schools in Turkey during this time of war. Christian Guardian gives this note: "A ban was placed on the language of all the belligerents; and French, Russian, Japanese and English became forbidden tongues. Of course, this affected United States schools and United States citizens in Turkey; and the United States Amprotested most vigorously. However, a Turkish firman had been issued and could not be recalled, being like the laws of the Medes and Persians. But, to please the United States Ambassador. another firman was issued giving full permission to all and sundry for the use of the 'American language.' And the folks concerned very quickly acquired this new tongue, and were safe from official interference. Great is diplomacy!"

Awful Scenes in Erzroom

NDESCRIBABLE things happened in Erzroom just before the Russians captured the city. Out of 20,000 Armenians

only 200 escaped death or exile. Thirty of these were saved in the house of Mr. Stapleton, the American Board representative.

The Moslems came several times and demanded that the Armenian girls be given over to them. Mr. Stapleton answered, "You must kill me before you can touch them." A plot to fire the house was discovered and the situation daily became more desperate, until at length Mr. Stapleton said, "If the Russians do not arrive to-day I feel sure that our time has come." That night the magazines in the Erzroom forts exploded, the shock breaking most of the windows in the Stapleton house, and breaking all the windows in the hospital near by. The Turkish troops fled. Then the townsfolk began looting. They were approaching the American quarters when the Russian advance guard of Cossacks entered and began to police the city. Later many high Russian officials called and were entertained at the Stapletons' The Turks had sent most of their wounded away; but 200 were left with no one to care for them. When Dr. (Mrs.) Stapleton and the Russian Red Cross physicians went round the hospitals they found dead in every room.

Persian Pastors Killed

WORD has come from Persia that in Bohtan four native preachers have been killed and their families either killed or carried away. Several Christian women are also definitely reported as having been carried off by the Kurds. After the first, the Kurds were inclined to care for the Christians, but the Turkish government threatened the Kurds and compelled them to complete their work. Rev. William A. Shedd, of Urumia, now in this country, comments on this news as follows:

"Bohtan, where the four preachers were killed, is the region in the Urumia field most distant from the station center. It is in the Tigris Valley, and the Protestant community there has been marked by wonderful faith and zeal. The men referred to as having been killed were all of them simple, earnest, hard-working men, who always contributed to the peace of the community. Had matters been left to the Kurdish chiefs there is good reason to believe that they would have spared the lives of these men first of all. This word from the Christians in the Tigris Valley makes one feel for the fate of the large number in Mosul and the region north of Mosul toward the mountains."

INDIA Breaking Down of Caste

THIS from Rev. F. E. Jeffrey, of Aruppukottai. Things are certainly moving in India:

A marvelous revolution is in progress. Twenty-five years ago the writer was stoned for innocently taking a low-caste Christian servant through the Brahmin street. The other day he sat down to a banquet with college students of all castes, including three divisions of Brahmins. All were served by servants of low-caste extraction. In Bombay, on December 28th, an all-India inter-caste dinner, organized with the avowed object of doing away with caste differences, was held. Of the 450 guests from various castes, 225 were Brahmins, 50 were Indian woman, and 20 were the so-called "untouchables!"

Meerut Mission Centenary

ONE of the principal features of the centenary celebrations of the C. M. S. mission at Meerut, India, was the procession of some seven hundred village Christians. Rev. J. F. Pemberton wrote of it:

"We marched in procession from the mission compound to the garrison church. The Bishop and twelve clergymen led the way, and then the villagers, each group with a distinctive banner—on foot and in bullock carts and on camels—fol-

lowed in a long train. We wanted our district Christians to realize that they were members of a great Church. We trust the inspiration of this day will remain with them for a long time. One of the British Territorial troops who was present was heard to say, 'When I get back to England I'll tell the people of this, and there will be no man saying, "I don't believe in native Christians."'"

Into the Depths

SOME missionary workers in India justly claim vast areas of land, or land and water, within their territory. Others emphasize the diversity of races with which they are dealing. But according to the Rev. William H. Hollister, the South India Mission of the Methodist Church, which conducts Christian work five thousand feet underground in the Kolar mines, goes deepest in its soulsaving mission.

Indian Farmers Turning to Christ

REV. E. W. FELT, of Vadala, in the Marathi Mission, writes:

"It is the farmer caste that presents the biggest opportunity. They constitute the sturdy middle class of India, and in our district, tho years of work have been done among them, only a handful has actually become Christian. They are deeply conservative and not very responsive to a purely spiritual appeal. Yet the fruitage of all these years of effort among them is becoming more and more manifest, until our hearts thrill with the promise.

"Our schools in the villages which had almost no high caste Hindus in them twelve or fifteen years ago are now in many cases crowded with the children of farmers eager for an education. Crowds of the fathers and mothers of these children may be gathered at any time to listen to the gospel. They are most friendly, and seek us on all matters concerning government and their fields, etc., bringing their quarrels for settlement.

"There is a new unrest among these farmers, partly economic, partly a desire for education, and partly spiritual. A society of them is working in our district, called the Truth Seekers' Society, which has as its object the throwing off of the yoke of the Brahmans, the abandonment of idolatry, and the education of the community."

The Message Bit

A NYTHING is better than indifference. The most depressing missionary situation is an easy-going tolerance. Missionary work is weakest when nobody cares to attack, when it is not regarded as effective enough to demand notice. From this point of view we may read with rejoicing the following verses taken from the Madura Mail after Mr. Sherwood Eddy's evangelistic meetings. Sircar is the name of a Bengali Christian, a former Brahman, who was another of the speakers:

OH! HINDU BROTHERS, BEWARE! The fisher comes with tempting bait; The fox it comes with cunning gait; With luring words on us doth wait; Beware! Beware!

Oh, friend, heed not to that Sircar, The state his speeches can not mar, And so thy sense from wavering bar:

Beware! Beware! And Eddy he doth eddy 'bout; He tries our common sense to rout. Conversion is his faith, no doubt:

Beware! Beware!

Opium in Burma

In the northwestern part of the Kengtung field, Burma, the cultivation of opium is being pushed to the exclusion of other crops. There has consequently been a shortage of food supplies and rice has been very high. In addition to this, local officials have tried to force opium cultivation on Christian villages and to take away the land of those who refuse to cultivate.

The Baptist missionaries in this field

say: "This is not only a menace to our work, but is proving a serious hindrance to the suppression of the opium traffic across the border in the province of Yunnan in China."

SIAM AND LAOS

Training Siamese Inquirers

NE of the encouraging features of this field," writes Rev. J. A. Eakin, of Petchaburi, Siam, "is the large number of people who have given their names as willing to give up their former religion and accept Christ as their Savior and Lord. The various lists of inquirers now total up more than a thousand names. Of these, 154 have been The mission has recently baptized. adopted a method of receiving these inquirers as catechumens, requiring them to make a public promise to renounce their former religion, accept Christ, repent of their sins and forsake them, observe the Sabbath, practise monogamy, and study the Scriptures. In addition to those baptized, twenty-eight have been received as catechumens by this method.

Each of our evangelists has the list of questions prepared for those who wish to be enrolled as catechumens, and they are expected to instruct all inquirers who show sufficient interest, so that they will understand clearly what is involved in the catechumen pledge. Thus, while the roll of inquirers is being constantly lengthened by the addition of new names, we are giving our attention mainly rather to intensive work in the way of developing those already won over in the graces of the Christian life and in the knowledge of the truth as it is in Jesus.

Influence of the Gospel in Siam

"I BELIEVE that a Christian rebirth is quietly taking place in the kingdom," writes L. C. Bulkley, M.D., a Presbyterian missionary in Siam. "Apart from any effort on our part, Christian teachings are being quietly appropriated by Buddhists, and imparted by officials,

whose lives are quite different from the officials of some years ago.

"Not only we missionaries have seen that more is needed. Something must be added to the religion they have; the people here feel it themselves. Holy Spirit is now preached by some, as tho a part of Buddhism. Recently at a gathering of the headmen of a small adjacent village, our Governor talked to them at some length on the virtues of honesty, mutual helpfulness, monogamy, etc., in a very kindly and fatherly spirit, finishing up by saying, 'Now all this is the religion that we believe in, and so we must practise these things.' An old man now a Christian two years or so, laughed as he reported it afterward, and said, 'How many years was I a Buddhist, and I never heard anything like this in their teaching!'

"Let us pray that they will see what they really need is the whole Gospel, which is offered them!"

CHINA

Schools for the Blind in China

THERE are over 300 blind pupils in the various schools which have been opened for them by missionaries in South China. Among the best known of these institutions are the "Ming Sam Schools for the Blind," in Canton, where the opportunity to minister to these unfortunate ones is limited only by the funds in hand. Dr. Mary W. Niles, who is in charge, writes: "We feel that our most important work is to train our pupils for self-supporting professions or trades; to arouse in the parents and the general community a feeling of responsibility for training and making the blind useful, and to break down the bond of superstition and vice which oppress them.

We already have three girls whose families are supporting them wholly in school, and a number of others pay partial support. The boys pay their own board. When we can demonstrate that our graduates can always support themselves we will have no lack of boys in our school. The graduates of our Ming Sam School for Blind Girls can do very creditable work in knitting, and most of them are employed as Bible readers or teachers and are proficient in church music, vocal and instrumental."

Nearly all the graduates of these schools are in Christian work and are employed by the various missions.

Difficulties in China

COME faint idea of the difficulties that are encountered in mission work can be gained by a consideration of the vastness of the country and the diversity of the dialects. The area of China is 3,913,-560 square miles, and the total railway mileage is under 7,000. The roads are poorly constructed and badly kept; consequently, traveling is arduous and slow. On the other hand, there are numerous canals and navigable rivers which facilitate communication. In regard to dialects, the actual number in use throughout China can not be stated, but an estimate, said to be conservative, has placed them at over 300. Knowledge of the Mandarin dialect is general among the official classes throughout the country, but for intimate work among the people a knowledge of the local dialect is essential.

Slave Girls Sold in China

HINESE slave girls are found in large cities, such as Shanghai and Canton, and refuges for these unfortunates have been opened by mission-Many will, however, be surprized to learn that girls throughout the country are sold as slaves, and that the province of Szechuan is probably the greatest slave market in China. Bishop D. T. Huntington, of the Protestant Episcopal Mission of Anking, says of this: "When I was stationed in Ichang I learned a good deal about the way in which the trade is carried Ichang is at the mouth of the Yangtze gorges, and all the traffic of

Szechuan with the rest of the Empire passes through it. Most of the slave traffic is illegal, as the Chinese laws regarding it are quite strict in theory. Some of these girls are bought from their parents, but more are kidnapped and brought down the river in the junks under hatches. A friend of mine was coming down from Chungking and had noticed nothing peculiar. until he was within a day of Ichang. Then he saw a little hand come up through the forward hatch. He pulled up the hatch and found six little girls They were taken away that night, so he was unable to do anything about them. My Chinese friends have told me that at least 1,000 girls pass through Ichang in this way in the course of a year."

Borden Memorial Hospital in Kansu

FROM Lanchowfu, in far-away Kansu province, Mr. George Andrew, of the China Inland Mission, writes:

"The Borden Memorial Hospital, which is now partly built, on the bank of the Yellow River, outside the city, is a center of Gospel light, where Dr. and Mrs. King, Dr. R. C. Parry and helpers minister to the sick. Patients come from long distances, among them Mohanmedans, the winning of whom for Christ is one of the great problems confronting us.

"I do not know where we could find more willing hearers of the Gospel than at Lanchow, whether in the street-chapel or on the streets. Many Mohammedans come and listen with pleasure as the unity and spirituality of God are declared, and the falseness of idols exposed; but they dislike to hear of salvation by Christ. The truths of His divinity and of His death on the cross are derided by them."

Results of a Y. M. C. A. Campaign

T HE way in which its methods can be adapted to conditions in many different countries is one of the significant features of the work of the Young Men's Christian Association. The following report from the association in Tientsin is an illustration of this:

"A two weeks' membership campaign brought in 775 members and \$7,400. The team which stood far in the lead was headed by the leading citizen of Tientsin, Mr. Yen Fan Tsun. His warm support and effort will mean much to the organization in this city. Mr. Yen was formerly at the head of the National Board of Education and is a man to whom all educators look for advice and example. Among the prominent members received were three sons of President Yuan Shih Kai, who are resident in Tientsin. Several of the most prominent campaign workers have since decided to become Christians."-Foreign Mail.

Revival Meetings in China

THE evangelistic work of Rev. and Mrs. J. Goforth has been greatly blest at various points in China. At their meetings at Hsuchowfu in Kiangsu province the heathen attending the services were awed at the scenes of manifest judgment. They said the living God was present in the assembly, and many of them decided to become Christians.

Mrs. Goforth summarizes the work in The Life of Faith:

"Dozens of the students declared their purpose to become preachers of the Gospel. Hundreds promised that at the least they would strive to win one soul before the close of this year. On prayer and Bible study the whole audience seemed resolved. A wonderful feature was the hundreds of one-sentence testimonies to blessing received. Whole families testified that they had been made new. Some said they now had a new church. The heads of both the boys' and girls' schools said they have new schools, not a pupil, as far as they knew, left unconverted. All the leaders said the blessing poured out upon all was beyond what they had asked or thought. The missionaries said

they never saw prayer like this before, and some said that neither did their weak faith lead them to expect it."

Bishop Brent's Report on China

SPEAKING before the Episcopal Board of Missions, Bishop Brent, who had just returned from the Far East, said: "I touched at various points in the Orient and took the opportunity to come into contact with the mission work at each point.

"China to-day presents such an opportunity as I suppose the world has never seen before in a country that is not Christian. We were thrilled a few years ago as we heard reports from China after the Republic was established. But let me tell you that the opportunities in China for Christianity to-day are tenfold more than they were six years ago. The opportunity is increasing by leaps and by bounds. Again let me beg of you, in the name of Christ and in the name of the Orient as a whole, not to close the door of opportunity, but to think in the terms of the Kingdom of God first, and dollars and cents afterward."

JAPAN—CHOSEN Japan's Progress

THE Japanese are rapidly becoming the most educated people in the world. At the present rate of progress Japan will soon have the smallest per cent. of illiterates and the largest per cent. of children of school age in attendance in her schools. The National Christian Educational Association and all the Protestant missions of Japan have made plans for a great interdenominational university, and the advanced schools for girls are getting together in projecting a great Christian College for Women to open in 1916. Japan is more open to Christianity than at any time since the early eighties, and if the seven or eight schools for men will advance their standards sufficiently and cooperate cordially with the proposed Christian university,

Christianity will again occupy a position of recognized leadership.

Buddhists Start Sunday-schools

THE rapidly increasing interest in Japan in the coming convention of the World's Sunday-School Association at Tokyo has challenged the attention of the Buddhists. The children who, they think, should follow their parents in the Buddhist faith are going into the Christian Sunday-schools, and the priests realize that they must keep hold of these young people if Buddhism is to continue. As a result they are showing signs of aroused activity in many quarters. commemoration of the emperor's coronation hundreds of Sunday-schools are to be started in the Buddhist temples, where the children of Buddhist homes may receive instruction in the tenets of their faith, after the order of the Christian Sunday-schools. For a time the priests have influenced the Buddhist teachers in the public schools to tell their pupils they must not attend the Christian Sabbath schools, but when this was reported at a conference held in the home of Count Okuma immediate steps were taken to put a stop to it.

Influencing China at Tokyo

THE Chinese students who have come to Japan in the last few years have been largely picked men, and generally better prepared than those who came earlier. A natural process of selection among these has left chiefly those of more serious purpose and better staying qualities, those destined in time to have the greater and more enduring influence upon their native land. From this point of view the winning of the Chinese students in Japan to Christ is seen to be of increasing importance.

There are two churches for Chinese students in Tokyo, and the Young Men's Christian Association is working in close connection with them. There are in Tokyo at present 98 baptized members. Others not affiliated with either church bring the

total number of Christian students up to 110 or more, about 4 per cent. of the total. Certainly in no community in China will there be found so large a proportion confessing Christ as among this great group of China's modern literati. As large a percentage of the whole nation Christian would mean a Church in China 16,000,000 strong.—Foreign Mail.

Progress in Korea

N spite of some serious problems connected with missionary work and some very delicate matters that have arisen in the relations of the missions with the government, the past year has been one of phenomenal progress along all lines of Church activity. According to the figures in the Christian Movement in Japan, the total number of additions by baptism to all the Protestant churches was 9,019. The total number of communicants is reported as being 82,325, of which number about 60,000 are in connection with the Presbyterian churches. Some progress has been made in establishing better relations between the Christian churches and "the powers that be." The government has made less use of its military arm and has pursued on the whole a more kindly and conciliatory policy in dealing with the native people than was the case two years ago, the results of which will show the wisdom of that policy. At one time some foolish native enthusiasts in northern Korea started an uprising which, however, did not assume formidable proportions and was quickly and summarily supprest.

AFRICA

Moslem Woman Defies a Sheikh

RS. S. M. ZWEMER has been conducting a small school and Sundayschool in a Mohammedan quarter of Cairo. One Sunday when Dr. Zwemer made an address, the room was crowded with children and their parents and friends.

The next day one of the leading sheikhs of the neighborhood came to interview the Moslem woman who owns the house in which she had rented a room for this school.

"You must not permit that Christian missionary to come again nor must you allow the school to meet beyond to-day. That missionary who came to speak yesterday said such attractive things about Christianity that if he should continue there would soon be no Mohammedanism in this neighborhood. Say to him that you have done with him and his wife at once."

To the astonishment of the sheikh the Moslem woman answered independently: "I shall do nothing of the kind." This is a forecast of the emancipation of Moslem womanhood from the dominion of the sheikh.

A Moslem School in Egypt

M OSLEM young people are eager for Bible study. In the center of the Nile Delta lies Tanta, a city of 70,000 -largely Moslem. In one of the poorest quarters of this city a Sunday-school has been started for the children gathered from the streets. Rev. Stephen Trowbridge, Sunday-school secretary for work among Moslems, describes a recent visit to this school:

"The upper floor of a house has been rented, and we found every class-room full to overflowing with Mohammedan boys and girls. When this work first started, the children who came were of the poorest and could not read a line, but recently some very bright boys from the government schools have been attend-They also are Moslems, and as Sunday is one of the regular school days, they came directly from their classes to this Sunday-school. I saw a number of them with their Korans tightly clasped under their arms listening most intently to the lesson, which was from the Book of Acts. Some of the questions they answered with quick intelligence, altho they know almost nothing about the Bible as yet."

"Another evidence of interest in Bible

study," writes Mr. Trowbridge, "is found in the Girls' college, Cairo, which is under the direction of the American mission. Never in the history of the college has there been such a demand for the Bible. Moslem, Jew and Christian alike come, saying, 'Please send for a Bible for me.' A new Syrian teacher said that the thing which imprest her most in this college is that, when she looks over the crowded room full of girls at chapel time, she can not tell from the earnest faces which are Moslem, Jewish or Christian, for all are equally attentive, eager and responsive."

Necessity the Mother of Invention

HEY were issuing a natural science reader from the press of the West Central African Mission. It seemed that such a text-book without any illustrations would be a tame affair. there were no cuts available. So Dr. Stokey set himself to make some. Pouring a thin coat of plaster of Paris over a model, he then carved out the figures from pictures found in Webster's Unabridged Dictionary. No one could mistake "the camel" and "the lion." The ingenuity of our missionaries is constantly being witnessed. It is interesting to learn that Dr. Stokey thus unwittingly repeated the first experiments of the engravers in making metal cuts.

OBITUARY NOTES

Dr. C. B. Newton of India

D.R. CHARLES B. NEWTON, for nearly fifty years a missionary of the Presbyterian Board in India, died at Jullundur City, north India, April 11th. Dr. Newton was born in India, nearly seventy-five years ago, son of Dr. John Newton, who was one of the first missionaries of the Board to the Panjab, going out in 1834. He spoke fluently Urdu, Panjabi, and Hindi, and was well read in Sanskrit. During the past twenty-five years Dr. Newton, in addition to

being treasurer of the mission and giving a general oversight to other branches of the work, devoted a large part of his time to work among the "untouchables" or low caste people.

He left in Jullundur two sons and a daughter, all in the work of the Mission. As a native of India, Dr. Newton had a perfect command of-the vernacular and a brother's understanding of the hearts of the people. With this equipment he combined a single-eyed devotion to the work of the Gospel, unusual practical sense in business and accounts, untiring energy, and a spirit of absolute fidelity to all duty, whether great or small.

Sir Alexander Simpson of Scotland

"D Y the death of Sir Alexander Simpson, the Christian Church has lost one of its truest and most faithful sons. A distinguished medical Professor in the University of Edinburgh, he put himself and his professorship at the feet of his Lord, and strove as few men in his profession have striven to make it a handmaid to forward the interest of the Kingdom of God. And God honored him in his endeavor. On one occason, when a delegate to a great medical conference at Rome, he had St. Luke's Gospel printed in Italian and nicely bound, as a gift for all his colleagues with the golden letter-press outside, 'A letter from a good physician.' His home was open to strangers from all countries, but no one could enter it and not realize how true it was of him: 'As for me and my house. we will serve the Lord." -Medical Missions.

Rev. P. H. Moore of Assam

REV. PITT HOLLAND MOORE, who died in March, in the hospital in Calcutta, in the sixty-third year of his age, gave to the Baptist Mission in Nowgong, Assam, thirty-six full years of strong, invaluable service, the influence of which will go on for the years to come.



Black Sheep. By Jean Kenyon Mackenzie. Illustrated. 8vo. 313 pp. \$1.50, net. Houghton, Mifflin Co., Boston, 1916.

For living interest and literary style this is easily the leading missionary book of the year. Miss Mackenzie, who was for some years a missionary among the blacks of West Africa, describes in her delightful home-letters the daily scenes and experiences that stirred her woman's heart. They give an intimate picture of life in the Kamerun country. One is reminded of Miss Amy Wilson Carmichael's "Things as They Are in India," except that these descriptions are less depressing.

With a woman's sympathetic touch and keen perception, Miss Mackenzie tells of African women's suffering and of little black children's play, of African dancing and feasts, of markets and palavers, of sins and follies, of vaccinating two hundred and forty people in one day in a church, of hunger for better things, and of the missionaries, methods of satisfying such hunger.

There is no better book to place in the hands of an intelligent woman interested in humanity but not in missions. The reading of Miss Mackenzie's experiences is to win converts at home for the work abroad. To begin is to finish.

Fifty Years of Association Work Among Young Women. By Elizabeth Wilson. Illustrated. 8vo. 402 pp. \$1.35, net. National Board of Y. W. C. A. New York, 1916.

The Young Women's Christian Association has had a remarkable history. Fifty years ago the work was organized in Boston and to-day has spread over the world. The Association was founded to help self-supporting girls in cities, but it

has branched out into student centers, into rural districts and into the mission fields. One of the most active leaders was Miss Grace Dodge, of sainted memory, who has been succeeded as president of the National Board by Mrs. Robert E. Speer. It is a great work, thoroughly organized and efficient in many lines of work.

Miss Wilson has produced a book, not only valuable as a history of the movement but interesting and full of suggestions for all workers among young women.

Mohammed or Christ. By Samuel M. Zwemer. Illustrated. 12mo. 292 pp. \$1.50, net. Revell, 1916.

Dr. Zwemer is the American apostle to Moslems. His pictures of Islam capture the attention, his arguments convince and his appeals win both recruits and support. His latest volume is a series of articles and addresses on the Moslem situation in various lands-Russia, Africa, Arabia; the dying forces of Islam, the stumbling-block of the Cross and the changing attitude of educated Moslems. The volume lacks unity and continuity of thought but it does not lack fire and facts that compel attention. Dr. Zwemer is up-to-date and reliable in his facts; moreover, he knows no other way of saving Mohammedans than through the living faith in Jesus Christ, the son of God. These fifteen chapters are worth reading more than once.

Leaves From the Log of a Sky Pilot. By Wm. P. Puddefoot. Illustrated. 8vo. \$1.00, net. The Pilgrim Press. Boston, 1916.

If any one is inclined to think that there is less of romance and adventure in home missions than in foreign, he should read the life of Mr. Puddefoot, one of the most picturesque figures of the home mission field of the northwest. His thrilling experiences and encouraging success as a "Sky Pilot" stimulate, while the mixture of humor and pathos makes this an intensely human document. Mr. Puddefoot is a man—a strong man a Christian pioneer, and the story of his varied career reveals the hellish conditions of many lumber camps, the Herculean task that awaited the missionary who entered them, and the power of God to transform the most degraded and hopeless men and women. The early part of this missionary's life is especially stimulating as it was devoted to the search for lost men. The latter part of the life has been spent more in seeking to arouse the Churches.

Was it Worth While. The Life of Theodore Storrs Lee. By some friends of his. Illustrated. 12mo. 178 pp. 50 cents net. The Association Press. New York, 1915.

Charles E. Hughes, Republican candidate for President of the United States of America, writes the foreword and pays his tribute to the noble character here portrayed. Various friends tell the story of different periods of his life. This takes from the unity of the biography, but gives variety in viewpoint. Theodore Storrs Lee was born in Cleveland in 1873, and after graduation from Amherst College and Union Seminary, went to India as a missionary. His life and character made a profound impression everywhere, for he was a genius and a man of force. His talents were many and were put to good account. He was a personal worker in college, a friend in need, a hard worker and beloved by all. The book is full of incidents that show the young man's human sympathy and Christlikeness. Theodore Lee died in 1911 at the early age of thirty-eight, yet he had made his mark upon his fellow men.

In the Wake of the War Canoe. By W. H. Collison. Illustrated. 8vo. 352 pp. \$1.75, net. E. P. Dutton & Co., New York, 1916.

In his forty-three years among the Indian tribes of British Columbia, Archdeacon Collison saw them change from pagans to a civilized community. followed William Duncan in his work among the Tsinsheans of old Metlakahtla and the other tribes of Western Canada. The history is full of incidents and evidences of the power of God. Conflicts with medicine men, unscrupulous white-traders and other enemies made the archdeacon's life adventurous. The Indians are a picturesque people and their customs and traditions are exceedingly interesting. One wonders, on laying down the volume, why all the Indians of North America have not yet been evangelized—after nearly three hundred years of work among them.

Missionary Crusaders. By Claude Field. Illustrated. 220 pp. \$1.00 net. Fleming H. Revell. 1916.

There is no field ofliterature more rich in stories of heroic achievement and adventure than the history of missionary pioneers. here variety and self-sacrifice, danger and daring, exploit and achievement. We read of John Eliot and the American Indian wars; Hans Egede and the gluttonous Greenlanders; William Duncan and the Metlakahtla cannibals; Robert Moffat and the terrible Africaner; the black Pishop Crowther and the people of the Niger; Schwartz, the holy apostle to India, and Dr. Wolff among the brigands of Bokhara. These are stories to captivate boys and to direct their ambitions to the life worth living.

A Hero of the Frontier. Life of Dr. Pennell for Boys. By Alice M. Pennell. Illustrated. 8vo. 209 pp. \$100 net. Fleming H. Revell Co. 1916.

This is the story of the man of whom a British officer in India said: "The pres-

ence of Pennell on the frontier is equal to that of two British regiments." He was a remarkable man with a wonderfully stirring history among the fierce and fanatical tribes of the Afghan frontier.

This life-story is written for boys, not in a style adapted to very young boys, but for young men interested in games of other men, in camping out, in contact with wild tribes and in a missionary's adventures. Pennell is a man that it will be good for boys to know—and they will like him. The half-tone illustrations are attractive.

Happy Childhood, the magazine published in Shanghai for Chinese children, under the auspices of the Interdenominational Committee on Christian Literature for Oriental Women and Children, has been so successful that its editor, Mrs. MacGillivray, undertook Donald Christmas time another venture along the same line, and published "A Picture Book for Chinese Children," using some of the cuts from Happy Childhood. The edition of 600 was rapidly sold and an appetite for more Christian reading was whetted by this enterprise.

Carol-A Sweet Lover of Christ: A Memoir of a Missionary Child. 12mo. 169 pp. 2s. 6d. Marshall Brothers, London, 1915.

Carol lived in India and was an unusual child-especially in her grasp of Christian truth and in her earnest interest in the spiritual welfare of others. The memoir is composed for the most part of letters delightful, religious but Many adults will find girlish letters. spiritual help from this story of a triumphant little life.

The Will of God and A Man's Life Work. By Henry B. Wright. 8vo. 280 pp. 60 cents. Association Press. New York, 1912.

These studies have already helped men and women to discover the will of God in reference to their life work. They will help others. Arranged as daily Bible studies, they are also a helpful guide to a clearer knowledge of the Bible and an inspiration to Christlike living. The arrangement is topical and the verses are scattered, so that unfortunately it is not a guide to consecutive Bible reading.

The Life Abiding and Abounding. By W. H. Griffith Thomas, D.D. 12mo. 79 pp. 40 cents, net. The Acts of the Apostles. By W. H. Griffith Thomas, D.D. 12mo. 50 cents, net. The Bible Colportage Association, Chicago, 1915.

Two very useful books for missionaries and students of missions. first consists of deeply spiritual Bible studies in prayer and meditationsbreath and food for the soul.

The second contains outline studies in primitive Christianity-very helpful for those who are working in fields where problems are presented like those that faced the early Church. It is an excellent guide to the study of The Acts.

NEW BOOKS

How to Learn a Language. An Exposition of the Phonetic Inductive Method for Foreign Resident Language Students. for Foreign Resident Language Students. A Direct, Practical, Scientific Way of Mastering Any Foreign Tongue. By Thomas F. Cummings, D.D. 16mo. 90 pp. Author, New York, 1916.

Paradoxical Pain. By Robert Maxwell Harbin, M.D. 12mo. 212 pp. \$1.25, net. Sherman, French & Co., Boston, 1916.

The Children of the Lighthouse. By Charles Lincoln White, D.D. Illustrated. 12mo. 84 pp. Cloth 40 cents. net. Paper

12mo. 84 pp. Cloth 40 cents, net. Paper 25 cents, net. Association Press, 124 E. 28th St., New York, 1916.

Coll St., New York, 1916.
Old Spain in New America. By Robert McLean and Grace Petrie Williams. Illustrated. 12mo. 161 pp. Cloth, 57 cents. Paper, 35 cents. Association Press, New York, 1916.

Black Sheep. Adventures in West Africa. By Jean Kenyon Mackenzie. Illustrated. 8vo. 313 pp. \$1.50, net. Houghton, Mifflin Co., Boston, 1916.

South American Neighbors. By Homer C. Stuntz. Illustrated. 12mo. 212 pp. Cloth, 60 cents. Paper, 40 cents. Missionary Education Movement, New York, 1916.

Makers of South America. By Margarette Daniels. Cloth, 60 cents. Paper, 40 cents. Missionary Education Movement, New York, 1916.

The Land of the Golden Man. By Anita B. Ferris. Cloth, 50 cents. Paper, 30 cents. Missionary Education Movement, New York, 1916. Four-Chapter Book on the Two Americas. By Robert E. Speer. Cloth, 25 cents, Missionary Education Movement, New York, 1916.

The South To-Day. By John M. Moore. Cloth, 60 cents. Paper, 40 cents. Missionary Education Movement, New York, 1916.

Advance in the Antilles. By Howard B. Grose. Cloth, 60 cents. Paper, 40 cents. Missionary Education Movement, New

York, 1916.

Mexico To-Day. By George B. Winton. Cloth, 60 cents. Paper, 40 cents. Missionary Education Movement, New York, 1916.

Japan and America. By Carl Crow. \$1.50. Robert M. McBride, New York, 1916.

Japanese Expansion and American Policies. By James Francis Abbot, Ph.D. \$1.50. The Macmillan Co., New York, 1916.

The Japanese Crisis. By James A. B. Scherer, Ph.D., LL.D. 75 cents. Frederick A. Stokes Co., New York, 1916.

Japan, The New World Power. By Robert P. Porter, With 7 Maps. Oxford

ford University Press, New York, 1916.

Years' Ministry (1865 - 1915). Memories and Musings. By Rev. W. Cuff. 64 pp. 1 shilling, net. Baptist Union Pub. Department, London, 1916.

Indian Thought: Past and Present. By R. W. Fraser. Illustrated, 339 pp. 10s. 6d., net. Fisher Unwin, London, 1915.

Non-Christian Religions of the Indian Empire. Reprinted from the Lay Reader. Second Edition. 1s. 6d., net. Lay Reader

Headquarters, London, 1915.

Mohammed or Christ? An account of the rapid spread of Islam in all parts of the globe. By S. M. Zwemer, D.D. Illustrated, 292 pp. 5s., net. Seeley Service, London, Fleming H. Revell, New York, 1915.

Black and White in the Southern States. A Study of the Race Problem in the United States from a South African Point of View. By Maurice S. Evans. Map. 299 pp. 7s. 6d., net. Longmans, London, 1915.

Some Battle Fields of the Cross. Asia and some Islands of the Southern seas.

By E. B. Trist. Illustrated, 127 pp. 2s. net. S. P. C. K., London, 1915.

Adventures of Missionary Explorers. By R. M. A. Ibbotson. Illustrated, 316 pp. 2s. 6d., net. Seeley Service, London, 1915.

The Soul Winner and Soul Winning. By the Soul Winning. By the seel of the Soul Winning. By the seel of the Soul Winning. By the Soul Winning.

Rev. Joseph W. Kemp. 1s., net. Oliphants, Edinburgh, 1915.

Boys and Girls I Have Known. By E. W. Osborne, D.D. 92 pp. 2s., net. S. P. C. K., London, 1915.

Herald of the Cross. By E. B. Trist. 2s., net. S. P. C. K., London, 1915.

Missionary Knights of the Cross. By John C. Lambert, D.D. 2s. 6d. Seeley Service, London, 1915.

A Challenge To Life Service. By Frederick M. Harris and Joseph C. Robbins (College Voluntary Study Courses, Second Year—Part II). 16mo. 152 pp. 50 cents, net. Association Press, New York, 1916.

A City of the Dawn. By Robert Keable. Illustrated. 244 pp. 5s., net. Nisbet, London, 1915.

Why War? By Frederic C. Howe. \$1.50, net. Charles Scribner's Sons, New York, 1916.

Selected Quotations on Peace and War. With Especial Reference to a Course of Lessons on International Peace, a Study 8vo. in Christian Fraternity, xiii-540 pp. Compiled and Published by the Commission on Christian Education of the Federal Council of the Churches of Christ in America, New York, 1916. How To Promote a Revival. By Charles

G. Finney. 5 cents. Providence Revival Committee, Providence, R. I. 1915.

The Spirit of Sisterhood. By Helen Santmyer. 15 pp. 10 cents. National Board of the Y. W. C. A., New York, 1915. Girls of Yesterday and To-day. Histor-ical Pictures of Association Life. Pre-

pared for use in the Jubilee Year of the Y. W. C. A. 45 pp. 10 cents. National Board of the Y. W. C. A., 1915.

The Christmas Story. A Group of

Tableaux. By Jane Taylor Miller. 35 pp. 20 cents. National Board of the Y. W. C. A., 1915.

Leaves from the Log of a Sky Pilot. By William G. Puddefoot. 12mo. 200 pp.

\$1.00, net. Pilgrim Press, Boston, 1915.

A Mechanistic View of War and Peace.
By George W. Crile. Edited by Amy F.
Rowland. Illustrated. 12mo. 104 pp. Macmillan Co., New York, \$1.25, net. 1916.

In the Wake of the War Canoe. A Stirring Record of Forty Years' Successful Labor, Peril, and Adventure Among the Savage Indian Tribes of the Pacific Coast, and the Piratical Head-hunting Haidas of the Queen Charlotte Islands, etc. By the Ven. W. H. Collison. Illustrated. 12mo. 352 pp. \$1.25, net. E. P. Dutton & Co., New York, 1916.

Devolution in Mission Administration.

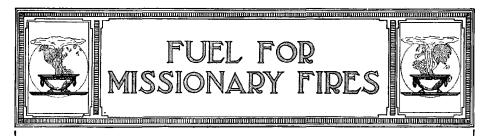
By Daniel Johnson Fleming, Ph.D. 12mo. 310 pp. \$1.50, net. Fleming H. Revell Co., New York, 1916.

The Spell of Egypt. By Archie Bell. 12mo. Illustrated. 366 pp. \$2.50, net. Page Co., Boston, 1916.

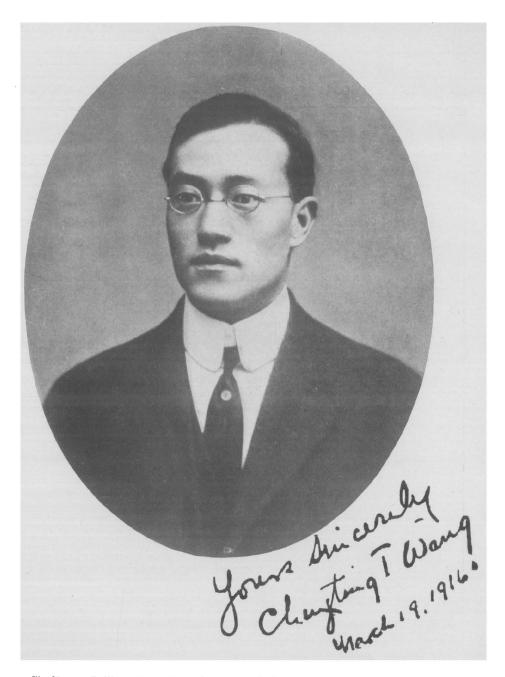
PAMPHLETS

Doubt, or, Practical Suggestions for Those Having Intellectual Difficulties Regarding the Christian Faith. By Sherwood Eddy. 26 pp. Association Press, New York, 1916.

Life and What to Live For. By Sherwood Eddy. 25 pp. Association Press, New York, 1916.



- 1. C. T. Wang, the Christian president of the Church senate, states that the two points which mission schools need to emphasize are scholarship in the Chinese language and industrial education. (See page 572.)
- 2. One of Carranza's ministers accepted a Bible given by a missionary and exprest his appreciation especially because of its convenient pocket size. (See page 583.)
- 3. It is the custom of the Kru natives to dedicate their farms at rice-cutting time with human sacrifice. The "devil doctor" makes a medicine from the blood which is supposed to guarantee large crops. (See page 598.)
- 4. The greatest peril in war is not from shrapnel or mines; it is not from lack of food or sanitation; it is from the moral and spiritual degeneration of the soldiers. This peril is being met most successfully by Christian workers. (See page 620.)
- 5. Christianity is proving its power by transforming the outcasts of India. This is also a powerful argument to the upper classes. (See page 594.)
- 6. A city-wide Christian social service program is one among many valuable activities carried on under Princeton University auspices by the Young Men's Christian Association of Peking. (See page 609.)
- 7. In Paotingfu, where fifteen American missionaries and many Chinese Christians were killed by the Boxers sixteen years ago, 700 students in the military college recently asked for Bibles. These were presented by a Chinese business man. (See page 565.)
- 8. Eleven thousand children in Hawaii are being educated in Japanese, as well as American schools, and are thus receiving conflicting conceptions of God, home, and the family. (See page 563.)
- 9. Over five hundred Mohammedan students in Cairo recently accepted invitations to a stereopticon lecture given by Rev. Stephen Trowbridge on the life of Christ. (See page 633.)
- 10. The no battle was fought between Christians and Moslems in Persia, one-fifth of the Christian population of Urumia district perished in five months. The missionaries saved thousands from death—both Christians and Moslems. (See page 586.)



The Hon. C. T. Wang, vice-president of the Senate in China, resigned that office when President Yuan Shih Kai turned toward the monarchy, and became General Secretary of the Young Men's Christian Association of China. Mr. Wang had held a very important position during the revolution, and was one of the framers of the Republic's constitution. He was called to take a place in the Cabinet of the new Republic, but during all this time he retained his relation to the Young Men's Christian Association. Mr. Wang has declined various political positions, and has refused large salaries, but when President Li requested him to reorganize the Senate after Yuan's death, he felt it to be a duty he owed to his country. It augurs well for the cause of Christ in China to have him assume this responsible position. He will probably be one of the leading forces in China.

THE

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OF THE WORLD



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Vol. XXIX. No. 8 New Series

X SIGNS-OF-THE-TIMES X

SPIRITUAL ENGINEERS IN EUROPE

THE work of the Y. M. C. A. among the soldiers in Europe involves the sending of men, whom John R. Mott calls "spiritual engineers" into the prison camps, hospitals and battlefields. These workers may be the means of a reformation and regeneration in many European countries—if their work is spiritual as well as social. write letters for the men, who can not see or can not sit up, to their families and friends, who do not perhaps even know where they are or whether they are living or not. These friendly ministries will never be forgotten.

Now the door is open in Austria-Hungary and in Italy. Two million Bibles have been sent out through the Bible Society of Scotland, nearly as many through the American Society, and three and a half million through the British and Foreign Bible Society. There has never been anything like it in the distribution of the Scriptures. One prison camp has 50,000 Russian prisoners shut up till the war shall end; only about one in fifteen are given work to do; all their time on their hands-nothing to do! Austria, Germany and Russia have given full permission to work in prison camps. So now, in every country except Turkey, America has the opportunity of ministering to these five million six hundred thousand military prisoners-and no other country can have that opportunity.

The method of work is to build a simple hut in each camp, with room for lectures, entertainments, religious services, five or six hundred books in different languages, a room for writing, one for the orchestra. One of the doctors said the orchestra 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.

the best thing to ward off insanity. It is like going from darkness to day to go from a camp without music to one that has it.

The next step is to organize societies to work among the thousands, to take a census, ask the men what they want to study. In each camp where the "huts" have been established there are from 1,700 to 3,000 who are studying arts, science, politics and trades. The men who want to study are taught by college graduates, educated men, so that not a dollar need be spent for teachers or secretaries, and all are put to work. It is changing prison life from a process of physical, mental and moral deterioration into one of character-building, increase of efficiency, and service to one's fellow men, and wide evangelism.

It is the function of Christians to proclaim the coming dawn; that is, that the good will conquer the ill; that love will vanquish hate; that Christ can make nations, as well as individuals, strongest where now they are weakest; that where sin did abound Christ shall more abound.

"How incongruous it would be," says Dr. John R. Mott, who is now again in Europe, "at a moment when whole nations are stretched on a Calvary Cross, for any Christian to continue to lead a selfish life or a life of ease! Rather may we place ourselves afresh at the disposition of Christ, henceforth to do His will and not our own, cost what it may."

CHANGES IN CHINESE ISLAM

MPORTANT changes are taking place in the spirit of the Chinese Mohammedans. "The leaders of the Mohammedans in Peking," writes E.

W. Thwing, "are now waking up to the need of progress and change. They have started an Educational Bureau and Progressive Society here and are publishing new books and discussing the questions between Christianity and Islam. They publish a magazine in Arabic and Chinese.

"The spirit of conservatism is changing and Chinese Moslems are beginning to feel that they must in-Their sacred book the vestigate. Koran (Chinese 'Heavenly Classic') has been more than a thousand years in China, and has been intoned by their priests in Arabic in all parts of the land. But never would they translate this sacred book into common Chinese. Now, however, things have changed. The Chinese are planning to translate the Koran and have recently translated and published the first chapter into Chinese. Some of the leaders told me that they wished to come into more friendly touch with other faiths and they have read tracts about the Bible. Chinese Moslem said 'Foreigners have translated the Koran into English, German, French and other languages. Must we say there are no Chinese to do it? It must be done.' It will be an interesting work."

Christians should aim to lead these Moslem inquirers to study the law and the Gospel, which are confirmed by their prophet. Some terms used in the Chinese translation of the Bible are offensive or not clear to them, so that it would be well for the Bible Societies to issue a special edition of the Gospels for the Chinese Moslems. Now is a time of great opportunity to bring to them the Gospel of Salvation.

THE NEW CRISIS IN HAWAII

THE Hawaiian Islands, long ago, ceased to be a foreign mission field. So well did the early missionaries do their work that the islands are now called Christian. A new problem has, however, entered in the large influx of Asiatics and the next ten or fifteen years will determine whether these people will become Christians or will themselves be a menace to the Christian institutions and ideals. Within ten years, many thousands of Hawaiian-born Asiatics will have reached their majority and exercise the full rights of American citizenship. If these Asiatic-Americans drift into irreligious living, the social and moral dangers of the Islands will be greatly increased.

There are 12,206 Japanese, Korean and Filipino children in the public schools and 2,471 in private schools in the Hawaiian territory. The public schools.are giving them an English education, but 11,000 are in Japanese public schools and are getting an Oriental education with their American education. For the most part, these children attend the Japanese Buddhist school each day before and after their attendance in the public The Oriental parents in Hawaii see that their children passing through the public school, are likely to become Americans. result, 11,000 children are being taught in two fundamentally different ideals of life, two conceptions of God, home, and of the family. problem of the Hawaiian-born Oriental is exceedingly complicated. Nothing short of the message of the Christian missionary is equal to the transforming of the heart and life of these people into genuine American citizens.

THE TURKS AND AMERICAN MISSIONS

T seems inconceivable that the Turkish Government, after reaping the benefits of one hundred years of unselfish service on the part of American missionaries, should now seek to destroy their work or seize the property which represents such a large amount of American money. Letters from Turkey, however, show that such is the case. The government is seeking to expel the missionaries from the interior. They have already driven out those who remained at their post in Marsovan, Sivas and Caesarea, and have seized mission property. This is only a slight token of what might be expected if the United States should break off diplomatic relations with Germany and Turkey.

President George E. White of Anatolia College has been in Turkey since 1890, and is at the head of a growing institution with 400 students. President White writes: "On May 10 our gateman brought word that the city governor had come to call. I found not only the governor but the commandant of gendarmes, the colonel and the chief of police. The governor stated at once that he had called to requisition our buildings whether used for hospital, school or residential purposes, and to send us Americans to Constantinople; this under orders of the general commanding the third army, and owing to strained relations between Germany and the United States.

"Before my associates could come together, the governor had sealed our safe and was proceeding to seize the college buildings. We requested an opportunity to communicate with our Embassy, but he rejected it, and said that the Embassy was closed; that relations were strained to-day; would be broken off to-morrow; and the next day there would be war.

"The hospital where over 500 Turkish soldiers have been treated gratis under Red Cross auspices, with its furniture, instruments, drugs and supplies, was occupied from that hour. Many officials bore themselves in a friendly personal manner and many individuals of the city as they succeeded in reaching us offered cordial sympathy or suggestions for action.

"On Sunday forenoon, May 14, the commandant brought the final word that while relations between Germany and America were understood to have improved, still, as this region was reckoned to be in the zone of war, all foreigners were to be excluded. The Governor made clear that Americans must leave the war zone and go to Constantinople; and that all our buildings and premises would be requisitioned for the purpose of a military hospital.

The Turkish Government is also taking steps to undermine and counteract the Christian character and teachings of such famous institutions Robert College, Constantinople College for Women, and Syrian Protestant College at Beirut. It is earnestly hoped, however, that the negotiations conducted through the American Government and boards of trustees will lead to a friendly settlement and the continuance of the work at the close of the war. the Turkish Government should be weakened physically as a result of the conflict, we believe that the Turkish people will be resurrected into newness of spiritual life.

THE REVOLT IN ARABIA

W HAT may be the result of the present revolt against Turkey in Arabia none can forsee. It is another sign of the political disintegration of Islam. The spiritual center of Islam is the place of the prophet's nativity and truimph in Arabia—the Moslem pilgrimage cities, Mecca and Medina.

When at the outbreak of the great world conflict the Sultan and the Turkish Sheik-ul-Islam, proclaimed a holy war against the "infidel," they failed to reckon with this Arabian dislike for a Turkish overlordship and also with the British prestige in the more fertile regions of the great Arabian peninsula. The Shereef of Mecca, custodian of the prophet's tomb, himself a descendant of the prophet's family, raised three armies, which he committed to the leadership of his three sons. A Turkish garrison still holds Medina, but the Hejaz railroad has been destroyed. cutting off reenforcements, and the Arabian forces are menacing the flank of the Turkish-German army, whose destination was Egypt.

Civilization as interpreted by the English is a boon when it carries not only material prosperity but freedom of faith. As the Arabs of Arabia are generally in friendly relations with Great Britain or under its potical control; the Moslems of India are fighting in Europe under the British banners, and the Algerian Moslems are fighting valiantly for France, this Arabian revolt splits the Moslem world into two warring halves, with the pilgrimage cities and holy places already, or soon to be in possession of Moslems affiliated with the allied powers.

partitioning of Islam and the uprising of the Arabian may help to seal the fate of the eastern campaigns. Bagdad, Jerusalem and Damascus are old seats of Arabian power and the pressure of revolt may help to seal the fate of Turkish armies fighting in the Caucasus and on the shores of the Aegean and the Black Seas.

The British promise to respect the shrines of Islam has had the effect of allaying the fears of Moslems, and the revolt in Arabia may mean the ultimate control of the peninsula by civilized powers.

MARKED CHANGES IN CHINA

S^{IXTEEN} years ago, in 1900, the Boxers killed fifteen American missionaries in Paotingfu, China, and thought that they had destroyed the "foreign" religion. To-day in the same city Christianity is a hundredfold more in evidence than ever before. On "East Street" is a sign which reads "Gospel Hall, Preaching Every Night, Free Reading Room." Here business men, young military students in uniform, stolid looking soldiers from the barracks, students -also in uniform-from the government schools, ricksha coolies, and now and then a dignified teacher of the old days walking slowly and stiffly along, jostle each other around this sign from morning till night.

This Gospel Hall is conducted by the American Board Mission and is continually so crowded that the reading room has had to be closed on Sundays because the authorities were afraid of the crowds who gather on that day. Students from the military academy come in large numbers to the gospel meetings, and a wealthy Chinese business man has been giving Bibles to those who desired them. Recently the military students sent to the American Board's worker a list of 700 names of those who wanted Bibles, and the questions the students ask of the missionaries show a genuine earnestness and determination to know what is at the bottom of the Christians' faith. Thus China—the unchanging—continues to change and the great need is not quantity but quality in Christians.

MASS MOVEMENT IN CENTRAL AMERICA

THE mass movements and political and intellectual upheavals in India, China, Persia, Egypt and elsewhere show clearly that we cannot tell what a day may bring forth in missionary work. Great transformations may be wrought suddenly. In Uganda and in all the surrounding country there have recently been many new evidences that the Spirit of God is moving among the people. A writer in the Uganda News says: "The personality of a chief, the example of a neighboring tribe, the general desire to rise out of a state of savagery and ignorance, combine to draw men by the thousand into the visible Church, notwithstanding every check and test that can be applied. Thus, in the Mbale district, where the number under instruction in 1909 was some 300, there are now, it is estimated, no fewer than 10,000 reading. In Kavirondo, where the work among the Luo tribe began in 1905 with four heathen boys, the number of 'readers,' or people under instruction, is now upward of 8,000. little church in which in 1903 numbered twenty-eight members, now has 2,918 baptized

members, many of whom are communicants. A congregation of 3,000 at Ng'ora on a recent occasion, drawn together at a day's notice from the immediate neighborhood, and all of them 'readers,' testifies to a similar movement among the Teso people to the northeast of Buganda. And still the movement, with all its encouragement and with all its dangers, goes forward, and each year gathers fresh force."

There is danger in great popular movements in favor of Christianity. The deep spiritual work in individuals is more to be desired than widespread but shallow mass movements.

CHURCH UNION FOR CANADA

W E have followed from time to time the movement toward Church union in Canada. The Methodist and Congregational churches have voted for union, and the Presbyterian General Assembly of Canada, by a vote of 404 to 89, has taken the final action needed to commit the Presbyterian body to the plan of one, "The United Church of Canada."

The deciding factor in the mind of the Assembly was the consideration of the future development of the newer districts of Canada. The men of western Canada and those of New Ontario were one in their appeal for union. "We need it. It is vital to us," they said.

The opinions of the returning soldiers were also kept in mind, and they were believed to be almost unanimously in favor of union.

The Presbyterian and Methodist churches—about equal in number and strength—are by far the two largest Protestant churches in Canada. The united churches should be an im-

mense power for evangelization and national righteousness. The union will take place as soon as possible after the close of the war.

The negotiations for union have been going on for twelve years. The Presbyterians have been the last to commit themselves to the union. There has been a not large, but persistent minority, which may still hold out and possibly decline to enter the united church. But the Presbyterian church is now definitely committed to this Christian enterprise.

A REVIVAL IN UTAH

TAH has long been considered the un-American state of the Union and one of the most difficult fields for Christian work. Mormons are almost as difficult to convert as Jews or Mohammedans. Recently, however, the church members of the city of Ogden have proved that a spiritual awakening is as possible there as anywhere else. The Ministerial Association, backed by a committee of laymen representing the Christian business and professional men of the community, extended an invitation to an evangelist, the Rev. Henry Ostrom, to hold revival services in March. The committee took the responsibility for the details connected with the meetings and, for a month, the churches united in special union prayer-meetings. There was a class of about seventy-five that met following these meetings for special instructions in personal work. were also many group prayer-meetings in houses in different parts of the city. There were large numbers of people all over the country that were enlisted in prayer by letter. At one meeting sixty-five young people declared themselves willing to become missionaries.



COMING EVENTS



AUGUST

July 28th to Aug. 6th-Miss. Education Movement Conf., Lake Geneva, Wis. July 28th to Aug. 6th—Bible Conference, Montrose, Pa.

1st to 6th—Okoboji Summer School of Missions, Arnolds Park, Iowa.

1st to 11th—Y. W. C. A. Student Summer Conference, Asilomar, Cal.

4th—The 75th anniversary of the birth of James Chalmers, 1841.

4th to 14th—Christian and Missionary Alliance Conf., Old Orchard, Me.

4th to 20th-General Christian Workers' Conference, Northfield, Mass.

5th to 12th—Reformed Church Missionary Conference, Mt. Gretna, Pa.

6th to 20th-Inter'l Fed. Christian Workers' Conv., Siloam Springs, Ark.

7th to 14th—Reformed Church Missionary Conference, Collegeville, Pa.

11th to 20th—Christian and Missionary Alliance Conf., Lancaster, Pa.

12th to 18th—Woman's Summer Sch. of Home Missions, Chautauqua, N. Y.

14th to 19th—Gospel Mission Workers' Conference, Stony Brook, N. Y.

14th to 21st-Reformed Church Missionary Conference, Collegeville, Pa.

15th to 17th—Christian Workers' League Conference, Winona Lake, Ind.

15th to 20th-Reformed Church Missionay Conference, Palisades, Iowa.

18th to 27th—Christian and Missionary Alliance Conf., Cleveland, O.

19th to 27th—Reformed Church Missionary Conference, Plymouth, Wis.

20th to 27th—Woman's Summer School of Foreign Miss., Chautauqua, N. Y.

20th to 27th—Ministers' and Christian Workers' Conf., Chautaugua, N. Y.

22d to Sept. 1st—Y. W. C. A. Student Summer Conf., Lake Geneva, Wis.

22d to Sept. 1st-Y. W. C. A. Student Summer Conf., Estes Park, Colo.

23d to 25th—Conference of Evangelists, Winona Lake, Ind.

30th to Sept. 3d—Reformed Church Missionary Conf., Indianapolis, Ind.

SEPTEMBER

2d—Anniversary of arrival of Whitman and Spaulding, at Walla Walla, 1836. 6th to 11th—National Baptist Convention, Savannah, Ga.

30th—Anniversary of ordination of Robert Moffat and John Williams, 1816.

OCTOBER

13th to 18th—Foreign Christian Missionary Society Conv., Des Moines, Ia. 17th to 20th—American Missionary Association Conf., Minneapolis, Minn. 18th—The 100th anniversary sailing of Robert Moffat for Africa, 1816. 26th—The 190th anniversary of birth of Christian Frederick Schwartz, 1726. 28th—The 25th anniversary of death of Madame Coillard, 1891.



DR. WU TING FANG AND THE HON. LONG SHAO YI, WHO IN 1911 NEGOTIATED THE PEACE WHICH MADE CHINA A REPUBLIC

The New Conditions in China

BY C. T. WANG, SHANGHAI, CHINA

Wang Cheng-Ting (C. T. Wang) studied in the Peiyang University, 1895 to 1900, and was later a teacher in the Anglo-Chinese College in Tientsin and headmaster at the Changsha High School. He became secretary of the Y. M. C. A. at Tokio and afterward studied law for three years in America. He became General (now President) Li Yuan-hung's Chief of Diplomatic affairs at Wuchang, and Vice Minister of Commerce and Industry in the first Republican Cabinet. He was vice-speaker of the first senate of the Republic. Recently he was elected one of the national secretaries of the Young Men's Christian Association of China, but has since resigned at the request of President Li in order that he may reorganize the National Senate. He will probably be elected speaker. (See frontispicce for portrait.)—Editor.



before the nation today is undoubtedly the political situation. The Monarchists raised their voices last win-

ter to advocate a return to the monarchy as the only thing to save China, and the country was immediately thrown into confusion. The revolt spread in the southern and western provinces and the majority of the people tacitly gave their support to the Republicans. The protest gained so rapidly that even the Monarchists had to admit that they could not force such a system of government upon the Chinese people.

The sudden death of Yuan Shih Kai has apparently put an end to the thought of a monarchy for China, tho many people in the West have the idea that for China, where education has been so greatly neglected, the best thing would be a limited monarchy. They do not understand the real feelings of the Chinese people. From time immemorial our people have been under

a democratic form of local government. Morse once said that China is a democracy with a monarchy superimposed upon it. He meant that at heart the Chinese people have always been democratic, altho the central government for two thousand years has had the appearance of a monarchy.

The form of government that is best suited to a country depends largely upon two factors: The characteristics of the people and the circumstances in which the country may find itself. In the first place, the Chinese are by nature a democratic people, as is freely acknowledged by all impartial Western observers.

The other factor in making China a republic appeared when the tottering Manchu régime was brought to an end by the revolution of 1911. The Manchus must go—was the verdict of the nation. No other royal house could be substituted. The leaders of 1911 had no other recourse but to convert China into a republic. To suddenly expand a local form of democratic government

into one for the whole nation, with a population of 400,000,000 and an area of 4,000,000 square miles, is recognized as too bold a step. A lim-



PRESIDENT LI YUAN HUNG

Li Yuan Hung is an earnest Republican and is popular with the army. He has spoken highly of Christian influence in China.

ited monarchy might have been more expedient, but such a plan is met at once with two unsurmountable difficulties. First, there is no royal house of the Chinese blood in existence. Each succeeding dynasty did its work so thoroughly as to preclude the existence of any living lineal descendant of the preceding royal house.

The second is a corollary to the first: Inasmuch as there is no royal house in existence, should the leaders be allowed to resort to the old practise of carrying on internecine warfare so as to establish a royal

house by the survival of the fittest? Humanity would not countenance such foolhardy and unnecessary bloodshed. The leaders of 1911 in choosing the lesser of two evils decided to convert the old empire into a modern republic, but they were not unaware of the innumerable difficulties that must be faced.

The New Education

While, therefore, the central question before the nation to-day is that of politics, yet a large number of the educated people turn their attention to a still greater dynamic force, namely, The educated that of education. thinkers of China understand that the progress of a nation does not depend upon the form of govern-There is little difference bement. and the United England tween States of America, and yet one is a monarchy and the other a republic. Or again, compare Mexico with the United States: Both are republics, but what a great difference between them! No nation can be wisely and properly ruled until the become enlightened. people have With an intelligent people, many of the present political evils will be rectified in natural course. veteran statesman Chang Chih Tung has said, the real hope of China lies in education. With that in view they have been making steady progress in the way of bringing education to the masses.

The Christian missions in China have made a real and lasting contribution to this educational work for the nation. The mission schools throughout the country have led the way and in many cases have been the cradle of the modern Chinese



DR. T. H. LEE President of the Fu-tan College, Shanghai



CHANG POLING President of Nankai Middle School, Tientsin

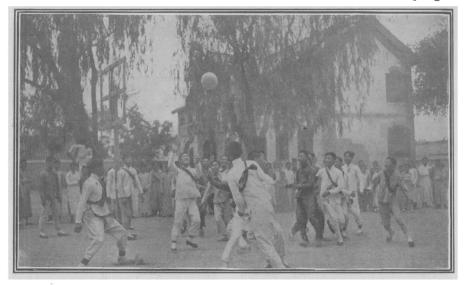


HON, WEN SHIH-TSEN Province



DR. Y. L. TSUR Commissioner of Foreign Affairs, Chekiang
Province
Province
Province
Province
Province
Province Indemnity University in Peking

SOME CHRISTIAN MAKERS OF NEW CHINA



MODERN BASKET BALL AMONG THE STUDENTS OF TRUTH HALL, PEKING

educationalists. It is largely through the work of these institutions that modern education has been introduced into China. To-day, however, their facilities for education are too limited, for they can accommodate but a fraction of those who wish an education.

The mission schools have also produced students well known for their strength of character and high purpose in life. In all the political upheavals people have a good opportunity of watching the students that come into power. They find that those students who through their touch with the mission schools have embraced the real spirit of love and sacrifice of Jesus Christ are the ones that can best be trusted. Since the revolution of 1911 a large number of Christians have been appointed to important positions in the government as well as in educational institutions.

Weaknesses in Mission Schools

It would be well for the mission boards and missionaries to notice and correct certain weaknesses in their present system. First, the poor quality of Chinese scholarship and second, the lack of industrial education.

Most of the mission schools have either laid emphasis on a foreign language so that the schools are conducted in English with Chinese only as one of the subjects, or else no English is taught at all. The first has an advantage over the second in that, with a knowledge of a foreign language at their disposal, the students naturally have an advantage over those who can only receive the benefit of modern education through translated works.

The medium of instruction should be in the mother tongue of the students, but one foreign language, preferably English, should be taught in the middle (high) schools, and one or two more foreign languages in the colleges. It is ridiculous to say that the nation must be taught a foreign language before it can secure the benefit of modern education.

Bishop H. J. Molony in his paper read before the East China Educational Association in Shanghai, sounded a timely note of warning on this point: "It is doubtless worth while for a few students in our universities (that is those conducted by the missions) to sacrifice even their own language in order to obtain efficiency in modern subjects, but China is deeply attached to her magnificent language and will greatly blame us if we allow large numbers to grow up having acquired no taste for the beauties of Chinese, because we let them hope that a little English

would open the door to all knowledge, wealth and power." (*Italics* ours.)

With regard to industrial education, there are very many among the ranks of missionaries who do not realize the value of this form of education in meeting the needs of the nation. Most of them have the genuine conviction that what China needs to-day is spiritual enlightenment, and that they come here to China in order to propagate the teachings of Jesus Christ and not to be entangled with other material and worldly objects.

There is no question but that what China needs uppermost is Christ. But at the same time we should bear in mind that Christ Himself also looked after the physical welfare of the men and women with



A CATHOLIC INDUSTRIAL SCHOOL FOR THE BLIND, IN SHANGHAI

whom He lived. To enable Christianity to spread in China, we must first of all set the hearts of the Christians in China on fire that they may go out and spend themselves for their Master; but at the same time they must be provided with means that will enable them to bring the Gospel to their fellowmen.

No movement can be made indigenous unless two conditions are fulfilled. First, we must have men and women chosen of God who will surrender themselves as living sacrifices. Second, there must be means provided for them and for the work which they have undertaken. To meet only the spiritual needs without also providing for the physical needs is unpractical. That a man lives is due to the fact that the soul has a body for a house. mission schools have therefore two functions to perform; one is to put before the student the life-giving, sin-purifying and soul-uplifting and energizing Jesus, and the other is to give him such training as to enable him to be a useful member in society.

The mission schools are beginning to lay emphasis on industrial education. This is an encouraging indication of the awakening of the missions to the importance of this action.

The Social Reforms

Another thing that encourages us is the social reform. The work done along this line has received warm praise from the world. The opium suppression is an outstanding example of the moral strength of the Chinese people. When they came to realize that opium is an evil and that it must be eradicated at any

cost, they set their hearts upon doing it in the face of great opposition and at sacrifice of a great source of revenue. We even find that while ron-Christian China is stretching every nerve to suppress this evil, one so-called Christian nation constitutes our real opponent.

Other social reforms have also been stimulated in recent years. Foot binding is rapidly decreasing. In fact the influence of natural feet is so great to-day that we often find that women with small feet will like to appear as having natural feet. Twenty years ago women with large feet would want to appear as having small ones.

There is also a great awakening on the importance of physical education. The Far Eastern Championship Games conducted in Shanghai in May, 1915, gave us a glimpse of the real interest that the people have now in matters of physical culture. Two or three decades ago it would have been considered as beneath their dignity for students to take off their long gowns and indulge in a game of football or tennis. Nowadays sons of well-known families take as keen an interest in athletics as do young men of other countries.

. The Gibraltar of China

The most wonderful development in the last decade, I believe, is the breaking down of the so-called "Gibraltar of China," namely, the winning over of the educated Chinese by the Christian forces. Before 1900 the whole church of China could not claim among its members any prominent official or scholar. The rank and file of the Christian body belonged to the humble and

ignorant classes. The missions, of course, have done good work in giving education to the poor, but they could not get the ears of the *literati*. Comparing that with the present, we can hardly believe ourselves. Only last year Mr. C. C. Nieh, a grandson of the well-known Marquis Tseng Kuo-fan, was baptized with

As China advances along these different lines the position of the missionary must be shifted somewhat. Hitherto he has been the pioneer. He has had to do practically every form of Christian work by himself. Now with the number of Chinese Christians growing and with their standing educationally, so-



A PROCESSION IN CANTON IN CELEBRATION OF THE SUPPRESSION OF GAMBLING

his mother and wife. Officials now holding prominent positions in the country, such as the Vice-Minister of Agriculture and Industry, the Commissioner of Foreign Affairs in Hangchow and the Salt Commissioner in Fukien, have become Christians within the last year or two. That they come out definitely for Christ shows the place where Christianity has made its influence felt. From this time on the Church will find its footing among the literati.

cailly and spiritually being constantly raised, the place of the missionary will be more and more that of adviser, counselor and teacher. We need the help of the missionaries as much as ever; we need men from the West who have experience in mission problems, who can counsel and inspire the native Christians and who can in a quiet way mold the character of the Chinese workers and help devise plans for the greater advancement of the Church in China.

The Forces That Win*

BY ROBERT E. SPEER, D.D., NEW YORK



HRISTIANITY is facing afresh to-day the same perilous temptation to which she has succumbed more than once in her history—a

temptation which our Lord faced, and over which He triumphed in the wilderness. It is the temptation to achieve a nominal sovereignty over life at the price of the surrender of her absolute moral judgments, and an abatement of her supernatural claims. The world is ready to recognize Christianity, provided Christianity is willing to be something else than itself.

This temptation does not lie only on the outer fringes of Christianity, nor does it speak only to its compromised tendencies; it is temptation that is very near to us, and that we face every day as we go forward in this missionary undertaking: The temptation to think of our resources on a humanized basis, to leave out as much of the supernatural as we can. We do not fail to think of the dormant spiritual capacities, the buried and latent energies within the Church, the possibilities of fellowship, and of prayer, but it is on the level of a broad, naturalistic psychology that we deal for the most part even with these spiritual resources on which we feel we must rely if we are to compass this task.

God means to use these natural resources—so dangerous a thing as money, the lives of men, all these undeveloped possibilities that are locked up within our lives. He asks us to use them, and we have no right to

ask Him to replace them for us. God means to use all these, but our sufficiency can not be in any of these things; and we shall do very ill if we do not raise our minds from all these things, and let them rest on Him who is our only sufficiency, even God.

No money, no men, no spiritual power of ours, no latent and buried capacities that come from them, will be of any avail to us unless all these are held and used by the great hands of God. Our sufficiency is in Him. After all, is that not just what religion is, the binding back of human life into God, the thought of God absorbing and overshadowing and controlling everything else?

Our latent spiritual resources are not anything locked up inside ourselves, but all that awaits us in the great areas of God. God alone will ever prove our sufficient motive. The love of God! It will carry us where it carried David Livingstone, where it must carry any man, beyond all the power of all lesser motives. The will of God that is the very rule and law of our lives, and we are in danger of losing it in these softer days, and under our new educational psychology.

How differently we should have to read some of our Lord's great sayings if we interpreted them into the contemporary vernacular on which in dealing with children we rely today.

"Wist ye not that it is quite interesting to me to be about my Father's business."

"It is of great interest to me to

^{*}From an address delivered at the Laymen's Congress of Missions, Washington, D. C.

work the works of Him that sent me while it is day, for the night is coming."

"I am interested in preaching the kingdom of God in other cities also, for therefore was I sent."

"I am interested in going to Jerusalem to die."

Ah! the old is better:

"Wist ye not that I must be about my Father's business."

"I must work the works of Him that sent me while it is day, for the night is coming."

"I must preach the kingdom of God in other cities also, for therefore was I sent."

"I must go to Jerusalem to die."

We need to get back again into our life, and into all our thought, in this missionary undertaking—the iron conception of the will of God.

As the most of us live we find that the main motive is not the love and the will of God alone, but in the very thought of Him as having set us this task, and watching us as we go about its fulfilling.

We need the resources of wisdom as we set out in this undertaking. It is no simple project that we have taken in hand. What man knows how to deal with the soul? A child of the same God whom we call Father, but of a different race, a different inheritance, a different environment, who knows how to deal with that soul?

Think over the problems that we must solve in this undertaking, and the problems of building up in these movements a living church that shall be no copy of what we at home have been enabled to reproduce, but shall be a freshly reality in the love of God. Then there is the problem of awaken-

ing at home these great, slumbering resources that are in the hands of Christians; the problem of unifying Christ's Church here and around the world; the problem of calling all these jarring and discordant races of men the fellowship of the family of God. There is no wisdom in us for these problems. "God is wisdom. God is Love"; and only as He is our sufficiency will we have the spiritual resource that we need in order to cope with the problems that face us to-day.

God is also our one adequate resource, on which we can absolutely We can not rely upon ourselves; we can not rely upon one another. Much as each of us wishes to be loyal to the others, there is only One on whom we can surely rely; in Whose power we can completely trust; Whose strength is rich and sufficient and will not fail. God is a sufficient resource for us. All the men in all the armies of Europe, and all the billions of money that we and other nations have been throwing away-all those piled together are not as much without God as one man, penniless, with Him. ONE came down to earth and walked to and fro with men years ago. He never could have received a majority vote. "He came to His own and His own received Him not." The world that He came to save raised Him up on a cross and slew Him. Alone He was, and yet by that sign He conquers.

God is our only and sufficient power. The trouble with us is that we are relying on other things. We are bidding one another to be wise according to the children of the world. We are singing to idols in the name of God—the energies that men use because they have no God

to rely upon—instead of depending absolutely and completely upon Him!

God is not only our sufficient motive in wisdom and power, He is our company also. We may not need these millions of men, if only we have The Wesleys gathered many men around them, but as John Wesley lay dying, that was not the best to him. "The best of all is that God is with us." That is the secret of the power of the Lord. "I am alone, and yet not alone, for He that sent me is with me." We have that fellowship, and it is enough. Many of us feel very much alone, and find it no easy thing to share with other men the conviction and the purposes that stir our

Lastly, God is not only our motive and our wisdom and our power God, and only and our society. God, is the sure confidence of our What He began He will victory. Surely He has strange complete. methods-different from any that we would have used. His processes go beyond our understanding, but we may be sure that God is not going to be defeated in the end; that the thing He began He is going to carry through until His purpose shall have been accomplished and His Son shall receive the crown.

God is the sure hope and confidence of our victory. Let us put our trust in Him—not in crowds, nor in popularity, nor in great tumultuous movements of men. Has God ever been in these? Has He not always been in the still small voice, and the little child, and the lonely prophet, and the faithful soul that was not drawn by any great tide of multitude, but that rested in God?

We must come back to the Gospel, to the faith in God that Jesus Christ brought, and that He would have us take as we go forth. Our sufficiency is in Him. Let the other things slip out of our field of vision for a time—the \$188,000,000,000 of our national wealth—millstones around our neck—and the great multitudes of men, are nothing save as each stands with God—let them just slip out of our thoughts for the moment, while we think of and believe in God.

A little while ago, coming down on the railroad from Dobbs Ferry, with a friend, we passed suddenly from the radiant light of the sun, going down in a great sea of gold and saffron glory behind the Palisades, and plunged into the darkness of the tunnel. Then in the darkness the friend at my side began to recite the lines of Whitehead, "The Second Day of Creation":

I gaze aloof at the tissued roof Where time and space are the warp and woof,

Which the Kings of Kings, like a curtain flings,

O'er the dreadfulness of eternal things. But if I could see, as in truth they be, The glories that encircle me,

I should lightly hold this tissued fold With its marvelous curtain of blue and gold;

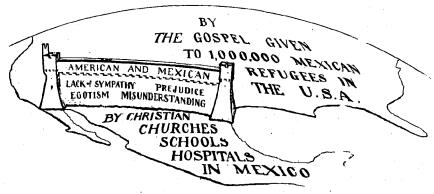
For soon the whole, like a parched scroll, Shall before my amazed eyes unroll,

And without a screen at one burst be

The presence in which I have always been.

In that Presence let us live and work, so that God may be to every one of us the great reality, our sufficiency.

THE BARRIER CAN BE PATTERED DOWN



A CHART PREPARED BY MISS EDITH P. THOMSON AND MISS BERTHA FOREES BENNETT, FOR THE MISSION TEXTBOOK "OLD SPAIN IN NEW AMERICA

Misunderstood Mexico*

BY MRS. WILLIAM WALLACE, MEXICO CITY Missionary of the Presbyterian Church in the U. S. A.

Isaiah 54: 11 and 13. Mexico, "O thou afflicted one, tossed with tempest and not comforted, behold I will lay thy stones with fair colors and lay thy foundations with sapphires—And all thy children shall be taught of the Lord and great shall be the peace of thy children."

Also Acts 16: 10. "And after he had seen the vision, immediately we endeavored to go unto Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them."



EAUTIFUL, wonderful old Mexico, our nearest foreign mission field, which is separated from the United States by nothing but

an imaginary line 2,000 miles long, the Rio Grande, and prejudice. A fascinating country and people under our very noses, but as little known and understood by the average American as is the country of the Grand Lama (Tibet). Do you realize that Mexicans are Americans like ourselves and North Americans at that? In order properly to undedrstand

Mexico one must more than cross the imaginary line or the river. prejudice will take to its legs when you get into the heart of Mexico and the soul of the Mexican people. But you must go farther than Tia Juana or New Laredo, Nogales or Ciudad Juarez, to see the real Mexico or the real Mexican. There are too many long American race courses, too much bad United States whisky, too numerous terrible gambling holes and other dens of iniquity, too many vices and too few virtues in the border towns to see Mexico or Mexicans at their best.

^{*}An address delivered at the annual meeting of the Occidental Board of the Presbyterian Church, in San Francisco, California. Forwarded by courtesy of Rev. Remsen, Professor of Church History in San Francisco Theological Seminary.

Mexico is a huge everything in physical and general characteristics. All kinds of climate, all kinds of products, all kinds of scenery, and all kinds of people. These varieties depend upon latitute, longitude and altitude. Chilpancingo and Chihuahua are as different as El Paso and New York. A Guerrero Indian and a Mexican City gentleman are as much alike as a Bostonian and a Texan cowboy. The Yucatecos and Tabasqueñians are a species by themselves just as native Californians and Yankees are different. We must not generalize in regard to Mexico from too few particulars.

Any one who understands the land and the people at all must confess that Mexico has been crusht, opprest and miserably treated since the days of Cortez. Spain, France and the United States of America have each given her a whack in his own brutal way and for his own ungodly gains. Soldiers fortune of many nations have gone to Mexico to exploit her for their own selfish ends, taking all they could get, and giving, or leaving, little in return. They have not even left an impress of good manners or good morals or pleasant memories.

Not long ago, Mexico was nearly as large as the United States. Little by little (the Mexicans say poco a poco) slices have been carved off. California and Texas, Colorado and Utah, Nevada and Oklahoma, New Mexico and Arizona and once upon a time, quite a chunk of Wyoming and Kansas belonged to Mexico. How very strange that Mexico should be at all suspicious when the United States troops crossed the

border, tho Washington tried to make it very clear that the expedition was merely to run down a bandit who had invaded United States territory. Dollars and soldiers by the thousand per day are spent to hunt for a little needle in a great big Mexican hay stack. "Villa dead or alive" was the slogan! Our small missionary army, feeble as we are in Mexico, could eliminate every bandit in a decade on half the expenditure of money and men, and we could take all the bandits alive too.

Converted or Killed

How much better it would be to see Villa "converted" than killed. If it is necessary to hunt him down we hope and pray that United States authorities may act like Christians.

But what a waste of good money it seems to use it in killing men. There is such a great need for schools of all kinds, primary, high, industrial, agricultural, for Mexico. We need medical missionaries and all other kinds, hospitals, nurses. Hardly a cent is going Mexico-ward for any of these things while thousands of dollars pour over to bring poor, ignorant Villa to a murderer's end.

Villa is typical of our heathenish neglect of the Mexican people. A friend of Villa gave an incident of him not long ago in Palo Alto. A Mexican mother out in the mountains of Villa's country was trying to hush her hungry baby to sleep. The child was fretting and crying until the mother could endure no longer when she said, "Hush little one, cry no longer. Don Pancho will soon come and bring bread to his children." What a power such a bandit might be, with that tender heart

and with his unquestionable leadership if only he as a little child had heard the Savior's "Suffer the little children to come unto me," or if he himself had been led in the Way Everlasting.

Villa's mountains have been where they are ever since the United States began to exist. Villa has roamed over those mountain tops ever since he



THE ONLY GOD SOME MEXICANS KNOW
Our Lord of the Poison—An Image worshipped as
the Black Christ in Mexico.

was born, but like most of Mexico's mountain tops, there are no schools there, no teachers, no one to point out the Way, the Truth, and the Life. More hopeless still, no one seems particularly anxious to handle the Mexican situation in that way.

Once upon a time there was a wise philanthropist who in times of famine would vote for nothing but a supply of toothpicks. Are not our efforts in behalf of Mexico somewhat of the toothpick variety? Do

we remember that we are in the best sense Mexico's keeper? Do we feel that it is a waste of time to help our nearest neighbor? Is our faith in Mexico and her opprest masses so strong that it is contagious, or is it weak and ineffective? Do we believe that all men, even Mexican peons, were created free and equal? Or do we in unholy self-conceit think our own dear baby worth six of Mexico's less favored little ones but still precious in His sight?

However we may feel, or even if we don't feel at all, the Mexican situation has come to such a pass that we must face it. Not much longer can we sit on the fence and wonder who is trying to be President of Mexico this morning. The Mexican Peril affects the United States more than the Yellow Peril ever has or will affect us. The Rio Grande is narrower than the Pacific Ocean and imaginary lines and prejudices are slim barriers of defense. Mexico is smashing crockery and committing crime at our back doors and we can not, in self defense, if for no more noble motive, ignore her disturbing performances any longer. As a nation we must have peace in Mexico that we may have it within our own gates.

What Shall We Do?

Now what is the Church in the United States going to do about it? The Government may send soldiers to Mexico till doomsday and smooth matters over on the outside by mere force but the inner state of Mexico will be as bad as ever. How quickly we would resent it, if England or France or Germany were to send even missionaries to Mexico. It

would be almost as objectionable as sending battleships and soldiers. Why! there is a Monroe Doctrine at Washington! Mexico is a Christian nation, nominally, at least, and is the special protégé of the United States. Meantime we sit, Christians that we are, like dogs in a manger, while Mexico is perishing for what we could give her with hardly any sacrifice.

Mexico's saints and idols are being shattered and who will fill those vacant niches with better things if the Christian people of the United States do not supply their places?

Listen to this statement from one of the missionaries now on the field:

"Last week the great aristocratic church of Merida was swept clean of its idols and turned over to the Students' League of Yucatan for its assembly room. A certain Mexican whose hands were still covered with the dust of the idols he had been helping to smash said to a friend of mine, 'We saved a few images which we are going to take to the public schools and standing them up before the children say, 'There you see what a saint looks like and now you see how he can be destroyed.' Then with a hammer the image will be pounded to pieces before the eyes of the children."

We can not be responsible now for either the worship or the desecration. It is too late. But we can and will be responsible to God for Mexico if we put nothing in place of those smashed images.

Gen. Carranza is bitterly opposed to the Roman Catholic Church which has held sway in his country for three centuries. We do not approve of bitterness in anything, least of

all in religion, but it is his country, his church, his people, all of which he understands and knows through and through, far better than we can ever hope to know them. Whatever mistakes Carranza is making, he shows most excellent judgment in his choice of men for prominent political A number of these men positions. are Protestants, not in name only, but are leading earnest, active, Christian True democracy and Protestant Christianity go hand in hand. Carranza is working for a democracy and Mexico is bound to have Protestant Christianity when she becomes a true democracy. The present minister of education in Mexico (Prof. Andrés Osuna) was educated for a Methodist minister. In all Mexico the Carranza Government could hardly have found a better man or a more capable one to grapple with Mexico's educational problems.

The Superintendent of Schools of the State of Guanajuato is a graduate of the Presbyterian Theological Seminary at Coyoacan and later of Washington and Jefferson College, Pennsylvania. English has been substituted for French in the schools of Guanajuato. When Mexico and the United States speak a common language there may be fewer misunderstandings.

Another Presbyterian is at the head of the technical schools. Another has gone about the country explaining to the people the propaganda of the Carranzistas or "Constitutionalists" as they call themselves. A Protestant is Superintendent of the Hidalgo State Schools. Another is on Carranza's staff, and many others are in positions of influence.

Carranza's Minister of Finance is a Roman Catholic but a very liberal one. His home is across the street from the Presbyterian San Angel Girls' School. He is a broad-minded, well-educated man. He is a lawyer and has read the Bible, and has traveled. Carranza chose well his financial as well as his educational minister.

Here is a translation of a letter which Carranza's minister wrote to a Protestant friend in appreciation of a Bible which the friend had given him: when he sees him, be he Catholic or Protestant. It seems as if President Carranza *must* come out right when he has so many good men back of him.

In the meantime Mexico's people are starving. They are in somewhat the same plight as the people of the United States were after the Civil War before the Reconstruction Period set in. Mexico's masses in prosperous times have not a great abundance and at the close of five years of continuous revolution their case is pitiful. We often wonder

My Esteemed Friend:

Vera Cruz, March 23, 1916

I am not going to acknowledge your fine regard, shown by the personal gift of a Bible, with a verbal expression of my appreciation; and so I am going to express myself in writing. The Bible is the book of all the ages, of all nations and all men and no literary education can be conceived which does not put the Bible at the very foundation of the classic studies as one of the chief works of reference and inspiration.

In my opinion even in the life of a civilian or soldier, most exposed to vicissitudes during this revolutionary epoch, the Bible should be one of the books never wanting in his equipage.

In my private library I have a great variety of copies of this Book and especially an edition of Rodriques de San Miguel with a Latin-Spanish text in parallel columns. This perhaps is the editon I have most frequently read. In the actual circumstances in which I find myself I don't wish so large an edition and I would have been satisfied with quite a cheap copy.

The one you have had the kindness to send me is highly appreciated, not only on account of the book itself but owing especially to the circumstance—that it is the best edition of a small size. This fact guarantees its being kept at hand among the very few books for constant use.

Please allow me to reiterate to you my gratitude and express my constant esteem as

Your affectionate friend and your most attentive servant,

Signed......

There are scores of Protestants who are serving their country in various capacities, and General Carranza certainly knows a good man

if as many people have actually starved to death in Europe as in Mexico during these horrible days. Last August in Mexico City corpses

of women who had starved to death were being carried through the streets. One of our students counted twelve in one procession. Women with dead babies in their arms went about looking for a place to throw away their little starved bodies. Better class women who had some money could not buy food because there was none to buy. Five hundred were reported as dying daily in the Capital alone.

The money question also is in a terrible state. Exchange at last reports was 70 to 1, that is one dollar of United States currency brought in seventy Mexican dollars. We sent over \$265 last fall and it brought 4,000 pesos. Those 4,000 pesos outrivaled the Zarephath widow's cruise of oil. One hundred pesos kept seventy babies alive for five days. Another 100 aided 68 people. Some was used to help typhus victims (there have been 30,000 cases of typhus in Mexico City at one time). Fifty pesos set one poor widow up in business so that she could keep her children from starvation. A sick woman was sent to the hospital, a boy clothed sufficiently to enable him to hunt and get work. We have all had to make a dollar do the work of two at one time or another in our career, but never did \$265 swell to such enormous proportions. If Mexico had received onehalf of what had been sent to Belgium, or to the Jews of Europe or to the Armenians, she would be fed for years to come, for if any human being can subsist on next to nothing, that being lives in Mexico.

As to Mexico's Future

Let us bury deep the dead past and cheer up. We can not undo what we have done, much less can we undo what we have not done for these near and needy ones. Charity may begin at home, but it should not stay there. The Cincinnati Conference of missionary leaders in 1914. filled Mexico missionaries with fresh hope, new courage, unbounded enthusiasm and genuine inspiration. This conference changed the whole Mexican missionary map for churches that did not refuse to cooperate. At Stanford University, Mary Antin defined cooperation as "working with the other fellow without squabbling." We have agreed to cooperate in Mexico (having done our squabbling beforehand). world is growing too small for any church or individual to plod along alone much longer. To quote a fine-California rector, Church's day of solitary cooperation He said, "If our is about over. Church doesn't soon come to its senses on cooperation, something is going to happen." He did not say what, only looked fierce, as if it might be a "squabble!" The Panama Congress in April took a stride forward on cooperation.

Mexico's troubles and trials seem almost more than we can bear. Her woes and sorrows are almost too heavy a burden. May Mexico soon have peace and may the evangelical Christian forces work together to establish righteousness and knowledge, love and a high plane of living throughout the land.

Opposing Forces in Persia

SOME IMPRESSIONS OF THE NEAR EAST CRISIS

BY A MISSIONARY IN URUMIA DURING THE MASSACRES



OTH Turkey and Russia have treated northwestern Persia as a necessary part of their military operations, even before the war

Turkish began. Ten years ago troops ejected the Persians from a strip of territory along the frontier and occupied it until 1912. domestic troubles of Persia, due to the constitutionalist movement, which began in 1905, gave the occasion for the sending of Russian troops to Persia, and at the beginning of the present war Russia was in military occupation of Urumia, Khoi, Tabriz and other places. The first actual hostilities between Russian and Turkish troops took place on Persian soil. A month before war between the two governments was declared, Turkish troops disguised as Kurds, and accompanied by Kurds, attacked the City of Urumia, which was occupied by the Russians.

Meantime influences were at work to prepare the Kurds on Persian as well as Turkish soil to join in the expected jehad. This was easy, as the Kurds are Sunni Mohammedans. A similar propaganda among the Shiah Persians was less success-When the war actually began and jéhad was proclaimed, troubles Turkish plans contemmultiplied. plated a general rising of Persians on their behalf, and the sending to Persia of large forces. The Kurds exceptions joined the with few

Turks, but other Persians did not. It has not been possible for Turkey to spare many soldiers for a Persian campaign.

Russia, on the other hand, immediately undertook the invasion of Armenia, one road leading through Khoi to Van. Persian neutrality counted for nothing with either side.

During the last days of December, 1914, the military situation in Transcaucasia and a reverse of Persians and Russians by Turks and Kurds at the southern end of Lake Urumia led to orders for the withdrawal of all Russian forces from northern Persia. Khoi was never evacuated, but Tabriz, Marajha, Urumia and Salmas were evacuated. In a few days these places were in the possession of Turkish military officers at the head of a large number of Kurdish irregulars and some three or four thousand Turkish regulars. Immediately the whole Christian population was in peril and plundering and massacre began. The Persian authorities fled with the Russian troops, except in Tabriz, where, largely through the efforts of the American Consul, Hon, Gordon Paddock, there was no massacre or general looting of Christian property. All Christians were obliged to take refuge in the American Mission compound for a few weeks, during which the Turks held the city. Salmas the Turks remained for over two months, and in Urumia for nearly five months.

The mass of Christians in Salmas fled with the Russian troops. villages of this plain were looted, and over seven hundred of those who remained, mostly old men, women and children, were massacred by the There were not far from Turks. thirty-five thousand Christians, Assyrian and Armenian, in the Urumia district. Ten thousand of these fled with the Russians and the remainder were driven from their homes, the large majority for the whole time of Turkish occupation. Some found refuge with Moslem and Tewish friends, about three thousand were in the French Roman Catholic Mission, and the remainder, not less than seventeen thousand, found shelter under the American flag in the premises of the American Mission. number killed was over one thousand, and at least four thousand died of disease consequent on the crowded and unsanitary quarters. Thus, one-fifth of the Christian population of the district perished in five months, when there was no battle.

The cruel crimes against women can not be recorded; but hundreds suffered violation, and over two hundred Christian girls and women were carried off as captives. Every Christian family suffered loss goods, destruction of houses and life, while many houses were almost completely ruined The Christian quarters in Urumia suffered little, but those outside the walls were de-The Moslem population suffered very little direct molestation. tho the indirect loss to the community was universal.

The persons guilty of these crimes were the mob of Mohammedan villagers and city people, Kurds and some definitely enlisted in the Turkish military service. The green banner of Islam was clear evidence that this was a jéhad.

The only voice raised openly in defense of these people was that of the American missionaries. The protction, housing and feeding of these thousands for months, cut off from the outside world, without official status and without the use of force. with repeated evidence of the reality of the perils that terrorized our protégés, crowded into brief weeks such responsibilities and sorrows as a long lifetime seldom brings. It required continual and intense contact of missionaries, Christians and Mohammedans, such as ordinary missionary work would never involve.

As one of the few missionaries who were not compelled by typhus or typhoid to cease work, and as the missionary specially charged with the responsibility for securing protection, I had constant dealings with Mohammedans of every position in life and every sort of character: Perstans, Kurds and Turks. Out of that experience I would speak.

Friendly Moslems

The Moslems were by no means united in their sympathy with massacre, and one prominent Mullah urged on his followers that even to share in the plunder was unlaw-Many helped individual Chrishundreds of whom brought in to us from the villages. A Kurdish chief sent in eleven girls who were being carried off by another chief. One petty Persian official was in constant communication with me all the time as to protection for the people of his village.

Through the Persian governor we were able to secure the return of many captive girls and women to their homes. In everything we were dependent on the good will of Mohammedans; for protection, food and money.

In spite of all these things, which I would not minimize, the moral weakness of Islam was clearly manifest. The natural kindness of human nature found expression in spite of some Moslem maxims and texts that could be quoted; the effect of their religion was not to strengthen the better impulses.

Men also had not the courage to follow their better impulses in public, tho they might act upon them in private. When the villages were being ruined, people were being murdered and plundered, and everywhere there was disorder, the most urgent appeals found only two men ready to act vigorously; one a Turkish officer who shot down looters himself, and the other a young Persian who made strenuous efforts to protect the Christians.

Islam made itself liable to be judged by the worst that took place when it proclaimed jéhad. Dr. Packard, the missionary physician, appealed successfully to the Kurdish chiefs for the lives of more than a thousand imperiled Christians, but the Kurdish sheikh held under the green banner the Christian captive girls, and they were carried off.

As a military measure, the jéhad was a failure. It intensified fanaticism and hatred and so multiplied crimes and misery. It no doubt increased the number of men who swelled the ranks of irregular soldiers, but neither the zeal nor the

numbers added anything to military efficiency. The Turks complained that the Kurds would rob but would not fight, while the Kurds freely confest that they could not face modern artillery. Kurdish Sunnites enlisted for plunder only, and the Persians Shi'ites were much divided. A proclamation authorizing jéhad was produced, which purported to emanate from the chief Shi'ite doctors of sacred law at Kerbala and Nejef, and the local Mullahs were compelled to endorse it, some by being threatened with a loaded pistol.

Among the Kurds there was little evidence of religious motives. The men promoting *jéhad* were men never before zealous for Islam, and the combination of alliance with one Christian nation in holy war against other Christian nations did not savor of true faith. So there was not even military efficiency to justify this crime against humanity.

Altho repeated assurances were given by the Turkish officials that persons guilty of crimes against Christians would be punished, no one was ever called upon to answer for such acts. More than this, deliberate massacres of innocent and untried persons were perpetrated by persons in the Turkish military service. Everything compelled us to believe that the persons most guilty were those who encouraged and planned these outrages.

The underlying motive of all this was political and military, and the leaders deliberately made use of religious hatred, race division, economic jealousy and other influences to destroy the Christian population.

The standing of the mission in the community was a great source of strength. The mission in Urumia is eighty years old. It has always stood for beneficent service, and for commercial integrity, for the Gospel of Jesus Christ in its social effects as well as its personal application. has touched the community in immeasurable human ways. Not only the Christians, but Moslems of every sect and race, look to us for help in time of need. This history was a safeguard and the nearer a neighbor was to us the more he was eager to help. One far-reaching influence was the gratitude for medical serv-Another was famine relief. Back of all was the honor given to Christian character and the work we were doing. In their cooler moments at least, men do not believe in massacring women and robbing orphans.

The tributes paid to the missionaries by Moslems were many, and often were touching. Strangers in the street would accost me and thank me for our services to the helpless.

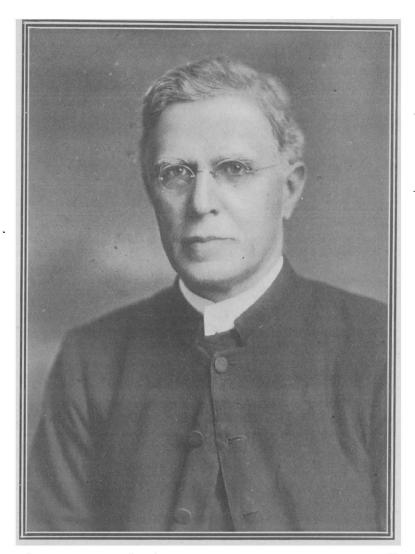
The Future of Islam

The political future of Islam and of Persia and Turkey is dependent on the outcome of the war. ner aspects of Islam will also be affected. Strenuous attempts have been made to arouse the spirit Pan-Islamism. $i\acute{e}had$ and of Speeches, banquets, pamphlets, threats, promises, and terrorism were all employed, but they failed to arouse any real religious response. This failure must react and, whatever the outcome of the war, the inner effect will be disintegration. The best Moslems revolt at the use of Islam in a political cause, which is only remotely related to Islam. If Moslems were disposed to scoff at Christianity because of the war, and there are such Moslems, the proclamation of *jéhad* and the subsequent atrocities have taken away all point from the sneer.

One young Turk official argued at length with me that religion in the present time has no force or application to life, and that military power is the condition of national success. This is the prevailing spirit and this spirit can only disintegrate religion, even if that religion be Islam. The revolt of conscience against atrocity may not find public expression and may seem to accomplish little now, but it will certainly have a profound effect.

The Future of Christian Missions

Whatever the political outcome may be, missions and missionaries will have a stronger position in the community life of the Near East than ever before, Moslems and Christians will realize that the true Christian spirit is one of courage, sacrifice, service and fidelity. For missionaries to stay at their posts, and to serve in helping the wounded, in rescuing captives, in caring for the destitute, and in protesting against inhumanity is their simple Christian duty. It is also the wisest Christian strategy. The results amply justify the sacrifice. The appeal to the Christian public in America, if it is only clearly understood, is surely equally irresistible from the humanitarian and missionary points of view. If any one can face the future with hope and courage, it is the Christian missionary.



Bishop William F. Oldham, D.D.

THE NEWLY-ELECTED METHODIST EPISCOPAL BISHOP FOR SOUTH AMERICA

W ILLIAM FITZJAMES OLD-HAM was born at Bangalore, December 15, 1854, his father having been an English officer in the Indian army. His early education was received at Bishop Cotton's Grammar School, Madras, India, and at the Madras Christian College. For a

time he was a teacher and then became a surveyor in the Government service. The "Bridge Builder," made famous by Kipling, is young Oldham.

In the revivals conducted by William Taylor, 1872 to 1875, he was converted, and under the influence

of Dr. (now Bishop) James M. Thoburn, he decided to give his life to missionary work. On September 13, 1875, he was married to Miss Marie Augusta Mulligan, at Poona, India, and, coming to America in 1879, entered Allegheny College, and later the Theological School of Boston University.

He was admitted to the Methodist Episcopal Conference in 1883 and went to India, the following year, inaugurating the work of the Malaysia Methodist Episcopal Mission at Singapore. In February, 1885, he founded the Anglo-Chinese School at Singapore, which has now an average enrolment of 1,075 boys. In 1889, owing to ill health, Dr. Oldham was ordered away from the tropics and returned to America for a period of rest. After spending a few months in Denver, he accepted a pastorate in Albion. After two pas-

torates in America, at Albion, Mich., and in Pittsburgh, Pa., he founded in 1895 a Chair of Missions at Ohio Wesleyan University, and was there for five years as Professor of Missions and Comparative Religions. In 1900 he was appointed Assistant Secretary of the Missionary Society of the Methodist Episcopal Church, and in May, 1904, was elected Missionary Bishop for Southern Asia.

At the General Conference of the Methodist Episcopal Church in 1912, Dr. Oldham was elected as one of the Corresponding Secretaries of the Board of Foreign Missions, and now he has been elected Bishop of the Church and has been appointed to the General Superintendency of the work in South America. Bishop Oldham's ability, experience and genial spirit make him an unusually valuable advisor and force in any work that he undertakes.

World-Wide Work of Methodists

SOME STRIKING FACTS ABOUT THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, IN SARATOGA, MAY 1st TO 29th.

BY THE REV. GEORGE HEBER JONES, D.D., NEW YORK



HE Apostles' Creed was recited in ten different languages by delegates representing that number of language areas in which the Methodist

Episcopal Church is organized. There are thirty-four nations and more than seventy languages in which the Gospel is preached by the representatives of the Methodist Episcopal Board of Foreign Missions.

There were more than eight hun-

dred delegates representing over four million members of the Methodist Episcopal Church (3,620,470 are full members; a net increase of 298,310 for the four years).

The total giving for all purposes during the quadrennium amounted to \$158,056,992, an average of nearly \$40,000,000 a year. Church and parsonage properties, net value, \$226,664,223. Paid for ministerial support, \$70,110,479; paid for buildings and improvements, \$33,176,377; for

missions and benevolences, \$17,377,301, an increase of \$2,327,708 over the previous quadrennium; for foreign missions, \$6,311,261. The Woman's Foreign Missionary Society also raised \$3,776,571, making the total for foreign missions \$10,087,832. The per capita giving for foreign missions has, however, been practically at a standstill for the past nine years.

The Conference took action looking to the reuniting, at the earliest possible date, of the two great American Methodist bodies (North and South). It adjourned to meet any time at the call of the Bishops for the purpose of considering proposals from the Southern Church.

A world program was adopted and agencies were established for its practical realization. The Conference was challenged to devise measures to meet the greatest crisis that has confronted the Church since the time of our Lord.

Since the centennial of the Missionary Society of the Church will occur in 1919 the years 1918 and 1919 were set aside and the Boards of Foreign Missions and Home Missions were empowered to inaugurate measures to celebrate this missionary centenary.

Probably the highest levels of fervor were reached in the adoption of the report of the Committee on Temperance, Prohibition and Public Morals, which reaffirmed the principle of total abstinence and condemned the license system as a colossal blunder, and the issuance of internal tax receipts by the Federal Government to "criminals violating the state laws" as shocking to all sense of moral decency; it urged the adoption of national prohibition.

A strong resolution was adopted in favor of the reading of the Bible in the public schools of all states. A further resolution was adopted against the appropriation of public funds for Roman Catholic and other sectarian schools among the Indians.

The Board of Foreign Missions was reorganized by making the Board representative of all sections of the Church in America, with two corresponding secretaries and with an executive Committee of thirty members. Approval was given to the Cincinnati plan for the readjustment of missionary work in Mexico. A lectureship to students of Methodist mission fields was recommended to be filled during the coming quadrennium by Bishop McConnell.

The scenes attending the retirement of Bishop Harris of Japan and Korea, and Bishop Hartzell of Africa were memorable. In view of the changed conditions in Liberia, Bishop Scott asked for retirement, which was granted. Bishop Stuntz was transferred from South America to Oma-Four new bishops were elected for foreign lands. Dr. W. F. Oldham, after a successful quadrennium as Corresponding Secretary to the Board of Foreign Missions, was elected Bishop for all of South America, with residence at Buenos Aires. Dr. Herbert Welch. President of Ohio Wesleyan University, became Bishop of Japan and Korea, with residence in Seoul. North Africa was made a part of our European bishopric. Dr. Alexander P. Camphor, one of the leaders of Negro Methodism, and Dr. Eben S. Johnson, one of the Recording Secretaries the General Conference, were elected Missionary Bishops of Africa, residing in Liberia and Rhodesia.

Unsettling the Human Pyramid*

BY BISHOP W. F. OLDHAM, NEW YORK



Γ was a quaint saying of an old-time divine that the heavenly arithmetic ran exactly contrary to the earthly arithmetic. In heav-

enly arithmetic if we would add we must consent to subtract, for no man increaseth except he that scattereth, and if we would multiply we must consent to divide.

The same contrary rule applies to heavenly physics. In our earth view of things we are inclined to think that the pull is from the top to the bottom, but the heavenly law of gravitation works the other way, and if we would put the religion of Jesus Christ into any people, we must begin at the bottom. Our earthly prudences would advise us to secure a handful at the top, but that does not solve the problem, for it has always been the defect of privilege that it never cares to extend itself.

That, I think, is the meaning of the philosophy of Jesus when He said in His message to John that "the Gospel was preached to the poor." It is the divine sign. With that spirit in the religion and that animating principle in the Founder, we do not wonder that "the common people heard Him gladly."

The history of missions will bear out this general thesis, and to-day the great movements toward Christ are among the common people in the non-Christian world.

It would seem that in this day of war when the so-called Christian nations are arrayed against each other, the great masses everywhere would be repelled from the beliefs of people who are unable to express their Christianity in their national life. We would not blame people if they should be shocked and turned away from what seem to be repeated fallacies. But life is usually larger than logic, and the very enormity and horror of this war seems strangely to have startled the masses of the non-Christian world into an awful moral solemnity, so that there is wider and deeper inquiry to-day than ever as to the basis on which life may be built in order to avoid such horrors. According to the blest logic of Heaven, strangely enough, the very thing you and I have considered would stop the movement, has gloriously and fundamentally quickened it practically every land. The masses of the plain people practically everymoving Christward are in larger numbers and with greater momentum at this present time than ever before.

An Experience in the Philippines

Let me illustrate by a people whose affairs have recently been holding the attention of the United States Congress, the Filipinos. The Stars and Stripes first floated over the Philippines eighteen years ago, and with

^{*}Part of an address at the Laymen's Missionary Congress in Washington .- EDITOR.

the incoming of that flag came those Gospel forces that are the strength of this nation. Let the flag go anywhere, and whether the Constitution goes with it or not, the open Bible must go. The islands were divided between the various evangelistic forces, and a great religious campaign began. What was the result? The masses of the common people tumbled over each other to hear that new Gospel, the greatest event of their racial and national history. Those Filipino crowded eagerly and heard, so that the great difficulty was to get them to quit hearing at any time.

We pity American pastors whose great difficulty is to get people to listen. These wonderful sheep are so overfed and so underexercised that we cannot get them to nibble at anything! We have to spend our strength trying to serve up the dishes so excellently flavored as to coax capricious apperities! But the masses of the plain Filipino folk, how they devoured the proffered foods.

I remember going to dedicate a little fishermen's church in a village. We were to begin the service at eight p. m., but word came that the fishermen were out in the bay, and it would be over an hour before they would return, because the fish must be caught. I was asked to baptize several children and to marry some of their parents I married one old couple with four or five families of their children, who also had to be married, all in one ceremony. Then other people came in, and as it was a simple little chapel easily put together, we had a kind of local church extension movement by pushing the wall out.

Then some more people came and they took the other side out, and then the front, and we were speaking out into the open spaces. Finally the service closed at a quarter past one next morning, and every one of the people there at the beginning was there at the end with mouth half open waiting for more. At half-past six in the morning that company, or a large proportion of it, was back at the house where the weary preacher was stay-God bless the entry of those forces into the Philippine Islands that minister to a hungry people who in such large numbers received the Gospel as it was preached.

In the Methodist Missions, in the last eight months, with less than ten missionaries in residence on the field, the addition to membership has been over five thousand. All through the land there are great masses of the folks ready to hear and a great proportion willing not only to hear but to obey.

In China, again, in a single communion, during the last four years the recorded advance has been something over seventy per cent. in membership.

The Overturning in India

A similar story might be told of Korea, with its marvelous movement, and in Japan with its three-year evangelistic movement in the villages, but I want to speak of India. The man of India is furnished with brains, with philosophic insight, with deep possibilities of a religious soul, but that very man, because of his qualities and his position, looked upon the earliest preachers of Chris-

tian truth with supreme contempt. India said to the first missionaries:

"What—you? You people of yesterday, a mushroom growth of civilization, you come to teach us philosophy and religion? Why our people created philosophies, and wrote literature, when your people were naked savages! You come to teach us!"

Do you remember a saying of Henry Martyn recorded in his diary: "If I should see a single high caste Hindu converted and baptized, I would look upon it as a resurrection from the dead"? And Henry Martyn, that noblest of souls, burned himself out, and never saw that sight.

That was India. Happily, India does not all live at the top, but, like other lands, is built with the few at the top and the many at the bottom. By the system of caste, the most accursed and finished job of Satan, that pyramid has been favored by those at the top. in lands where there is the Christian religion that religion has fought against it. In India you have had this piece of Satanic machinery in its perfection, the social prescription fastened with the cement of religious prescriptions. Here was society, the poor and unprivileged at the bottom, the privileged at the top; the priest built it, and whenever the priest builds the social order you can always know at which end of it to look for him. That is the Brahmin. Layer after layer, one below the other, the mass of the upper layers pressing upon the lower until the lower is sustaining the weight of the whole, the lowest literally ground into the mud. Talk about the mud-sills of humanity; if you want to find them in cruel perfection look to the lowest castes of India, doomed to a life from which there is no escape. A man may have intelligence, business acumen, energy, but he can not cease religiously and socially to be the low class man at the base of the pyramid.

But now comes Jesus Christ and His religion, which in its final analysis insists on every man being given a full chance to achieve his manhood. Christ's messengers stand there at the foot of that pyramid and teach those people to say, Father who art in Heaven." nothing else had ever fallen from the lips of Jesus Christ this stamp of divinity would be on Him. messengers are saying to these people at the foot of the pyramid: "Oh, men, you are not mud-sills, you are not created for society to push your faces into the mud. You are your Heavenly Father's sons, and have your place in His universe. Believe in God as One who loves you and sent His only Son that you might have fulness of life."

We can not preach that to a man so that he believes it and still have him consent to be ground down by all of the other men of his civilization. We can not teach the Fatherhood of God without teaching social opportunity.

Low caste men in India begin to believe this message and they say: "Am I too actually a child of God, am I"?

Then they step out of the system and find that this new teaching is true. Enfranchisement of spirit has come to them from the kindly stranger hands. Possest by this new idea, a low caste man finds

that there is more for him; there is a little village school for his boy and—O wonder!—a little village school for his girl. Then his mind begins to shoot up to altitudes he had never dreamed of, and he stands up by his fellow-men and calls to them, "Come out, come out of the system; there is free air, there is free Heaven and a new earth for us. We stand here as the children of God."

What happens when the low caste men do this? All through this social structure, there is a thrill of expectation, there is a new gospel of enfranchisement. I know not where the social gospel ends and where a spiritual gospel begins, but I have an idea they are inextricably joined together in the man whom God has made.

So when presently whole layers step out and an entire church be-

gins to be formed, the voice of that church sounding to the masses will be a most compelling voice and a voice vibrant and creative of hope. What happens to that pyramid when the bottom steps out? There is a tremendous movement on in India, and Jesus Christ, that great disturber of foundations that are wrongly laid, is deeply agitating the minds of the masses of the people, and strangely enough the very movement of these masses is touching the gallantry and challenging the chivalry of the best of the souls at the top. No more appealing word has reached the heart of the gallant spirits in the upper ranges of society of India than the amazing change that is coming these traditional mud-sills; if Jesus Christ can make men of these then Jesus Christ must be the Son of God.

The Work for Russian War Prisoners

BY GEORGE L. LEONARD, NEW YORK

Corresponding Secretary of the Gospel Committee for War Prisoners.



HE war will undoubtedly bring Russia not only to a political, but also to a great spiritual crisis, and the Gospel work among Russian

war prisoners may prove to be a tremendous factor in this result. Christian men and women everywhere will pray for large fruitage.

Pastor William Fetler, of Petrograd, who was banished from Russia on account of his religious work

soon after the war began, appears to have been banished providentially. After being imprisoned and sentenced to Siberia, this sentence was commuted to exile abroad. But "the things which happened unto him have fallen out rather unto the furtherance of the Gospel." He has thrown himself heart and soul into the work of the Gospel Committee to evangelize his countrymen in German and Austrian captivity.

Leaflets are eagerly accepted, and

recent reports tell of courtesies of officials permitting the work, and great blessing as a result. Where an exchange of wounded prisoners has been effected, groups *en route* from Germany to Russia, through Sweden, have been visited by Christian workers.

The following letters from some of the workers among the war prisoners show gratifying results:

"I distributed the literature which you sent me 'in the turning of the hand.' I was literally overwhelmed in the barracks, as everybody wanted a Bible or a New Testament. When I walk through the barracks, I often see here and there a war prisoner with a Bible in his hand, and sitting round him four to six men, sometimes even more, to whom he reads aloud out of the Bible, all attentively listening."

* * *

"I have succeeded in arranging for a meeting place for our Ruthenian brethren within the barracks They have decorated this hall with Scripture texts which were sent to them. At the first we had only about thirty brethren (converted) in the camp; now, however, the number of believers has grown to about eighty. Besides, other war prisoners are arriving at our camp, and among the new comers we have also found several brethren. Besides those who are definitely converted, about seventy to eighty are under conviction."

Letters from Russian Prisoners

"In 1914, on the second of December, I came to the war prisoners' camp in Schneidemühl with 140 Russians. All of us had been captured at the battle at Lodz. On the way

here I had lost my pocket Bible which my father had bought for me as a keepsake, so that I came to the camp without a single page of Holy Scripture. The good Bible which had become so precious to me on the battlefield had gone! Where could I buy one? Weeks went by until I found a Lithuanian brother. He had a New Testament, and out of this Book we both, searching for comfort, were blessed and strengthened."

"At that time the fortress of Novo-Georgiewsk fell. That brought 12,000 prisoners to our camp. This meant for us a new call, 'Up to the work!' At once I made out an announcement that in one of the barracks would be held a Russian Evangelical meeting. The meetings were held every night. More and more of the men came, and all listened with great desire. The room at last Then God gave us was quite full. a Russian brother who had been a Russian missionary, and had been But still we were lacking captured. reading material, until you helped us out with Bibles, Testaments, and The joy which you have supblied is indescribable, and the blessing is very great. Now we have in the camp twenty-eight newly converted brethren, and ten old ones."

A cooperating committee has been formed in Great Britain which has as its chairman Rev. J. Stuart Holden.

The opportunity is unique, the demands are countless, and funds are needed to continue and enlarge the work of distribution.*

^{*} Gifts may be sent to the treasurer of the committee, Mr. Edwin M. Bulkley, 25 Broad St., New York City; or to the Editor of the Missionary Review, 354 Fourth Ave., New York City.



A GATHERING OF KRU MISSION CONVERTS

Fighting the Devil in Africa

BY REV. WALTER B. WILLIAMS, KRU MISSION, LIBERIA, WEST AFRICA Missionary of the Board of Foreign Missions, Methodist Episcopal Church



OTHING could have been more peaceful than that April Wednesday. A blue sky and a bluer sea, with a steamer lying at on-

chor in the harbor, golden sunshine, the mission sheep browsing beside the road in charge of one of our boys. Just outside the Cabo fishtown a mile distant, Sanso, our native preacher, and a little Wissipo boy beside him, walked along the same road toward the mission.

The child had followed Sanso from Wissipo town, fording the river and running along the beach at his side despite the warning of the devildoctor the preceding day that a boy would be found dead in the river. Now, wanting to send a message up to his boy at the mission and no one else being available just then, Sanso sent on this small child, watching him along the road until he turned a small hill, when the mission buildings come into full sight.

The little lad walked on until he drew near to our small shepherd to whom he gave his message, turning back to town instead of keeping on to the mission. The sheep moved just then and our boy moved with them. When he turned his head once more the child had disappeared.

The Search

All that long night men were out with lanterns searching through the bush and the farms nearby. We watched the gleaming lights and listened to the voices, calling, calling, and our hearts ached to the break-



KRU GIRL OF LIBERIA
Worth saving from the "Devil Doctor"

ing point at thought of that little boy out somewhere, alone in the darkness, while all the time a deadly suspicion gripped us with sickening fear.

At rice-cutting time it is the native custom to dedicate the farm with a human sacrifice, the human blood and parts of the body being made by the devil doctor into country medicine which is supposed to give the land power to bear large crops. The people at Nanah Kroo cut their rice farms every two years, and in this place, within the past ten years there have been five human sacrifices. It was now rice cutting, and a child is lost!

Days passed, one palaver court after another was held, devil-doctors from far and near were consulted, conflicting decisions were rendered. One devil-doctor declared that the child was being held a prisoner in the dense bush back of King Naffir's Another said the boy was A third declared that the dead. names of the witch people holding him were known to him and all their movements watched. We could do nothing but wait and pray. For a week the suspense remained unlifted while the judges "sweated" the people, "ate them up," as the natives put it, in the fines imposed. Since the lad had followed Sanso, they held him and forced him to pay an atonement for the loss of the boy, putting a second fine on him in a few days, followed closely by a third, tho they acknowledged he had nothing to do with the death of the child. Then the guilty ones were named, three Cabo men and a Cabo woman. One week from the day the boy was taken, the sasswood court was held and the four suspects were made to drink the poison.

The Punishment

Sasswood is a deadly poison, most bitter to the taste, and it is administered in wholesale doses, quart after quart being poured into the victim until he is full. While undergoing the test there are some things he is forbidden to do. He may wear no clothing whatever, he may not sit down, nor spit, nor wipe the sweat from his face, and he may not speak in a low voice. He must shout, else he is a witch.

If he vomits the sasswood, he is declared innocent and guns are fired in token of joy. But if the sasswood passes from his body through the intestines he is judged guilty and is driven away. If he retains it, and dies, he is guilty. If he retains it, and lives, through some trickery in making the medicine, then he is a witch man for truth, his witch being more powerful than the witch in the sasswood, and he is exiled for seven years.

Under the present test one diedand died quickly. He was an old man, very quiet at all times that we saw him, a regular attendant at our church services in his town, a quaint figure in his long overcoat and high beaver hat, but a man trained in witchcraft from his boyhood and with a heart as black as pitch. drinking the sasswood he shouted, "I be Brofly. I killed the boy. Brofly, killed him. I was coming from my farm with a bundle of bamboo on my head. I caught the boy on the road and hid him in my Then I killed him!" farm. words had barely left his lips when, with one convulsion, he fell to the ground, dead-fell with a thud like the explosion of a cannon, his tongue hanging out like a dog!

Cannibalism and Witchcraft

The most horrible feature of this witchcraft crime was the fact, developed that same day, that Brofly carried some of the flesh of that murdered boy into town, cooked it

in palm oil and ate it with rice as they eat fish or chicken, and gave some of it to other men in his quarter. This is witchcraft and savagery practised within ten minutes' walk of the mission and in spite of the weekly preaching of the Gospel!



A KRU DEVIL PREACHER

These men are full of all evil, murder, adultery, theft and hatred. Is there any doubt as to the need for those who teach the love of God?

Prior to his arrest, Brofly told something of his life in a testimony meeting. "My father's brother," said he, "was a devil-doctor and he taught me witchcraft. One day a devildoctor asked me:

"'You fit to dig in a dead man's grave and bring me a piece of the cloth from his body?"

"I answered, 'I fit it,' and brought the cloth and he made me a big war medicine.

"Another time the devil-doctor said to me, 'Are you fit to do something I ask you?' I said:

"'Yes.'

"'Will you sleep all night on top of a dead man's grave in the graveyard?"

"I did it and told the devil-doctor and he sent me back to get some of the sand from that grave and with it made me war medicine. Then I married a witch woman and she taught me more witchcraft. If I have done this thing I shall be like my uncle. My uncle died in sasswood for witchcraft and he died quickly, and if I have killed this boy I shall die like him, almost at once."

As he had said, so it was.

The Leper-Moral and Physical

Three days later there tottered up to the mission from this same Cabo fishtown, a young Cabo man, Saka, in the last stages of syphilis and leprosy-hands gone, legs almost gone, eyes drawn upward, harsh, broken voice, his body a mass of putrefying sores and unspeakable stench—the most utterly loathsome and pitiable object to be seen in all heathendom. To our shocked gaze it seemed as all the evil in that devilridden witchcraft town had fastened upon him and issued forth to sit down upon this clean mission. first thought that flashed into our minds was Isaiah 1:6.

This leper was reaping the harvest of a filthy life, poor wretch. pressing on to his own kindred in Dew, a score of miles away, to "die at the beach" (i. e., at home). He asked permission to rest here for the night, and he was not denied, tho every precaution was taken against infection. We cleared the ground in a shady, isolated part of the mission grounds, put up a rude shelter against rain, cooked him a good breakfast and left him to rest Toward evening we took him food again and plenty of fresh water, and built him a cosy campfire, for the nights are cold. We talked to him about his soul, but his thoughts, alas! were centered upon gin, which the mission, naturally, would not permit to be furnished. Next morning, after eating a hearty breakfast and receiving rice, fish and biscuits to take with him, he departed on his painful way, assuring us that we had done him good.

A Missionary Collection in Kru Land

But there are some bright things to report from Kru Land. The darkest shadows can not wholly blot out God's sunlight. "The blue of heaven is larger than the cloud." Easter Sunday was a golden day, sunshiny without and sunshiny within the little bamboo church in Wissipo town, brave in its decorations of palm branches and banana plants.

For a week previous the missionary had been conducting services, using lantern slides on the last week of Christ's life on earth. Deeply attentive audiences overflowed the church and much feeling was manifested, culminating in Good Friday, when most of our women spent the

entire day in the church, fasting and praying, preparatory to receiving the Sacrament of the Lord's Supper. It was that night when, crossing the river on his way to church, the missionary found the water running so swiftly that it took ten boys, swimming five on each side of the canoe, to keep it from being swept to sea! At the week night services we had reminded the people that Sunday was church's Foreign Missionary Day, and said we should take no regular collection, only giving opportunity to those who loved Christ for the great sacrifice He had made for them to deny themselves in return and make a sacrificial offering to Him.

How the people did give on Easter On a table within the morning! chancel were large pans which the people quickly filled with palm-kernels, rice and some money, including two silver finger rings, dear to the Kru woman's heart. Underneath the table were bundles of fiber, pieces of cloth, pans and plates, and half a dozen fowls. Our mission boys, at their own suggestion, went without a morning's meal in order to have the rice to give. Better than all, the power of the Holy Spirit fell upon the people and several felt the touch of God upon them. That morning we baptized nineteen out of heathenism into Christiarity, and received nine into full membership.

An Appeal

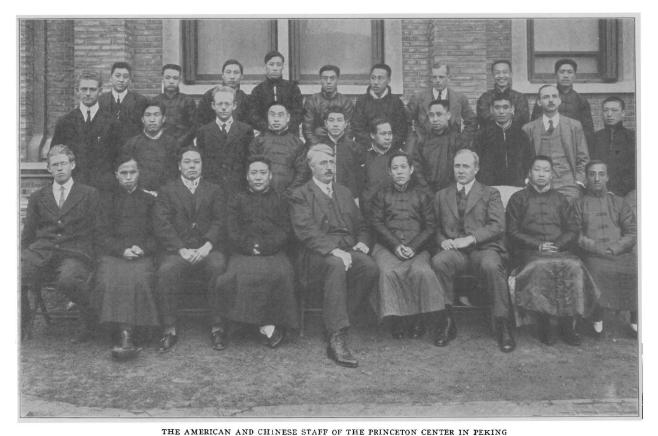
Dear home friends, would you want to live through such a fort-night as your missionary representatives have just lived through—a fort-night of Witchcraft, Kidnapping, Murder, Cannibalism, Sasswood

Poisoning, Leprosy and Boa Constrictors (for we have a standing dispute with the serpents over the ownership of the mission fowls)? You are powerless to share this burden with us. But there is another burden

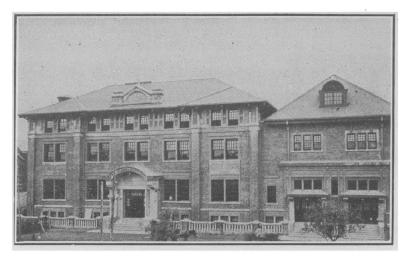


AN AFRICAN HUMAN FETISH

pressing heavily upon us which you can lighten—even remove—if you will, the crushing burden of securing necessities for the boys our mission is gathering up out of these filthy heathen towns into the clean, enlightening, soul-reviving environment of a Christian mission.



The Princeton graduates in the group are: Robert R. Gailey, A.M., '97, in the middle of the bottom rom; D. W. Edwards '04, two seats to Mr. Gailey's right; J. S. Burgess '05, next to the last on the right of the second row; L. D. Howell '13, third from the right in the top row.



THE HEADQUARTERS OF THE PRINCETON Y. M. C. A. WORK IN CHINA

Princeton's Work in China*

BY JOHN STEWART BURGESS, PEKING, CHINA Associate General Secretary, Y. M. C. A., Peking



COOLIE out in the country districts of China, when he learns that a traveler is an American, says: "America is the best country in

the world. She alone of all the nations treats us justly and fairly and is our friend." Many high Chinese officials in China's capital come unofficially to our American minister, Dr. Paul S. Reinsch, to ask advice and counsel on questions which that nation is having thrust upon her.

The diplomacy of John Hay and the vast amount of altruistic service, by hospitals, colleges, Young Men's Christian Associations and other organizations conducted by Americans, have all given the citizens of America, including business men and diplomatists, as well as members of the distinctively Christian undertaking, a pre-eminent opportunity of influence in the Chinese Republic.

Princeton's enterprise in Peking, on account of its location, its important of-

ficial and student constituency, the opportune time in which our activities were started, and its wide outreach and varied activities, has an absolutely unique and influential place in the life of the New China.

Dr. John R. Mott's estimate of Princeton's enterprise may be judged from a recent utterance:

"Among all the universities of Europe and America which have related themselves in a practical and helpful way to furthering the progress of the Christian Religion and of the highest civilization in non-Christian lands, I know of none which has recognized and seized a larger and more significant opportunity than Princeton has done in bringing its influence to bear upon students and other classes of young men in Peking. place to bring power to bear is where power can be most widely and most advantageously distributed. This principle is illustrated in a remarkable manner by the Princeton work in this capital city of China. The work being done

^{*} From The Princeton Alumni Weekly, May 31, 1916.

there has sent out a strong and helpful influence through the entire Chinese nation. In concentrating upon the educated classes in Peking and seeking to influence their ideals and habits, Princeton men have been striking at the heart of the great need of China."

In Old Peking

The Princeton Center is put down inside the huge walls of the ancient capital of the oldest and largest nation of the world. The landmarks of the past are about us. In erecting a four-story modern building we had to lay deep foundations because of the loose character of the soil; but as far down as the workmen dug they found the bricks and relics of bygone cities. Near this building is the Imperial Palace, from which for five centuries have gone out the mandates, first of the Ming and then of the Ching dynasty. The fortress of national Confucianism, the great Temple of Heaven, held to be the exact center of the universe, is but a short ride from our Association. Great trains of camels, just as in the days of which Marco Polo wrote, still file out through the great city gates, making for the Mongolian trail.

But in the midst of the old are the even more significant marks of the new. The streets are wide and well paved, and over them pass the bicycle and automobile. The ancient Hall of Classics, the most sacred spot of the scholars of another day, is now lighted with electricity, and is connected with all parts of the city by telephone. The modern city water system has all but crowded out the squeak of the wheelbarrow loaded with well-water. And, more important than any external changes, such as the cutting off of queues and the introduction of western clothing, is the coming of new ideas and even the rise of a totally new vocabulary. The country peasant in vain tries to read the city newspaper, full of new terms, words covering the

technique of science, of republican institutions, and of social progress.

Princeton at the Political Center

Princeton has chosen as her sphere of operations in changing China the fulcrum of influence, her great capital of one million population. To that imperial city come up the officials from every province and district to receive appointments for every post, from the head of the town post-office to the provincial governorship. Not only are the mighty hosts of national officials in our city, but as it was recently estimated by His Excellency Liang Chi Chiao, Minister of Justice, forty thousand "expectant officials" (a class of men existing also in America, but not thus publicly designated!) are constantly in the capital.

In the fall you can go down to the railway stations outside the massive front gates of the city and see thousands of young men pouring in from the Hankow and Tientsin Railroads, coming up from every province to the universities and colleges of the great student center of the Republic. There is in Peking the Government University, with French, German, British, American, Japanese and Chinese professors, and some twelve hundred students in its departments of engineering, political science, law and literature. A Higher Technical College with its great machines, the Customs College, which trains the officials that are to control the great income collecting systems instituted by Sir Robert Hart, the Higher Normal College, four law colleges, and many other schools combine to make up the forty institutions of higher learning that are training seven thousand college men to be leaders of the new China.

A Confusing Situation

Imagine the problems that these young men are facing. For the first time in the history of China thousands of students have assembled in the large cities. Previ-

ously they went up to the provincial or national capital only to take their examinations, but now they are grouped in colleges. The landmarks of the past have been swept away. The old educational system is considered archaic and much that is good has been swept away with the incoming of the new. Their very pillars of ancient morality and civilization, the principles and teachings of Confucius, are by many considered to be inadequate for the present crisis. nations of the West have forced China to adopt the progressive methods of a new world. It is natural that the students

Princeton's Beginning

In 1906 R. R. Gailey, '97, rich in experience among the college men and officials in Tientsin, accompanied by D. W. Edwards, '04, rented a large pawnshop on one of the main streets of Peking. A small group of young men of the student and merchant class were bound together in what was known as "The Green Age Association of Peking," the Chinese translation of Young Men's Christian Association.

Now, on the site of the pawnshop is a massive four-story building, one of the most imposing in the city. College men,



STUDENTS AT WORK 1N THE COMMERCIAL COLLEGE CONDUCTED BY PRINCETON MEN

should feel, as one of them expressed himself to me in a class in the Higher Normal College: "We have long depended upon the moral principles and sanctions of Confucianism. You see to what an ineffective state following these ancient precepts has brought us. Now we wish to find out the way to acquire modern industry, to gain wealth, to build up an army and navy and to have power, so that we may compete on equal terms with nations of Europe, with the United States and Japan." It is not surprizing that after only nine years of contact with Western education, in the mdst of the confusion of a new-thought world and of new methods, young China overlooks the moral and religious foundation of our western civilization and life.

young officials, Chinese who have studied abroad, young merchants, altogether over two thousand of the picked, progressive element of young China, are united in this great slub. They throng our social rooms, make use of our pool parlors, gymnasium, bowling alleys and shower baths. They live in our dormitories, they attend lectures on every conceivable subject, which are held in the hall holding over a thousand people. crowd our restaurant, where both Chinese and foreign food is served. In the summer months they swarm our roof garden where ice cream and drinks can be obtained. Last, but not least, they come in great numbers to see that indispensable feature of all modern life (so faithfully patronized also by Princeton

undergraduates) the moving picture show. Often as many as twelve hundred crowd our auditorium to witness the antics of the indefatigable Charlie Chaplin or to have the processes of a new world revealed to them by scientific and educational films.

Its Significance

The significance of this great Princeton Club for the social and moral welfare of the young men of the city can be be grasped only when it is realized that hitherto the center for social and recreational life for many students and officials has been the licensed red-district. In the days before the erection of this building students and young officials justly said that there seemed no other spot for their dinners, games and even political discussions than this quarter, full of tea-houses, hotels, theaters and pool-rooms. The dual deficiencies of Chinese life, the lack of an interesting homelife and the absence of wholesome recreation, have made possible the degrading influence of this section of Peking, China, once the most moral country known, has been thrown open to the influences of the West, and has added our temptations to her own. New drugs and drinks and diseases, hitherto unknown, have crept in alongside other innovations from the Occident. A misunderstanding of the social ideals abroad, the influx in the great cities of thousands of young men for the first time free from the restraints of family or village life, the "new freedom" which has come in with the Republic, and in many cases the rejection of even the best in China's past—all have combined to bring about an acute and dangerous situation. As competitor to all this stands Princeton's social and recreative club.

To be true to Princeton's ideal of scholarship, of course the work must have its educational side. Any alumnus touring the Orient would certainly be convinced that it had if he merely

passed by the outside of the building on a dark night. Lined up along the street are jinrickshaws, canvas-covered Peking carts drawn by mules, a carriage or two and even an automobile: the entry is stacked with bicycles; all are the conveyances of 500 men and boys who are inside struggling with the rudiments of the English language, the key to Western learning and commercial success. In the beginners' class a man of forty will be sitting perhaps by a lad of fifteen; a wellknown professional man beside an apprentice. In one advanced class alone last winter were members from three of the government boards, a telephone operator, a librarian, a bank clerk, and the head of sanitation for the city.

These are the evening classes alone. In the daytime there is a regular commercial school of 200, all expenses of one hundred of these students covered by one Chinese philanthropist who has come to believe in the efficiency of the organization. Here are the future bankers and business men of the country. The first class is graduating this spring. Anyone who has had the slightest dealings with Chinese currency-and, it goes without saying, got the worst of it-will agree that the training of young men in the only finance college of the capital is a great contribution to the business life of China. The added fact that the nation is just entering a new industrial age will give significance to this particular part of Princeton's work.

Chinese Leadership and Support

It must not be imagined that four American Princeton men single-handed are conducting this great social and educational enterprise. That would be poor generalship. The men there are the advisors and inspirers of a staff of twenty-two Chinese cooperators. Moreover, for every dollar which Princeton men give for the support

of your foreign secretaries, the Chinese themselves give two and a half to cover the entire local expense of the work. Princeton sends \$10,000 yearly, while the local budget of \$25,000 is raised entirely from Chinese sources. Besides the large income from membership dues, dormitory rent and educational fees, the Chinese officials and merchants of the city, who thoroughly believe in our work, subscribe liberally. Yuan Shih Kai personally contributed one thousand dollars a year, and each cabinet member gives a hundred.

His Excellency Wellington V. K. Koo, the present Minister of the Chinese Government in Washington, says: "Princeton graduates have been making their influence for good felt among the people, whom they are helping. They have been encouraging the development of physical education and have been using every opportunity to help develop the Chinese youth physically, intellectually and morally; and their work is very much appreciated by the Chinese people, as is evidenced in the hearty way in which they are supporting this work."

Princeton Men Abroad and Their Backing

Several college generations are represented in the Princeton Center staff in Peking: R. R. Gailey, '97; D. W. Edwards, '04; J. S. Burgess, '05; A. N. Hoagland, '06, and D. W. Carruthers, '15. A Chinese graduate student, Mr. Tong, has recently joined the force in Peking, and is to have special relation to the large group of students who have returned from their studies These Princeton men in Peabroad. king are sent out by the Philadelphian Society through the International Committee of the Young Men's Christian Princeton's over-seas in-Association. terest is now a vital and integral part of the whole religious and social service program of the university at home.

The Chinese Cooperating

No American in China has a greater number of influential Chinese as his personal friends than "Bob" Gailey, the pioneer of Princeton's work. Gailey's early fame as Princeton's All-American center on her victorious football teams has been far eclipsed by his national prestige in changing China. He has been instrumental in organizing the local directorate of our Association from the leading young progressives of the capital. The President, C. C. Wang, Ph.D., a Yale man, is now head of the Board of Accounts of the Chinese Government. The Vice-President is General Chang, Military Advisor to President Yuan and head of the great popular anti-opium movement, a man who went to England to adddress the British Parliament on the importation of opium. The treasurer is second in control of the National Bank of China, and the secretary has recently become head of the college department of the Government University.

This progressive organization ofChinese has not confined its activities to the walls of the building, but has taken the whole of Peking, with million population, as its field of operations. The work of the physical director, Amos N. Hoagland, '06, illustrates this point. Our gymnasium is a beehive of calisthenic classes, basketball games, and track events, but Hoagland has been reaching out toward the athletic development of the schools and colleges of the city. Intercollegiate basketball, track, and football have been organized. To a generation of students whose one idea was to burn the midnight oil and feverishly to seek Western knowledge, we have brought the gospel of a wholesome physical development. To a class of men prey to the ravages of tuberculosis, we have shown the healing power of outdoor life. Students at first used to "quit"

if they saw that their team was going to be beaten; to them has been brought the cooperative and loyal spirit of Old Nassau, that sees the game through and cheers both winner and loser alike.

By permission of the Government, in the park surrounding the Altar of Heaven Princeton men helped organize the first national track meet of China. Last year Hoagland headed the Chinese national team, which in the Far Eastern Olympics in Shanghai, defeated the teams of Japan and the Philippines.

In China the educated classes have, since the days of Confucius had grave scepticism on all religious questions. Confucius said "I can not understand man. How can I expect to give you any knowledge about the gods?" The influence of the wonderful translations of Darwin, Huxley, Spencer, Adam Smith, and Mill, that were made forty years ago by the greatest living scholar of China, Yen Fu, have by unwarrantable inference added many new anti-religious arguments to traditional sceptical views. Moreover, according to a Chinese scholar who reads English, the distinctly religious references in Darwin's writings are omitted altogether in the translation. The college students are all familiar in a superficial way with the general principles of these books and have assumed from them that the whole of modern scientific thought is against religion, Little or nothing of the more recent scientific literature which gives the spiritual implication of modern thought has yet found its way into the Chinese language.

Forced to be leaders in colossal developments along modern lines in education, in government, in social reform, and in industry, these young men are groping after the secrets of national strength, which can be found in religion and morality alone.

Inter-Church Campaign for College

Convinced that for the sages of the New China and for the progress of the Christian Church, the time had come for concerted action in presenting the highest ideals of a Christian civilization to these leaders of a new age, the Princeton group in Peking arranged for the visit of Mr. G. Sherwood Eddy. Through influential Chinese friends, permission was secured to erect a large mat-shed in the gardens of the Forbidden City, a place no one of us had even entered before. Under the leadership of Princeton men, two hundred of the foreign and Chinese Christian leaders of the city were organized into training classes to prepare to meet the religious and moral problems of young men. A special course of study on fundamental Christian beliefs was prepared by one of the Princeton staff. On the day of Mr. Eddy's first meeting, a half-holiday to all college men of the city was given by the Minister of Education, and four thousand of them, together with many of the younger officials, attended the first session. The lasting results were beyond all expectation. For months there was an average attendance of over five hundred in the group classes held in eleven different churches in the city. Four hundred other young men, who either refused to go inside a church or who had become interested in Christianity through other meetings, held their classes in our building. many Churches of the city the result has been that great numbers of a totally new social class, and that the leading class of China, have become active The whole Christian movemembers. ment in Peking has assumed a new aspect through this campaign, and hitherto unreached groups have been opened up to the influence of Christian activities.

A City-Wide Social Service Program

There is abroad among the young Chinese a most ardent patriotism. This intense desire to help China has sometimes found its expression in the cutting off of fingers in order to write, with blood, petitions to the Emperor. Frequently Chinese young men come to your Princeton representatives and say, "What can I do for my country? Will you not tell us by what methods we can make our nation strong and effective?"

There is plently to be done in a nation where half the people scarely know where the next meal is to come from and where eighty per cent. can neither read nor write. Your Princeton delegates have endeavored to direct this splendid new patriotism into channels of intelligent service.

In 1912 a club of forty college men was organized, called the Peking Students' Social Service Club. This has at present a membership of more than six hundred, drawn from nearly every college in the city. It has opened and manned the first public playgrounds in China. It started five free night-schools for poor boys or college servants where all the teaching is the voluntary work of college men. It has sent out lecturing teams to tell the people of the duties of citizenship in the new Republic, to instruct them in hygiene and household sanitation and to warn them against the dangers of immorality. The Christian members of the club, who are relatively few in number, but the driving power of the whole organization, have combined with the message of social reform the deeper Gospel of Christ and His kingdom. One summer, lectures were held in the open playground for ten evenings, and the attendance of men, women and children who sat on mats to see lantern slides and to hear the lectures by the students averaged over five hundred a night.

For the most effective organization of

the college men of the city, the map has been divided into four sections, each college having its own sphere of influence. One New Year's Day fifty thousand moral reform and health calendars were distributed by five hundred college men from house to house. club members met in their own college, and going out two by two they covered the streets in their own special portion of the city. People who witnessed college men for the first time in history doing the work of coolie and messenger were utterly astonished and concluded that a new spirit had gotten into the city. It had.

Social Institutions of Peking

Far more important than the work actually done by these college men is their beginning an accurate study of " social conditions which will give the necessary information for a more comprehensive and far-reaching social program. First a careful survey of the forty social institutions of the capital was made, including poor-houses, orphanages, industrial homes, hospitals and many other Chinese government institutions. Some were run very well, others were in a horrible condition. It is the hope of the Princeton men to organize all working in these institutions into a social union of the city, wherein new and progressive methods shall be discust and where the plans shall be determined upon for the best possible use of the meager equipment already in China's capital.

A model orphanage, where fifty boys and fifty girls, many of them rescued from the Hankow fire, are educated along industrial lines, has been reorganized under the leadership of the Princeton secretaries, and a group of Chinese who have studied in America. It is being conducted not only for the benefit of the children, but as a demonstration of one model charitable institution.

Diverse Activities

Many other forms of work have been entered into by the Princeton Center in Peking. It was they who rented a great temple, with its ample grounds, outside the walls of the city among the Western Hills. This has become the Northfield of China, and here each summer several hundred students meet for ten days and get refreshment of body and inspiration of soul. It is even whispered that they have lent a hand at conferences for girl students. It was under the leadership of one of the staff, D. W. Edwards, '04, that there was organized the Student Volunteer Movement for the Christian ministry of China. The Y. M. C. A.'s of ten schools of the city with a membership of over 600 students have been made into a metropolitan system and supervised by the Princeton men.

An account of the work for the International Guards, protecting their various legations in Peking, would be a long story all of itself. Princeton for the last eight years has always had one of her graduates leading in athletic, educational, social and religious activities for these men of many nations, now many of them on the battlefields of Europe. To quote Mr. Frederick Moore, formerly of the Associated Press, "Peking would be a different place without the Princeton men and their work. . . I know of the work you do for the American and other soldiers of the Legation Guards in the Soldiers' Y. M. That is the only public place for the soldiers that is not a beer-hall or a brothel." D. W. Carruthers, '15, is attacking this line of work vigorously.

It is planned to have three or four of the best members of the graduating class of the year selected to go to Peking on a one-year term of service, to work among the English-speaking Chinese students of the capital, whether in athletics, social service, or in teaching

group classes in the study of Christianity. Already one member of the class of 1916 has decided to go out for a year, and that at his own expense.

Princeton Just Beginning

Princeton has made a good beginning but has only started to enter into the position of leadership which is potentially hers. The equipment is entirely inadequate. We need another building in the great student center of the city. which is two miles from our present plant. We need four more Princeton men at once, one to cooperate in this great social and religious program of the city, one to help in the development of the boy-life of Peking, especially of twenty-five thousand primary school students. Two more men are needed for general executive work in the new plant. They should be on language study at once, in order to be ready in two years for active work.. Two Princeton graduates are already available for these positions if their salaries can be secured. We need financial support for the opening of the first social settlement of all China, for the equipment of a modern play-ground and athletic field and for meeting a large number of other minor

Up to the present time Princeton's annual contribution to her Peking enterprise has never exceeded \$10,000, all of which has gone toward the budgets of her own men on the field; the Chinese have looked after the running expenses. Our undergraduates contributed this year one thousand dollars toward this work.

There is no choicer field of opportunity for service and influence in the world than the one entrusted to Princeton. It is an enterprise for which from many other sources it would not be difficult to secure either men or money, but this is Princeton's unique chance,



A GROUP OF COUNTRY PEOPLE IN GUERRERO, MEXICO

Reconstruction in Mexico

BY G. B. WINTON, D.D., NASHVILLE, TENN.
Author of "Mexico To-day."



HE affairs in connection with Mexico that have been of late most prominently brought to the attention of the American public have not been the

really important developments in that country.

There is no reason for war between the United States and Mexico, and it is not desired by either of the governments. Selfish and unpatriotic citizens of both nations have sought to bring about such a conflict and they have been much aided by partizan politics in the United States and by a sort of national hysteria to which people seem subject when stirred up by the "yellow" press.

Conditions in Mexico are nothing like so bad as they are usually represented. The gloomy pictures of Mexican affairs are painted by the exiled politicians of Mexico who throng the border cities of the United States, as well as New York and Washington, and who are aided in laying on the colors by the politicians who are trying to discredit the present administration.

The northwestern corner of Mexico, especially the State of Chihuahua, has suffered a great deal. It has only two standard industries-stock-raising and mining. Its farming operations are limited and precarious, depending almost wholly upon irrigation. It is thinly settled and hence lends itself to revolutionary operations. It was there that Madero nursed into life his armed movement against Diaz, which succeeded, let it not be forgotten, only through the open sympathy and cooperation of American citizens. To that same region returned the vain and overrated mule driver Orozco, when Madero gave him only \$30,000 for his services instead of the \$100,000 which he demanded.

then organized his illiterate cowboy followers into a band of colorados ("reds," because they carried a red flag and professed some sort of socialism), who robbed and harried the country for months.

Later, when Madero's friends began a revolution against the assassin usurper Huerta, another Chihuahua muleteer (and bandit, this time) forged forward and became a "general." This was Francisco Villa, so called. His name is said to be Dorateo Arango. By reason of a strain of real military genius, he came to take a prominent part in the new revolution. But, like Orozco, he would not remain faithful to any principles or group longer than he was able to have his own arbitrary way. When he rebelled against Carranza, in the fall of 1914, it was a more serious matter than the defection of Orozco from Ma-Yet within a year he too had been driven into the fastnesses of Chihuahua, where for six months more he has again been vexing the countryside. Naturally affairs there are now a good deal demoralized, and in El Paso and along the border near there the correspondent can gather up harrowing stories of "conditions in Mexico," which are perfectly true.

For months there has been quiet in all the thickly settled States of the eastern and southern parts of the great Mexican plateau. Such fighting as has taken place has been along the railway lines or high up in the mountain ranges. The farmers out on the plains have not been disturbed by it. The railways are cleared now, and the trains are running regularly. There is not much rolling stock left, and the tracks are in bad condition. But I get my daily paper promptly, five days from Mexico City to Nashville, and letters go to almost any part of the republic without serious delay. Any newspaper correspondent who really wants to know about "conditions in Mexico" can go to the capital by way of Saltillo and San Luis Potosi and return via Aguas Calientes, Torreon and Chihuahua, taking practically no risks in doing so.

The important matters in Mexico are the cohesion of the Carranza group of leaders, the solution of the monetary situation, the rehabilitation of the railways, and the final elimination of bri-The incursion of American troops in pursuit of a few bandits is important only in the risk it brought upon us of getting into an armed conflict with the whole Mexican people. It afforded, to be sure, a safety valve for the belligerency of our jingoes and gave our soldiers some excellent practice. Otherwise it amounted to nothing at all. We have run down and shot a few bandits-good riddance, no doubt, for which the Mexicans are duly grateful. But they could have done that even better. The American "invasion" has given the enemies of Carranza in Mexico a pretext for nagging at him and enabled the bandit captains to recruit a number of innocent boys who believe that they are defending their country. The Big Bend raid was simply an incursion of thieves. People of that type infest that whole desolate, forsaken land on both sides of the river and have from time immemorial. This band did not even own rifles nor leaden shot for their cheap shotguns. The soldiers they murdered were killed with brass slugs and pieces of nails. One who has been in Mexico recognizes at once the type of Mexican and the type of weapon identified by this one fact.

The Carranza government is holding together well. So long as the leaders agree and cooperate, no movement against it has the slightest chance of success. Obregon has charge of the army and seems to be on the best of terms both with Mr. Carranza (he does not wish to be called "General" Carranza) and with his subordinate generals. The leaders among these are

Gonzales, in command at Mexico City, and Trevino, in charge of the border region, headquarters at Torreon. The Foreign Secretary, Aguilar, is also a military man. He was in command before Vera Cruz when that city was occupied by our troops. Cabrera, the Secretary of the Treasury, is a civilian, as is Acuna, Secretary of the Interior.

At the beginning Carranza and his associates could not effect a foreign loan. They had no credit. So they financed their movement by means of government notes in the form of money. Carranza said that this was more equitable than forced loans from a few, as it made all the citizens share the burden, when it might have been possible to negotiate a loan, the constitutionalist government stuck to its plan of relying on fiat money. But meantime it had got possession of the rich income of the ports of entry, where duties are payable in silver, and also of huge revenue from exports of minerals, hides and petroleum. All minerals, especially zinc, copper, cyanides and iron have gone up in price by reason of the European war. The demand for some of them is enormous, and many of the mines are working overtime. The production of coal oil in Mexico is in staggering figures. This is one of the richest fields in the world and is not yet fully developed. During 1915 35,010,000 barrels were exported. I do not know the exact rate of export tax, but understand that it amounts to over a dollar in silver to the It will be seen at once that the Carranza government is far from bankruptcy.

There is naturally a good deal of trouble with the merchandise over paper money. The banking centers seem rather disappointed also because no great loan has been negotiated. It is not at all clear, however, that Carranza and Cabrera have made a mistake. They are appealing to the people of Mexico to show their patriotism by accepting the

government's promise to pay instead of forcing it to borrow money abroad and thus come under obligation to foreigners. Just now a popular movement is on to reduce the government's obligations by destroying the old "greenbacks." Clubs, schools, patriotic societies and other organizations hold public meetings from time to time to celebrate the burning of bundles of bills contributed by their members. The government is also destroying the old war issue as fast as the notes are paid in. They are accepted by it for all forms of internal revenue. It is hoped to eliminate them within a month or two.

Meantime the country is prospering. The new crop of corn will soon be in, and danger of famine is practically over. Rehabilitating the railroads is a good deal of a problem. Here perhaps more than at any other point is needed the cooperation and guidance of American friends. It is unfortunate that strained political relations between the two countries continue to make such cooperation difficult.

We believe that a new day is dawning for educational and evangelistic work. The revolution was aimed in part against clericalism, which stands in Mexico for the ignorance of the masses and the donomination of the rich. opened the way anew for Protestantism, which always goes to the masses first, with its message of light and liberation. The Protestant people in Mexico are solidly behind the new movement, and many of them are in places of influence in the government. Their integrity and intelligence have given them recognition. If we had educated still more boys and girls and impressed still a larger segment of the people with true ideals of righteousness and patriotism, much of the bloodshed and disorder of recent years would have been averted. should get to work with vigor now to provide against such things in the future.

PROTESTANT MISSIONS IN MEXICO The Foreign Workers in 1910 Compared With Those on the Field in July, 1916

C	7.5::	Curti	Out-	Missionaries	
Society	Missionary Force 1910	in 1910	Stations in 1910	on Field, 1916	in June, 1916
		111 1910		1910	
Am. Bapt. H. M. S		4	28	3	
Am. Bible Society	. 1	1	12	?	
Am. Board C. F. M		4	53	1	Hermosillo.
Am. Friends Bd. F. M		3	8	?	
Methodist Episcopal	. 31	6	46	5	Mexico City, Pueblo, Guanajuato,
Methodist Church (So.)	. 55	8	?		Mexico City, Guadalajara,
Presbyterian Bd. F. M		9	222	4	Mexico City, Merida.
Presbyterian Church (South		4	21	0	
Christian Woman's Bd		3	21	0	
Protestant Episcopal	. 39	4	44	5	Mexico City and Guadalajara.
Southern Bapt. Conv	. 28	10	63	5	Mexico City, Toluca, Juarez.
International Y. M. C. A.,	. 14	2	_	8	Mexico City, Monterey, Chihuahua
Pentecostal Church		4		0	
Hephzibah Faith M. A		1		0	
Penial Miss. Soc		1	_	?	
Seventh Day Adv	. 9	1	_	?	
Woman's Bapt. H. M. S	. 3	3	2	3	Puebla.
Christian Missions	. 6	3		0	
		_			
Totals	. 294	75	520	34	In ten stations.

The Missionary Situation in Mexico

LATEST REPORTS FROM THE MISSION HEADQUARTERS



RMED intervention in Mexico might ultimately bring order out of chaos, but it would be at heavy cost both to the Mexican people and to the United

States. Certain factions on both sides of the border have been endeavoring to provoke a conflict but the two governments, the masses of the people and the Christian missionaries, have been working to preserve peace and to establish an orderly government.

There is a better way than the killing of men and the destruction of property. Carranza is endeavoring to establish an enlightened government and has selected able advisors for various official posts. The United States government could better afford to furnish \$10,000,000 for schools and constructive public improvments than the Big Northern Brother could afford to spend \$200,000,000 and 100,000 men in forcible destruction and

reconstruction. The Mexicans need an exhibition of brotherly love rather than of brute force; they need enlightenment -not extermination. It is such a better course that will most surely convince them that we do not want to add to the United States territory at the expense of Mexico. Fortunately, the way semes to be paved for a peaceful settlement of present difficulties. Let Mexican patriots agree among themselves in the support of a central government and an enlightened program and observe treaty obligations. Then prosperity will follow.

The vast majority of the Mexicans want peace, but they are afraid the Americans will not allow them to retain their independence. The ignorant have a notion that "Gringoes" are weak and afraid but the enlightened leaders know better. The better class of young Mexicans have tasted a new spirit, and demand liberty. Nine-tenths of the

people have no education and do not know the difference between a secular book and a Bible. Until the Protestant Bible societies and misisonaries came there was only one edition of the Bible published in Mexico, and that was sold at \$150 per copy. Where they remain in rural districts, the people have high morals, but when they make their homes in cities, moral restrictions are easily thrown off.

Seventy languages and dialects are found among the Indians of Mexico, tho the official speech is Spanish. The polite speech was once French, but has now become English popular. Among the thirty-seven families or tribes of Indians, only three - the Yaquis, Tutos and the Mayas of Yucatan-are prone to go on the war path. The other tribes are peace-loving, and only arise when led by a religious or political fanatic who convinces them that their liberty is in danger. also are rendered unaccountable by the native intoxicants, pulque, which is the juice of the of the maquey plant. Most of the Indians of Mexico are baptized pagans and, in rural regions, they are almost purely idolatrous. They have degraded their religious forms until they are heathenish.

General Carranza insists, as do his associates, that they are not anti-Christian but are anti-clerical—that is, they object to the priests or church officials having any hand in politics. Forty years ago all Jesuits, nuns, and Catholic orders were expelled from Mexico and now any who remain are there illegally. Formerly, the Protestants were persecuted, but now they are free and their religion is recognized.

During the war many people have left the rural regions and have come to the large centers of population. They are opprest by the constant disorders, and thus feel their human helplessness keenly. Men always turn to God in time of trouble. Hence the mission work was never so prosperous. The people welcome American Christians, believing that this type of religion will bring them liberty. In all the months of unsettled conditions very few Protestant churches have been damaged and these were assailed by fanatically led mobs. Protestants include many among the young leaders who have been trained in the mission day- and Sunday-schools. Mexicans are born preachers, and natural orators.

Protestants also spur the native Roman Catholics to a purer type of Christianity and hold the leaders in paths of lawful government.

RECENT REPORTS FROM MIS-SIONARIES

In reply to a letter sent to the various Protestant boards and socieies having missions in Mexico we have received the following communications (most of them dated about July 1):

Protestant Episcopal Church

"We have not called the staff home, but have wired Bishop Aves (in Guadalajara) and the Archdeacon to use every precaution to safeguard the members of the mission. We have had no word directly from the field as to what action will be taken.

"The present disturbance in Mexico has been very damaging to our work. All of the English-speaking congregations, with the exception of that in Mexico City, have been scattered; many of the Mexican congregations have likewise been scattered. In some instances members of the congregation have been carried off by marauding bands. We do not know to what extent our property in the smaller towns, and especially the mountain districts around Mexico City, has suffered. The Josephine Hooker School for Girls in Tacuba, one of the suburbs of Mexico City, was closed for a year or more, but was reopened last autumn with an attendance of about twenty girls. St. Andrew's School for Boys in Guadalajara was closed in 1914 and reopened about a year later with a reduced staff. It has had several visits from bandits and has suffered accordingly. The last letter from Bishop Aves indicated that he would probably be obliged to close the school building, but hoped to carry on the work in the buildings of a Congregational school, located within the city.

"From a military point of view there can be only one result of war with Mexico; namely, Mexico's defeat and to a certain extent her humiliation. Religiously and from the missionary point of view, unquestionably war with Mexico would set back considerably the work now under way, and perhaps put an end to it for a period of years. On the other hand, may it not be possible that after Mexico had taken her punishment she would realize, as children often do, that those who administered the punishment were her best friends?"

Woman's Baptist Home Mission

"In Mexico, our attention of recent years has been given largely to the educational work. We have large day schools in Monterey, Mexico City and Puebla, with a small day school at Guadalupe. In addition to these schools we have several native workers who are serving as missionaries in connection with our missions.

"Our school work has continued almost interruptedly since the beginning of the difficulties. In Mexico City our American principal left at the beginning of the troubles and we secured a Mexican pastor to take charge of the school. This school has kept up well all through the months of disturbance, but now seems to be losing ground. Our school in Monterey had an American principal, whom we recalled two years ago, and we succeeded in finding a Mexican young man to take charge of the school. In Puebla, we have an American kindergartner, who is in charge of the day

school, and two nurses, and are fortunate in having an American pastor in charge of our Baptist church there. Our school in Puebla has been in splendid condition all through the difficulties and because of the closing of the public schools since Christmas has numbered over 300 and could have been double the size had we had the equipment and teachers.

"The only thing in all the troubles in Mexico which our missionaries have feared most was war with the United States, or intervention.

"Our work has not suffered as has been the case in some of the other denominations, because we have so many native workers and a smaller proportion of American representatives. It has been our expectation for the last year or two to greatly enlarge our work in Mexico, and we were looking for additional teachers to send down this fall, but the present indications are that we will have to give up hopes of any advance work until conditions are settled."

The American Board

All of the American staff of missionaries are out of Mexico now except Miss Lora F. Smith, who is at Hermosillo. All the other missionaries have been called home in accordance with the exprest wish of the United States government.

The work of the Board, while interrupted in some ways, has in others been The sense of uncertainty has made people at all associated with the Mission even more eager for its ministration. Services have been largely attended, including prayer meetings. Work on new buildings has been somewhat interrupted, tho plans for new buildings have been made, and negotiations started for the purchase for their erection. missionaries have deprecated United States intervention on the ground that it would antagonize the Mexicans in

general, and increase their suspicion of a spirit of aggression on the part of the United States in her dealings with Mexico. Our missionaries have felt that the outlook for missionary work, when order was restored, was brighter than ever. The Roman Catholic hierarchy and their interests have been so attacked of late that the situation of Protestant missions has been improved.

Presbyterian Church (South)

The work of the Southern Presbyterian Church in Mexico is in the two north border states of Tamaulipas and Neuvo Leon, and the stations occupied are: Linares, C. Victoria, Matamoras and Montemorelos. For two years past our missionaries have not attempted to live in Mexico. They have remained at points on the border and have made visits to the field as conditions admitted.

Through all the troubles of the past two years the native church in our field has held together and carried on its work with vigor and success. The absence of the missionaries except for the occasional visits they made, did not prove to be a disadvantage in every respect. A new spirit of self-reliance seemed to be developed in the native church. Regular services were continued in nearly all the churches, the day schools were kept in operation, some good evangelistic meetings were held, as the result of which many were brought into the church.

The immediate result of war with the United States would inevitably be to inflame the hostility of the Mexican people towards Americans to such an extent that missionary work among them of any kind will be rendered impossible for some time to come. If our country could inaugurate a régime of kindness and justice in dealing with the Mexican people, I do not believe it would be very long before the opprest millions who have suffered so long at the hands of the few who have owned the country would

begin to realize and appreciate the benefit. I have become convinced that there is no hope for Mexico, or in anything except the Christian education of its illiterate masses.

International Y. M. C. A.

Barring financial difficulties, the past year-and two months in particularhave been the most fruitful ever experienced by the Associations in our three stations in Mexico, judging particularly by the depth and prevalence of genuine religious interest. The membership was exceeded in volume also any previous period. Not counting Mexican secrearies, we have three Americans in Mexico City, all of whom are married, one in Monterey and one in Chihuahua, both of the latter being single. We have two new men under appointment for the latter city. We are leaving to the discretion of the several men and their advisors whether or not they shall reitre from the field.

War with Mexico could not fail to place our American secretaries in very delicate relations, tho their known friendship for the Mexican people would protect them from violence.

Southern Baptist Convention

At present, we have in our South Mexican Mission Rev. J. E. Davis and wife in Mexico City and Rev. C. L. Neal and wife at Toluca. These missionaries have remained in Mexico throughout the revolutionary period. A number of the other missionaries in the South Mexican Mission have felt that it was better for them to leave their stations.

In our North Mexican field Rev. W. F. Hatchell is still in Juarez and Rev. J. S. Cheavans is at Eagle Pass, Texas. Others have returned to the United States.

We have been conducting considerable mission operations in the North Mexican field throughout the revolutionary period and the work has been remarkably blest of the Lord through these distressing times. In fact, we have been deeply imprest with the remarkable success that has attended the labors of our foreign missionaries and their native co-laborers. There were reported 194 baptisms in our Mexican missions last year, which was about the average number for many years. We have been greatly pleased to witness the faithfulness and effectiveness of our native brethren. In spite of the hardships they have had to endure, they have rendered a splendid account of themselves and have been very active in preaching the The people have never been more receptive to the Gospel-preaching than they have been during the last year.

I shudder at the thought of war with Mexico. I do pray that this threatened calamity may be averted. It would be a long drawn-out struggle and much bloodshed and the consequent embittering of the Mexicans against the people in the United States. At the same time, I realize that if there should be a war between the two countries, the ultimate result would be the opening of Mexico in a wider way to the Gospel message.

Methodist Church (South)

We have at present but two men in the interior of Mexico, the Superintendent of the Mexico City District and the Superintendent of the Guadalajara District. We have three other superintendents who have been looking after their work with more or less interruption, namely: Superintendent of the Monterey District, Superintendent of the El Paso District and Superintendent of the Pacific Mexico Mission. These last three men have been living in border towns on the United States side.

Several of our schools have gone on with little or no interruption and with good patronage under superintendence of native workers.

In my judgment, war between the United States and Mexico would prove

disastrous to Protestant missions. forces which have produced the friction. which have fomented the strife and stand ready to finance the war as far as Mexico is concerned, are hostile to Protestant missions and to democracy. The outcome of such a war will almost inevitably strengthen the position of the anti-Protestant forces. If Carranza on the other hand could be encouraged and supported in this aged long struggle of Mexico for independent and democratic government, Protestant missions would receive every encouragement and, upon his success, the doors of opportunity would be forever thrown wide open to the Christian forces of North America. The turn which the agitation has taken will doubtless be harmful to Protestant missions, even should war be averted Our devout and earnest prayer is that we may escape war with torn and perturbed Mexico.

Methodist Episcopal Church

There has been no real disturbance in our Missions, but our schools have been closed.

Up to July 1 we had twelve or more American workers in Mexico located at Guanajuato, Mexico City, Pachuca, Puebla. Since then, most of them have come home.

The United States would make a mistake to intervene because the people would at once be cemented against the United States, for all of them are heartpurposed to free their country of the land owners and to enjoy real liberty. divided concerning They are only methods. They argue that the territory loss of the former Mexican war will be duplicated if they do not utterly lose their independence. None but the Mexicans themselves can solve the disordering problems among them. These very disorders are the birth-struggles of a better day. They are strong enough to solve them ultimately. It would require 100,000 soldiers and at least five years

to subjugate them at all. They would harass and destroy our troops in every conceivable way. They would stop at no measure known to the Indian to pick off our men and harass the army. We hope that war will be averted.

Christian Woman's Board of Missions

A few years ago, we had sixteen American missionaries in Mexico. When the orders came, about three years ago, for Americans to come out of Mexico, our workers came away, many of them against their own wishes. We have been able to keep from four to six American missionaries in our station at Piedras Negras, just across the river from Eagle Pass, Texas. A telegram last week told us that they had all come across the river to Eagle Pass, bringing the little orphanage group with them, and their medical work also.

In several towns where we had a good active church, I suppose there is really nothing left of our work except as it may be in the scattered individuals. Some of the mining towns have been entirely broken up.

Pentecostal Church of the Nazarene

All of our American workers have returned to the United States. Our station at Mexico City is in charge of a native physician and preacher. His last letter indicates that they are meeting with success, and that up to the time of his letter the work had continued uninterrupted. We have three stations in Southern Mexico, but all have been closed. No doubt, the above also answers your fourth question as to the results of the disturbance among the Protestant work. Our missionary reports that he has a large hearing and that they have some real definite results.

Hephzibah Faith Missionary

On account of disturbances two years ago in Mexico, our missionaries were compelled to leave the field. They were located in Tuxpam, and were in the midst of the disturbances for several weeks, and felt that the Lord signally worked for them in protecting them, and keeping them in peace in the midst of the Since then the country has trouble. been in such a disturbed condition, that we have not thought it best for them to return. There was a company of Christians to which they ministered, and they have kept in touch with them more or less by letter.

"YE DID IT NOT" *

BY C. MAUD BROWN

A poor blind man—he passed me by the wayside,

He could not see me—how I turned away; Soon he was lost to view, and then the

day died,
Soon on us both night's dark'ning shad-

Soon on us both night's dark'ning shadows lay.

But since that hour his list'ning face is ever

Rising before me as I come and go,

Why did I let him pass? He who will never.

Pass me again—no rivers backward flow.

I might have cheered with unexpected kindness

That lonely heart whose hope had long been dead.

*Reprinted from Rest and Reaping.

And cast a gleam of sunshine on his blindness.

Who by no kind or friendly hand was led.

He passed me by so slowly, stopping, stumbling,

His face as anxious with unspoken fear; In heavy clouds a distant storm was rumbling,

And dangers that he knew not might be near.

Why was I silent? Were the angels weeping?

Was it not such the Saviour died to win; Poor, lonely, blind—Christ have you in His keeping,

He would have helped you—great has been my sin.



WAR'S WORST PERIL

T is estimated that three million men—the flower of Europe, Canada and Australia, have already been killed or maimed in the great and deadly strife that is shaking the world. Fathers and mothers, sisters, wives and children give up their loved ones for their country's sake.

Every land is filled with mourning. The loss is unspeakable, for the carnage of war is awful. But this is not the greatest peril and price of war.

There are five million men shut up in the prison camps of Europe and Asia. These outnumber the total armies ever engaged in any previous conflict. warring nations, prest on every side, find it impossible to provide suitable shelter, clothing, food and employment for these millions. Hundreds of thousands are encamped in prisons which can not be heated in the arctic winters. Many of the war prisoners, without recreation or employment, and not knowing how long their confinement will last or what has become of their homes and families, lose their health and their reason. They become broken down maniacs or embittered against God and mankind. Thousands of these prisoners die physical, mental and spiritual deaths. It is an awful consequence of war, and yet this is not the worst price that the nations are paying.

The most deadly and permeating peril is one not mentioned in the newspapers or war histories, and not often referred to in letters or reports. It is the peril that no government has ever yet laid adequate plans to overcome. It is a greater danger than lack of food

and clothing; it is harder to combat than cold or heat; it is ten-fold more deadly than bullets; it is worse than typhus epidemics. Although it may not necessarily kill or maim, it as certainly destroys the efficiency of the soldiers. What is this deadly peril?

One-tenth of the troops passing through a certain port in Europe on their way to the front have been incapacitated for service because of venereal diseases contracted in that port. They were there on an average of only two weeks and had previously passed satisfactorily their physical tests.

Their fight for character was lost before they had struck their first blow for their country. A Christian officer on being compassionated because of the number of his men who had fallen in an exposed position in battle, replied that that loss was nothing compared with the loss of those men who had fallen through sin. Lord Kitchener in his addresses to troops warned them against the two deadliest enemies of the soldiers—intoxicants and immorality.

This danger which besets the soldiers makes a veritable hell in the vicinity of the camps, not only of Europe but of America. Before the troops arrived at the Mexican border, human vultures and vampires had preceded them to lay in wait for the boys and young men. In these camps, the drills and minor duties do not occupy all the day, and ennui and nervous desire for excitement and amusement often lead the young soldiers into thoughless excesses that involve awful consequences.

One hundred and fifty thousand American troops are called to the Mexican

border. They are composed mostly of young men, some of them still in high school and not seasoned in character. If they yield to temptations thrust in their way they will bring back in their bodies and souls the deadly results that will spread disease and death.

What is to be done? Two things are necessary. First, the Government must engage in a work of moral sanitation and do all in its power to keep away unmoral as well as physical contamination from the camps. But this is negative and not sufficient.

Second, Christians and those most interested in the soldiers must provide for them healthful surroundings and occupations for them wherever possible. This work is being undertaken by the International Y. M. C. A. Already Dr. John R. Mott and his associates have established a wonderful work among the soldiers and war prisoners of Europe and Mesopotamia. He has recently called for fifty more secretaries. Mr. Fletcher S. Brockman, the associate general secretary, is undertaking to establish a similar work among the American troops on the Mexican border. Fifty buildings are needed as social centers in as many camps, and at least one hundred secretaries. These buildings provide writing material-a great boon-and reading matter, games, music, refreshments and amusements. Moving picture machines are required for the long evenings, and athletic contests must be arranged. Special secretaries and evangelists are being enlisted to go from camp to camp directing the activities of the men and holding religious meetings and forming Bible classes.

This is constructive work, the importance of which is inestimable. The Y. M. C. A. asks only \$200,000 to establish and conduct this work up to January 1st—a paltry sum compared with that spent on baseball and football or in actual warfare. Great Britain alone is spending that amount in twenty minutes. The gov-

ernments could well afford to supply these social centers and workers-for military efficiency-but they do not. It is well that they should be supplied by Christian men and women at home, and controlled by Christian leaders. man in New York has agreed to erect two buildings and to support four secretaries. Let others see the vision and respond to the call. Now is the time. When the troops return it will be too late. Gifts may be sent to the International Y. M. C. A., 124 East 28th St., Your son or brother or New York. friend may be in danger. This greatest peril in war must be met by the prayers and sacrifices of Christians at home.

CHRISTIAN WARFARE

THREE hundred years ago Erasmus, in his introduction to "Enchiridion Militis Christiani," delivered a message on military methods which might be quoted as a newspaper dispatch from a missionary in Turkey to-day. He speaks of the true verity of Christ in view of the war against the Turks:

"The best way and most effectual to overcome and win the Turks should be if they shall perceive that thing which Christ taught and exprest in His life to shine in us. For, truly, it is not meet nor convenient to declare ourselves Christian men by this proof or token, if we kill very many, but rather if we save very many; nor if we send thousands of heathen people to hell, but if we make many infidels faithful. Altho the chance of war . . . should fall so luckily to us that we had gotten the victory so should it be brought to pass that the Pope's dominions and his cardinals might be enlarged, but not the kingdom of Christ, which finally flourisheth and is in prosperity if faith, love, peace and chastity be quick and strong. . . . In my mind it were the best, before we should try with them in battle, to attempt them with epistles and some little books."



EUROPE—BRITISH ISLES

British Laymen's Movement and the War

HE National Laymen's Missionary Movement in Great Britain has been heavily crippled through the war. The secretary of the Scottish Movement has been under arms for more than a year and is now in command of a battalion: the secretary of the British Movement, Mr. T. R. W. Lunt having completed his training as an officer of the Royal Field Artillery, has gone to the front; Ireland has in the same way lost some leading workers. But the work goes on quietly and deeply, for men already weighted with heavy tasks are keeping it alive until its leaders can resume their posts. A specially interesting piece of work, a club at Barton-on-Sea in connection with the convalescent home for wounded Indian soldiers, has been carried to completion by the British Movement, and has won appreciation from the authorities and gratitude from the men.—C. M. S. Review.

Missionary Giving in War Time

W E might have expected that during this year of suffering the British gifts to foreign missions would have fallen off. On the commany, they have increased.

The gross receipts of the Church Missionary Society for the year ending March 31 amounted to £382,948, which is £24,082 more than was received during the previous twelve months. There were 36,335 missionary-boxes issued from the Church Missionary House during the year. This figure is a record, the number issued during the previous year being 12,175.

The International Review of Missions states that the income of the Society for the Propagation of the Gospel met its expenditures. The Wesleyan Methodist Society covered its expenditures and cleared off a deficit. The China Inland Mission increased its income. The London Missionary Society (Congregational) passed through a crisis triumphantly. The Baptist Missionary Society has paid its way. No missionary organization has had to be disbanded.

Children's League of Pity

SCOTLAND has worked out a plan for keeping the boys and the girls of that country interested in the welfare of children less fortunate than themselves. The movement known as the Scottish Children's League of Pity began in 1893, and has since grown into a large national organization. It is really an auxiliary organization of the Scottish Society for the Prevention of Cruelty to Children, and turns over practically all of the funds which it raises to that society. More than \$216,000 have been secured for child protection since the league was started.

The membership of the league is made up of children who are classed as juniors, if under 14 years of age, and seniors between that age and 18. The children are organized in groups or circles. These are found now in nearly every section of the country. The league has an associate membership for adults who are expected to promote the work of the children's society throughout Scotland.

THE CONTINENT

Suffering in France and Belgium

THE Commission for Relief in Belgium appeals to the American people to give largely in aid of the people in that portion of France occupied by the Germans. An area of over 1,200 square miles, with a population of 1,250,000, is dependent almost entirely on the Commission for food. Supplies are scarce, so that the slight aid the Commission is now able to give is wholly inadequate. Unless Americans furnish the needed help the results will be tragic. This is but one more of the horrors of the awful struggle.

The McAll Mission and the Boy Scouts

MANY workers of the McAll Mission are same sion are serving as chaplains in the army and the fleet, and not a few are in the trenches. While the salles are thus handicapped, the general committee, most of whom are beyond the military age, are all working overtime, and the wives of the various agents throughout France are valiantly filling their husbands' places as preachers, teachers, etc. Hundreds of McAll converts on the firing line have been acting as lay evangelists among their comrades.

The war has opened a new field of endeavor to the McAll Mission because of the necessity for relief, and therefor some of the salles now serve as hospitals. One of the chapel boats has been utilized as a hospital. Many ouvroirs and cantines or meeting and eating places for men and women have been opened.

It is interesting to note that the Boy Scout movement was introduced into France by a McAll man, and that the movement has done so much in the way of solving the problem of the street boy that the man who started it has been elected to membership in the French Academy. Some of the Scouts have served in the army and

have acted as spies; others have been invaluable in connection with the Red Cross and Ambulance Department.

Bibles Needed for Soldiers

N an address before the Executive Committee of the World's Sunday School Association, Dr. John R. Mott said, with reference to the present unlimited opportunity for the distribution of the New Testament and the preaching of the Gospel among the men engaged in the European war:

"In nearly thirty years of passing in and out among the nations, of standing before great citadels and great opportunities, I have never known anything to compare with the opportunity presented to us just now by the millions of men under arms and in the military prisons.

"The place where the Gospel is needed most is the place where the men pause before going into battle, or where they come back to recuperate. If ever a man needs help, it is under those conditions."

Five cents will provide a soldier in the hospital, trench or prison camp with a copy of the New Testament. Through contributions received from Sunday-school scholars and adults in the United States, the World's Sunday School Association, in cooperation with the American Bible Society, has provided nearly 500,000 Testaments and Gospels for the European soldiers. There is no limit to the number that are needed.

Protestants in Rome

THE Tribune de Genève, apropos of the Pope's recent words about Protestant churches in Rome, makes a little survey of these churches and their work. The English Baptists have three churches; the American Baptists, one; the American Methodists, one, besides large edifices containing orphan asylums, schools, printing offices, etc. The English Wesleyans have one church. The Waldensians have two large structures—one of them a splendid temple recently erected by an American lady. Besides these Italian churches are the places of worship of the various Protestant colonies which are also attended by Italians. The beautiful American Episcopal Church of St. Paul, the three churches of the British Protestants, the German and the other chapels are of The Salvation Army is this type. about to open a People's Home in one of the crowded quarters of the city. The Young Men's Christian Association has a large fine building in a conspicuous situation. Its management is of course Protestant, but its membership chiefly Catholic.—Record of Christian Work.

Plight of Austrian Jews

THE English Missionary, Feinsilber, has been allowed to continue his work among the Jews of Galicia and Buckowina undisturbed by the Austrian Government. He says the poverty and trouble among the 200,000 Jews of these provinces is indescribable. Women and children are perishing for hunger everywhere; never in his life has he experienced such awful times, but he says that never in his life has he felt the presence and blessing of Christ as much as now.—Israels Missionen.

MOSLEMS IN ASIA

American Hospitals in Turkey

UNDER normal circumstances the American Board maintains nine hospitals and ten dispensaries in the Turkish Empire in which in the year before the present war 39,503 patients were received and 134,357 treatments given. At the end of 1914 eleven physicians, missionaries of the Board, were in Turkey, three of them being women.

As soon as the war broke out the American hospitals were offered for Red Cross work and the usual staff as well as many missionaries besides joined in caring for the wounded and the grievously sick. Three of the Board's most skilful and valued doctors have died during the year; most of the others have suffered from typhus or other epidemic diseases.

The death, from overwork and typhus, of Dr. Fred D. Shepard, of Aintab, a physician whose life and work were known far and wide, left the full hospital at Aintab in the hands of Dr. Caroline Hamilton, who had typhus, but is up and at work again, with the help of orderlies furnished by the military authorities and some assistance from an Armenian staff doctor.

Notwithstanding deaths and removals, all the Board's hospitals, with the exception of the one in Van, are in operation to-day.

Things that Remain in Turkey

THE American Board has issued a leaflet which reveals the influence of the Armenian martyrs.

Men and women, young men and maidens, college professors, preachers, Bible-women, down to the humblest church-member, proved faithful unto death. They bore their unanswerable witness before the Turkish official and the Mohammedan populace. It could not but make its impress; it can not be forgotten; it will be an abiding spiritual force in the land.

The prestige of the missions and the missionaries also remains; not only remains, but has tremendously increased, partly because of their personal characters and partly owing to their achievments in relief work.

The continuance of the schools and higher institutions of learning is remarkable. It is true that many, especially of the lower schools, have been closed for the lack of both pupils and teachers. But many of the higher schools, and almost all the colleges have been running, tho usually with a lessened roll of students and fewer instructors. For these and other reasons, it is believed that the future will hold greater opportunities in the Turkish Empire than have ever been known.

The Future of the Armenians

N his recent treatment of the Armenian people, the Turk has been seen at his worst; in his most cruel and fanatic temper. He has struck his Armenian subjects indiscriminately, remorselessly, and with murderous intent. done his best, say those who know the situation, to clear his land of a people whose thrift, industry, patience and growing prosperity made him insanely jealous. He has done it even to his own hurt, as he has robbed his country of its efficient men; from many a city and town the shoemaker, the tailor, the baker, the dentist, the artizan, the banker, all are gone; and the Turks are crying out ruefully, "Who will work for us?" But they are a hardy and prolific people; industrious, thrifty, ambitious; give them half a chance and they are bound to recuperate. If it be made possible for them to return to the land and to dwell in it, they will reestablish themselves and rebuild their fortunes. Solidified and chastened by what they have suffered, they will be yet more amenable to the preaching of the Gospel and the ministry of Christian helpfulness. If the mingled fear and hate in which for generations they have borne the yoke of the oppressor shall be removed by their enfranchisement from his power, who can estimate what a force they may become for the implanting of a vital Christianity in the nearer East.

The Jews and Palestine

THE greatest conference ever held in connection with the Zionist movement met in the spring in Boston, when some seven thousand delegates repeatedly

filled the Mechanic's Hall, the largest auditorium in the city. The dominant note was: "We have arrived at the psychological moment to possess Palestine for the new Davidic kingdom." The steamer which conveyed the New York delegates to Boston is said to have flown the Jewish flag at her masthead. Quite apart from the Zionist organization, a widespread movement has been set on foot in Italy, known as Pro Causa Hebraica. The object of this movement is to impress Christian public opinion in the civilized world with the immediate necessity of solving the Jewish problem by the establishment of a Jewish autonomous state in Palestine.

Heroism of Persian Christians

In recalling the heroism of the missionaries in Urumia and other Persian cities, it should not be forgotten how ably their efforts were seconded by some of their Persian colleagues.

One of the native physicians received a martyr's crown in the village of Khan-Four died during the epidemic. The devotion of the native Christians is worthy of all praise. One of the native physicians was the assistant in the hospital, where he had been since his graduation in 1908, and was a most faithful and efficient man. During the first awful days of fear, murder, and rapine, it was his hands that drest and re-drest most of the wounded, with the help of medical students; he thought little of himself and wore himself out until he could not eat, keeping on at his work for three days after he began to be ill. His life was given in the noblest self-sacrifice and many people will remember him with deep affection. Another was a refugee in the mission compound. His wife, a graduate of medicine in America, in spite of the death of her husband and two children, kept bravely on with her work trying to relieve the suffering, especially of the women and girls.

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INDIA, BURMA, CEYLON

To Educate the Outcaste

"NE of our great needs," the Rev. J. P. Butlin, of Aurangabad, wrote recently "is the education of the Indian Church in our district." There are some 1,500 Christians scattered over many hundreds of square miles in 83 villages, in many of which there is not even a government school. In consequence a large community is growing up in ignorance of the knowledge of God. Of the position of the outcaste just come from heathenism, Mr. Butlin writes: "It is an axiom of Hinduism that no outcaste ought ever to read, write, or, in fact, be educated. Suppose by any chance there is a government school, or even private school, in the village, the Brahman master (the master is invariably a Brahman) will throw all the materials toward the outcaste, i.e., slate, pencil, etc., or at any rate put them on the ground, taking care never to touch him. The boy has to sit a considerable distance away from the caste boys for fear of defilement. As to giving him any particular attention whereby he may get on, the master would consider that a sin and a shame. If in spite of all the drawbacks put in his way the poor boy does manage to read-'Well, of course it can't be helped; who can fight against fate'? It is quite true that all this is against the law, but who is to see that the law is carried on when the whole public opinion of the village is on the side of the Grahman"?

An Indian Christian Community

"WE are always hoping that India will think out and interpret Christianity for herself, not rejecting the mighty heritage of the past, but seeing the message both of the Bible and the Church through Indian eyes, growing organically from within, not mechanically from without. I see real signs," writes the Bishop of Lahore, "of this being

done in Batemanabad, a Panjab village with about five hundred inhabitants. There is a little company that have banded themselves together to seek to prove the fulness of what Christ means. One of their leaders, a mystic through and through, has made for himself a cross of many-colored woods, which he carries with him wherever he goes, to remind himself and others of the One 'Whose he is, and Whom he serves.'

"They meet daily and sit sometimes half through the night singing and praying and exhorting. Their main purpose is evangelization. There are Sikh villages round where they get a friendly welcome, I fancy largely because of their beautiful singing, and where there is a real movement towards Christianity. One of the villagers has written a metrical version of St. Luke's Gospel in Panjabi. The Psalms in their Panjabi version are an integral part of their life.

The Salvation Army in India

HE recent visitors to Mr. Higginbottom's demonstrate farm is connection with Allahabad College included Commissioner Booth-Tucker, head of the Salvation Army in India. He was in the Civil Service and had already risen high; he would probably have been Lieut.-Governor and a Knight, but gave it up for the Salvation Army. He goes barefooted and wears sandals, and a turban, on which is written "Mukti Manj" (Salvation Army). He gave a splendid talk to the students on service, and they all crowded round to know how they could help him without becoming Christians! The Salvation Army has 7,000 people of the criminal tribes, given into their complete care by the Government, and Booth-Tucker told Mr. Higginbotham that if he were beginning his missionary service in India again, he would go into his work. He said that is the Gospel India needs. He is going to send twelve men regularly to learn agriculture to teach the criminals, and perhaps the Salvation Army will assist in the support of the farm.

Christian Endeavor in India

HRISTIAN Endeavor membership in India has more than doubled in the last ten years. In 1905 there were 750 societies registered; now there are 1,678. The membership in 1905 was 22,-099; it is now 48,124. Twenty-three out of the 50 members of the Christian Endeavor Council and three of the 10 members of the Executive Committee are native Indians. In the local societies most of the work is done by the Indian Christians, thus giving the maximum opportunity for training to those who will make up the future church of India.

When the National Missionary Council for India was organized recently, a sub-committee was appointed on work among young people. Of this committee Rev. William Carey is chairman, and other members include Rev. Herbert Halliwell, general secretary, and Rev. George W. Brown, Ph.D., treasurer of the India Christian Endeavor Union.

On the Afghan Frontier

WHILE the Afghans do not permit Christians to live and work on their land, they are friendly to the British government.

Lieut.-Col. Sir Francis Younghusband, leader of the mission to Tibet in 1904, and for many years in Government service in India, recently told of unfriendly attempts to stir up trouble among the warlike and hot-blooded tribesmen on the northwest frontier of India. He said in part:

"There is always in Afghanistan a section bitterly and fanatically opposed to any friendship between Afghans and British. Both Turks and Germans naturally set to work on this material, and tried to raise a Jehad, a Holy War. They hoped to start off these Afghans, and with them thousands of headstrong tribesmen, in the wake of the great con-

querors of the past in one great avalanche of invasion upon the open plains of India. But nearly twenty-two months have gone by and the project has not yet materialized. There have been raids and fights upon the frontier—seven serious attacks by independent tribesmen. But there are no two years when there are not raids and fights. And the great outstanding fact is that the Amir of Afghanistan stood stedfastly by the assurance of neutrality which he gave Lord Hardinge at the outbreak of the war."

A New Judson Memorial in Burma

MASSIVE block of marble, seven A feet in length, has been placed to mark the site of the Ava prison where Adorniam Judson suffered in 1824. The monument, set on a plot of ground nearly two acres in extent, is the gift of Dr. Henry M. Sanders of New York, who in addition will erect a rest house for travelers and for the religious instruction of wayfarers; walks will be laid out, and shade trees planted. The rest house will measure twenty-one by fourteen feet, while the old prison was forty by thirty feet square. The smaller building will permit the introduction of certain architectural features desirable in a landscape somewhat severe. It will be made of mason work and steel beams and will last a century. A considerable sum will be wisely invested to secure an annual income for the perpetual care of the place. The entire cost will probably be between 5,000 and 6,000 rupees.

Tamil Coolies in Ceylon

THE growth of the tea and rubber industries in Ceylon has brought to the island hundreds of thousands of Tamil coolies to work on the estates. A special mission to this class has been instituted, dividing the island into three sections. Mr. Butterfield, an Anglican clergyman in charge of the Central division, has fourteen districts to oversee. Here are nearly 1,000 estates with a pop-

ulation of 200,000 non-Christian coolies. He has in his staff two school-teachers, one Tamil assistant, and sixteen catechists to work this vast field.

Much help is given the Central division by the Tea Coolie Mission in London which supports five catechists. of the planters in Ceylon cooperate with the missionaries. Other superintendents oppose them. Preaching services are held for the coolies on the muster grounds before they scatter for the day's work and in their "lines" when they have finished for the day. There is a considerable purchase of the Scripture and distribution of evangelical handbills. No general turning to Christ has yet been reported, but there are sporadic conversions.—A Record of Christian Work.

SIAM AND LOOS

Evil Spirits and Doctors in Siam

THE doctors of the Presbyterian hospitals in Siam send home various interesting items of news. Doctor Park of Prae describes the case of a woman who came to his hospital saying that there was a spirit in her abdomen. The spiritdoctor had told her so and given her The spirit many kinds of treatment. proved to be a cyst which discharged, when drained, three gallons of fluid. The patient returned home in good health, to the great astonishment of her friends. "We have had many visitors to inspect the spirit now preserved in spirits." Doctor Mason of Chiengmai speaks of many patients brought to his hospital as a last resort, unfortunates who otherwise would die on the streets. we have not only to feed but to bury as well."

Christian Fraternity in Siam

WE find a note of Christian unity in the Siamese jungle. "In Muang Yawng," writes a Presbyterian missionary, "we met four Baptist helpers and found them and their converts as cordial as ever. They attended communion in

both places where we celebrated it and all communed. By invitation one of their helpers distributed the cups." Presbyterian and Baptist converts have all agreed among themselves to "know no sides." They say they are "all on Jesus" side." A proposal is made to make The White Elephant, the organ of the South Siam Mission, a union organ for all missions working in the country. "If it is possible," says the report, "to secure the cooperation of societies at work in Burma on the west and in French Indo-China on the east, a periodical representing all Protestant missionary work in Indo-China, as the Chinese Recorder in China, might be established." Everyone who reads the Recorder would rejoice to see it duplicated in the countries south of China.

CHINA

Chinese Christians In Business

A NOTABLE illustration of Christian-ity in business is afforded by the Hongkong China Company, a firm of Chinese operating in Hongkong and Shanghai with a capital of \$750,000. Its four-story department store and fivestory hotel in Shanghai will be completed early in 1917, and its six-story store in Canton is already open for business. Elevators and roof gardens are features of each building.

Christianity is being lived by both employers and employes in the Canton establishment, which is known locally as the store of the Sincere Company. Christian employes have formed a society called "The Sincere Christian Association," which makes itself responsible for the morals of the young men employed by training them in Christian principles. Physical, mental and moral instruction is given, a special night school having been opened. A weekly and monthly newspaper is issued by this society. "The Christians in this establishment consider personal work and mutual helpfulness their heaven-born

duty," declares a Chinese writer in The Chinese Christian Intelligencer.

A similar society exists in another large Canton institution, the store of the "True Light Company." Every Sunday night a lecture is given or a discussion on a worth-while subject held by the members. More than thirty have joined a Bible class.

A Christian Chinese Weekly

"THE general excellence of the Intelligencer causes men to honor Chinese Christians." So writes Mr. Kao, a prominent business man in China, concerning the Chinese Christian Intelligencer, a weekly, giving both religious and general news, which is published by the American Presbyterian Mission. Mr. Kao commends the paper still further, as follows:

"The Intelligencer has brought life and activity to the Chinese Church. A few years ago Chinese Christians were unacquainted with each other and their work was individual and isolated. Your paper has changed all that. Not only has it linked together the Chinese Church in different parts of China, but it has inspired members to greater effort. Reports of revivals throughout the country published in the paper have moved the people to greater activity. It has widened the intellectual horizon, explained the difficult parts of the Bible, and by its articles on the regulation of home life and conduct elevated the home."

The Gospel for Chinese Postal Officials

D.R. S. M. ZWEMER tells in the Christian Herald of an effort to meet the spiritual needs of the post-office employes in China:

"Through our little 'Gospel Mail' magazine, which goes to the post-offices throughout the Chinese Empire, we have the great privilege of sending the glad tidings to many intelligent and thoughtful Chinamen who have no other means of spiritual help. It may be they are a hundred miles from any missionary; but the 'Gospel Mail' finds them out, because they are postal officials, and, as every number puts them in communication with our missionary at Shanghai, they can, after reading these messages, write to him of their soul's needs. A good many, from all parts of China, take advantage of this; and very touching is the soulhunger revealed in these communications. One man registered his letter to insure its reaching our missionary—Mr. Heal—because it contained that all-important question, 'What must I do to be saved?'"

Chinese Women as Bible-Class Teachers

`HE women of China, following in the steps of their American sisters, are training for leadership in the Adult Bible Class work of their country, says the World Sunday-school Association. During the past year, five Bible Training Conferences have been held in China as an outgrowth of the evangelistic movement inaugurated by Mr. Eddy. No women were in attendance at the first two of these conferences, which were held in Kuling and Mukden; while the last three, held in Swatow, Canton and Foochow, were all attended by women. Two Bible Conferences, one in Kuling and one in North China, are now being held especially for women. American methods of Sunday-school organization are taught in these conferences, as these methods are found to be especially adapted to the Chinese. women, who are trained in these conferences, will, in their turn, organize classes which will be centers of service for other women.

Careful "follow-up" work is planned for each of these Bible conferences. The Swatow Conference will have eleven "follow-up" meetings, the Canton Conference, fourteen, while the Foochow Sunday-school Union, with the various Chinese Sunday-school secretaries employed by the several denominations, will be able efficiently to follow up the good conference held there.

Morphia Succeeds Opium

AFTER a tour through the districts around Peking, a report on opium and morphia consumption has been prepared and sent to the National Opium Prohibition Society by Mr. Fu, Engineer-in-Chief of the Hua Hsing Mining Company. Among other things the report says that in the south of Peking opium has almost entirely disappeared, but morphia has taken its place. Among the poor, five coppers is paid for each hypodermic injection, whereas the rich usually go to Tientsin and lay in a stock for themselves. It is sold in nearly every Japanese drug shop in Tientsin at about ten dollars an ounce, and retailed in the districts at about ten times that The trade is such a profitable one that the Yamen runners find it worth their while to keep their mouths shut.

A missionary living near the border of lower Mongolia reports similar conditions, as follows:

"Japanese are busy selling morphia and syringes, surreptitiously; and recently one of their victims came to the hospital, a broken wreck of a splendid young fellow. The Chinese have stamped out opium in this province and all the cases I get are through smuggled opium."

JAPAN—CHOSEN

Japanese Tributes to Bishop Harris

THE farewell banquet which was given for Bishop Harris of the Methodist Church by a notable company of Japanese was an illustration of the place which a missionary may come to occupy in the land of his adoption.

The government had express appreciation of Bishop Harris by presenting to him the Third Order of the Rising Sun; and at the banquet he received the Second Order of the Sacred Treasure.

Baron Ishii spoke most warmly of Bishop Harris's life and work, and said: "If all Americans were as open to the Japanese as Bishop Harris is, and if the Japanese respected all Americans as they respect Bishop Harris, there would be permanent friendship between the two nations. There could be no grave questions arising between them."

Bishop Harris is to return to Japan to spend his years in promoting a cordial relationship between Japan and America. He will have the opportunity to develop a better understanding and appreciation of Christianity through his approach to the leadership of Japan. He plans to give a large portion of his time and influence to make the World's Sundayschool Convention the most important world gathering ever held in Japan, because of its historical, strategical and uniting value following the greatest war in history.

A Christian Leper Poet

THE Japanese government maintains a hospital for lepers at Oshima, a small island near Takamatsu. Most of the lepers, when they come to this institution, are very bigoted Buddhists, and they actually drove away the Christian superintendent six years ago, and requested the missionaries to discontinue their visits. So for nearly two years no Christian work was done there, and then there came a request to come again from the lepers themselves, and now the place is visited regularly every month. Practically all of the patients are now at least tolerant toward Christianity. Six men have been baptized and about fifteen have become so interested that they attend all the meetings. Among the baptized Christians is one Nagata San, who has had the disease for many years and is in a serious condition. He is not only a Christian of nearly two years' experience, but is also a poet, and it is his delight to write for the little paper published by the Takamatsu Christians,

His Citizenship Restored

COME years ago a criminal who was In prison nine times became a Christian. Upon his release he started a home for discharged prisoners. He had been a pickpocket, and one time had stolen seven watches in the course of a halfhour's railway journey. He has lived an exemplary Christian life. He has a beautiful family. His children like Sunday better than any day in the week because it is the Lord's Day. At the coronation the emperor honored this man by wiping out all records of his misdeeds and by restoring to him all citizen's rights and privileges. When he came to Tokyo to give thanks, the Home Department officials recognized his wonderful change in character as a result of his having firmly accepted the teachings of Christ.

Buddhist Opposition to Christian Sundayschools

THE movement on the part of the Buddhists in Japan to keep the children away from the Christian Sunday-schools is growing rapidly. Mr. H. E. Coleman, who was sent to Japan last fall by the World's Sunday-school Association, as Educational Secretary for the Empire, writes that, according to investigation, there are about 680 Buddhist Sunday-schools throughout the country, with an enrolment of 110,000 children. The Buddhists plan to bring their Sunday-school membership to 228,000.

In commemoration of the recent coronation, a Buddhist Sunday-school has been opened in the Temple of Nishi Honganji, Tokyo, which is attended weekly by about three hundred children. For the program of service at the Honganji, the children at first sing songs in praise of the Buddha in front of the statue. The teacher then gives a simple lecture on some part of the Buddhist books and tells some Buddhist story or inter-

esting fable in which educational instruction is involved.

Japan and Sunday-schools

PREPARATIONS are still in progress at Tokyo, Japan, for the World's Eighth Sunday-school Convention, in spite of the fact that the date is deferred until after the close of the European war. The Japanese Committee, of which Marquis Okuma, premier of the Empire, is chairman, and Baron Shibusawa, Japan's foremost financier, is vice-chairman, has already raised \$32,000 for the reception and entertainment of the delegates.

But meantime Japanese Christians are making striking progress in Sunday-school methods, have opened in Tokyo in February a training school for Sunday-school workers, which now has 140 students.

The full course covers two years, and graduation from the school requires the completion of ten courses, an average of eighty per cent. in attendance and seventy per cent. in class work.

"Better Babies" in Korea

"\\E have just closed our baby show at Songdo," writes a missionary of the Methodist Episcopal Church. "In more ways than one it was a howling success. Each mother was nervously eager to have her 'best-ever' baby come up to the required standard. The little ones were classified according to age into six divisions. These forty-four small citizens were sub-classified according to sex, weight, height, chest and other measurements. In each section appeared a big poster giving detailed information as to the points included in the scientific care of infants. The doctors patiently explained these points to a group of enthusiastic mothers, stressing the most common deficiencies and suggesting their remedy. Critical judges carefully examined each child and decided as to the winner, and the mother

of the 'banner baby' was warmly congratulated."

Soul Winning—How They Do It

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 told 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. As soon as one had become a Christian her name was transferred to another place, and the first sister would select another for whom she would work and pray. Pretty definite personal work, don't you think?"

Sunday-school Work in Formosa

A TOUR of the Island of Formosa in the interests of Sunday-school work was recently made by Rev. H. Kawasumi, General Secretary of the National Sunday-school Association of Japan, and Rev. K. Mito, representing the Methodist Sunday-school interests in Japan. Mr. Kawasumi, in a letter to the World's Sunday-school Association, states that he was treated with special courtesy on this tour, being allowed to ride free on both ship and train. At the various points touched, the people were invited by the government officials to listen to himself and Mr. Mito.

In a sixteen days' tour, Mr. Mito and Mr. Kawasumi covered 3,354 miles, visited ten cities, held fifty-seven meetings, attended by 2,539 people. Some of these meetings were for teachers, some for the general public and some especially for children. After the evening meetings, the people came to the hotel and talked until midnight, and early the next morning they were again waiting to listen to these Sunday-school specialists. This

tour is a part of the Sunday-school campaign in one hundred cities of Japan, which is being financed by the World's Sunday-school Association.

AFRICA

Consecrated to Work for Moslems

B LIND KHLIL, one of the native workers in Alexandria, is noted for his earnest desire for the conversion of Mohammedans. One of the missionaries writes of him:

"This man is most earnest and faithful, always doing more than is required of him. Last year I told you that he had lost his two little ones inside of a month. This year he is rejoicing in the presence in his home of a little son. When I asked him what was the name of the baby, he replied, 'I want to call him Mohammed.' 'Why should you give him a Moslem name?' I said. 'I don't believe you will get any one to baptize him that.' His reply was, 'If I pray a great deal for the boy he may become a great evangelist to the Mohammedans, and if I name him Mohammed they will know that I love and care for them, and they will be pleased with him because he has this name.' It ended in his being called 'Raymond Lull' for the great missionary to the Mohammedans."

A New Kind of Funeral

THE funeral in Egypt is one of the places where it is becoming more and more possible to preach the Gospel.

A public blow was dealt the terrible mourning customs of the people at the death of Busta Bey Khayat, by the bravery and stedfastness of his widow and daughters, who are devoted Christians, loved and admired by all who know them well. The man was worthy of all honor, and as he was the last of his generation in a family of old standing and of enormous wealth, all the rules of society demanded an elaborate and prolonged display. The family had, indeed, in days past, been noted for such demonstrations.

But on this occasion, tho the temptation was so great, the widow exercised the utmost self-control and self-denial from the time the funeral left the house. The old custom had been to hire a mourner to lead in the wailing; instead of this, a comforter was hired, Bakheeta Salih, one of the Bible women to whom suffering has given a message. The dwelling became a church and the crowds of women who gathered daily, instead of dividing their time between wailing and gossip, sat quietly listening to the reading and preaching of the Word or joining in prayer.

Reaching the Young Men in Cairo

LLUSTRATED lectures have been found by Rev. Stephen Trowbridge, the World's Sunday-school secretary, to be one of the best methods of reaching the people of Egypt, and especially the Moslems. Mr. Trowbridge recently gave lectures for the young men in Cairo on the following subjects: "The New Era in Asia," in which he followed Dr. Mott in his travels; "The Life of David Livingstone," and "The Greatest Life in History," in which he showed scenes from the ministry of Jesus of Nazareth.

On the evening of the last lecture over 550 men were in attendance, and the striking thing was that nearly half of them were Mohammedan boys and young men from the government schools who came in response to invitations. Mr. Trowbridge writes: "Boys from certain schools came in a body and it made one's heart beat fast to see these large groups crowding up for seats and then to be able to speak to them for nearly an hour on the meaning of the life of Christ."

For the Children in the Sudan

D.R. S. M. ZWEMER has recently made a tour of the Anglo-Egyptian Sudan for the World's Sunday-school Association, and as a result the World's Association is planning to place a special Sunday-school worker there. The population is estimated by the government to-day at three and a half million, of which almost a million and a half are children under fourteen years of age. It is stated that all told only three-tenths of one per cent. of all the children in the Sudan are in any school.

"Never have I seen children more responsive to a word or a smile or a friendly act than the children I met in the Sudan", writes Dr. Zwemer. was the same everywhere. The eager faces of those whom I saw in the Preparatory School for Gordon College from many parts of the Sudan, and the persistent friendliness of the unkempt and neglected beggar children on the streets, proved their responsiveness to an extraordinary degree. One generation of these children, understood as they should be, loved as they asked to be, and approached in the spirit of Jesus Christ, and with His highest gift, the Gospel, would transform the Sudan into the Kingdom of Heaven."

The English of African Boys

THE mistakes of schoolboys all over the world make amusing reading. An English schoolmaster on the East Coast of Africa writes in the Church Missionary Gleaner:

"At the end of term the section that is doing English subjects is very entertaining, and one does not get bored in slightest degree when reading the through their examination papers. the grammar paper, one boy said that the feminine of 'earl' was 'early'. Another gave it as 'earlier.' 'The masculine of eve is Adam'. 'The plural of donkey is ass'. In the Scripture papers, Dives was described as 'a glutinous man'. From an essay entitled, 'An autobiography of myself', is taken the following: 'We have games of football every evening, but have stopt playing lately on account of our wounds. We

hope to start again very soon. . . Schoolboys are very brave."

Uganda Heresy Subsiding

 $R^{
m EFERENCE}$ has been made from time to time to the strange sect which arose about a year and a half ago in the Church of Uganda, calling itself "the Church that does not drink medicine." It grew out of a misunderstanding of a text of Scripture, for the word used in the Luganda version of the Bible to translate the word "witch-doctor" or "charmer" is the Luganda word for a doctor of medicine. Many thousands of the people were "baptized" by an ex-teacher named Malaki, for the most part without instruction or preparation of any kind. The movement has been practically confined to the simplest and most illiterate classes, anxious to secure a Christian name, while deeply ignorant of the elements of the Christian faith. Many hundreds of these people have since put themselves under instruction in the Christian congregations, and there seems every prospect of this schism dying out in the near future.

THE ISLANDS

America's Duty in the Philippines

B ISHOP BRENT strongly urges the retention of the Philippine Islands by the United States. He says: "The Philippine Islands are an American dependency, the acquisition and retention of which is solely justified by our stedfast purpose to develop an autonomy best suited to the capacity and genius of the Filipinos. If I advocate the continuance of this relationship it is because I believe that we are still in the midst of the unfinished task and solemn trust and that the continuance of such relation is most advantageous, if not quite necessary, to this purpose and to the ultimate independence of the Filipinos as a self-governing nation. Whatever this country has done can avail little

unless our national purpose in the Philippines is supplemented by efforts to put them into a larger relation with Jesus Christ.

"There are those who advise severing the tie on the score that the islanders are, nationally speaking, a peril; that they present a certain weakness in time of trouble, making a vulnerable place in our armor. I leave it to your conscience and manhood whether any such reason exists to destroy this almighty trust."

New Point of View for the Filipino

EV. J. L. McLAUGHLIN, represent-REV. J. L. McLarounder, ing the World's Sunday-school Association in the Philippines, in speaking of the advance made in religious education, says that for centuries the Filipino has depended entirely upon ecclesiastical direction and orders in everything reli-Any idea of initiative or responsibility in religious matters on the part of the laity is utterly foreign to them and not easily understood. part has always been to obey orders. In the earlier days of the Sunday-school in the Islands, the schools were considered as a place where they came to be entertained or to be instructed by the pastors or the missionaries, but not a few of the laity are being inspired to aid in the great work of evangelizing the rest of the Islands, and to consider the Sunday-school a workshop rather than a rest house—as a place where each one can find ready service.

During the past year fourteen Sunday-school conventions have been held in different provincial centers throughout the Islands, one General Convention being held in Manila. Approximately 4,000 official delegates attended these conventions, besides a large local attendance at each gathering. Most of the provinces have been organized in Provincial Associations, each one with its own officers and working on its own plan to meet local conditions. This gives

a closer point of contact and enables them to work more harmoniously.

Japanese Take Over German Islands

THE Japanese have taken over the Marshall Islands and the American Board missions there. Three is as yet no definite information with reference to the Ladrone Islands or the Caroline Islands, but it is reported the Carolines also have been taken from the Germans. Nauru, formerly one of the Marshall group, has ben connected with the Gilbert Islands and is now under the British flag. The Japanese have been most humane and courteous in all their treatment of the natives of the Marshall Islands.

NORTH AMERICA Robert P. Wilder in America

THE Student Volunteer Movement owes much in its inception and early development to Robert P. Wilder, its first traveling secretary and later a missionary in India and a secretary of the British Student Movement. This summer, which marks the thirtieth anniversary of the conference at Mt. Hermon where the Movement was founded, brings the announcement that Mr. Wilder is to return to America, and will take charge of the Religious Work Department of the International Committee of Young Men's Christian Association. Mr. Wilder is the son of a pioneer missionary to India, the founder of the Missionary Review.

Rockefeller Foundation War Aid

MORE than \$3,000,000 was appropriated by the War Relief Commission of the Rockefeller Foundation during the six months ending June 30, the first half year of the commission's existence. Of this amount more than \$2,000,000 already has been expended. The figures are contained in the report of the Foundation.

Of the total of \$2,159,985 expended during the six months, Belgium was by

far the greatest beneficiary, \$1,290,292 having gone for relief in that country or among Belgians in other countries. Armenian and Syrian relief was next with \$360,000, and Serbian relief third with \$148,894. An appropriation of \$1,000,000 for relief work in Poland, Serbia, Montenegro and Albania is yet to be expended.

For relief work in and about Constantinople, \$35,000 was expended, while \$55,000 was devoted to the Surgical Laboratory at Compiegne, founded by the Rockefeller Institute for Medical Research and under the direction of Dr. Alexis Carrel.

Charles Stelzle's New Work

REV. CHARLES STELZLE has become field secretary of the Federal Council of the Churches of Christ in America.

Mr. Stelzle lived in New York's tenements for twenty years before preparing for the ministry. After a successful pastoral work in St. Louis and Minneapolis, he has been identified with practically every great movement of the Church during the past fifteen years. Mr. Stelzle organized the department of Church and Labor of the Presbyterian Church and was its superintendent for ten years, during which time Labor Sunday was established.

Mr. Stelzle brings to the service of the churches unique talent and wide experience, and his work for the present will be in the fields of the economic phases of the liquor problem, and the Church and labor, with other activities undertaken in connection with the Federal Council.

An Afro-American Synod

THE Presbyterian Assembly proposes to organize the Negro Presbyterian churches into a synod. The plan is to organize a presbytery in each state. Or, if there are not ministers and churches enough in one state, two will be put together. When these separate negro pres-

byteries have been organized, instead of being attached to the white synods in which they are, they will be gathered into one synod, called the Afro-American Synod of the Presbyterian Church in the U. S. The advantages of this plan are thus set forth: "It will give our colored ministers and elders a chance to show their gifts. As it is now, most of them belong to white presbyteries and synods, and never open their mouths unless to vote. They have little part or lot with the General Assembly, synod or presbytery. They can not develop under such circumstances; but under their own 'vine and fig tree,' they will be more at home, and will take a more active part in Presbyterian work."

Italians in America

HERE is no field more open to the service of the Church in America than is found in our Italian communities. There are more than two million Italians in this country. That they are largely drifting away from the Roman Church is conceded everywhere. They are making an eager and grateful response to the evangelical appeal. All leading denominations are pressing their work among Italians. To name one—there are about one hundred Presbyterian churches and missions employing the Italian language, and many others with various points of contact with Italians. There are more than seventy-five Italian-speaking pastors and missionaries, including women visitors, engaged in Presbyterian work. Large investments have been made in new buildings and equipment exclusively for Italian work, ranging from \$5,000 to \$75,000. The Presbyterian Board of Publication issues an Italian weekly religious paper, The Herald, and carries on an extended colportage work.

A New Baptist Secretary

REV. J. T. AITCHISON, D.D., the new home secretary of the Foreign Mission Society, began his duties on June 15 in the office so long occupied by Dr. F. P. Haggard. Dr. Atchison was formerly joint district secretary at Chicago. Rev. Herbert J. White, D.D., pastor of the First Church, Hartford, Connecticut, has been elected chairman of the Board of Managers; Professor Ernest D. Burton, D.D., of the University of Chicago, vice-chairman, and George B. Huntington recording secretary.

The Southern Presbyterian Assembly

THE Presbyterian General Assembly which met in Orlando, Florida, last May, took some steps that may greatly affect the history of that Church. Committees were appointed to study and report on the following subjects:

- 1. Woman's position in the Church. Southern Presbyterians have been extremely conservative as to woman's voice and activity in the Church.
- 2. A committee on closer cooperation and comity with the Northern Presbyterian Church.
- 3. The Colored Presbyteries and Churches. The committee are asked to devise some definite policy for better plans and to consider the status of the Afro-American Synod.
- 4. The Committee on Communion Wine has asked for another year in which to complete its report. This will be an important pronouncement on the use of fermented or unfermented juice of the grape.

OBITUARY NOTES

Bishop Peel of Mombasa

ONE of the most devoted missionaries of the Church Missionary Society, Bishop Peel of Mombasa, died suddenly in April. An English officer's son, born in India, he began his missionary career in that country, first at the Noble College, Masulipatam, and lastly at Bombay as Secretary for all the C. M. S. Missions in Western India. Then

in 1899 he was consecrated first Bishop of Mombasa. He was one of the moving spirits in formulating the scheme for federation which the famous conference in Kikuyu met to consider. The whole course of Bishop Peel's episcopacy was marked by progress, only interrupted at its most promising stage by the outbreak of war, when his diocese became the scene of the operations of the East Africa Expeditionary Force. His life was one wholly yielded to God and to Africa.

Dr. A. L. Riggs of Nebraska

"T HE Indian race has lost a great leader and friend through the passing away of Dr. Alfred Longley Riggs of Santee, Nebraska." So writes Rev. Henry Roe Cloud.

Dr. Riggs was a son of the famous missionaries to the American Indians Stephen and Mary Riggs, described in the volume "Mary and I," and was for many years settled in North Dakota. Mr. Cloud says further: "To the white race he interpreted the noble qualities of the red man so successfully that the latter was accorded a new measure of respect. He so effectually taught the good qualities of the white race as found among the best Christian civilization that the Indians who came under his tutelage became the faithful friends of the whites. In all this he taught by example as well as by precept.

"The memory of his good works is enshrined in the hearts of thousands of red men and women who are better and happier because of him."

Mrs. Wm. Baird of Chosen

A T Pyeng Yang, Chosen, on June 9, Mrs. William M. Baird, a beloved Presbyterian missionary, passed away.

Mrs. Baird was the daughter of Mr. and Mrs. Jacob C. Adams of Greensburg, Indiana. She grew up in a home of deep missionary interest and sailed with her husband for Korea on December 8, 1890. In spite of growing family cares as the

years went by, and the fact that she was compelled to teach her five children herself until they were old enough to be left in America for education, she found time for Christian work among the Koreans and was to the women and children a "queenly woman." As a Bible Class teacher, a trainer of women for Christian work, and an instructor and example in the making of a home, she was a power for good.

In addition to her many duties Mrs. Baird found time to write books and articles and to translate several volumes into the Korean language.

Rev. S. G. Wilson, D.D., of Persia

THE Rev. Dr. Samuel Graham Wilson, died of typhoid fever at Tabriz, Persia, on July 2d. He was born on February 11, 1858, in Indiana, Pa., the son of Andrew Wilson. He was married in 1887 to Annie Rhea, daughter of one of the pioneer protestant missionaries in Persia, whose life has been commemorated in the book entitled "The Tenesseean in Persia." Mrs. Wilson and four children survive.

After having graduated at Princeton College in 1876 at the age of eighteen, he spent three years at the Western Seminary and a fourth at Princeton. Since 1880 he has been laboring at Tabriz as a missionary of the Presbyterian Board, as preacher, teacher, and organizer. His business capacity was so manifest so that he was selected to distribute the Armenian Relief funds for the refugees in Russia, and it was while engaged in this work that he contracted the disease which culminated in his death.

Mr. Wilson has written four works of permanent value: "Persian Life and Customs," "Persia's Western Missions," "Modern Movements Among Moslems" and "Bahaism and Its Claims."

Mr. Wilson spent his life doing good. His single purpose was the propagation of the Gospel. To this he gave his thought, his time, his all.



Crisis in the History of the Papacy. By Joseph McCabe. 8vo. 450 pp. \$2.50 net, 1916.

This is a book of facts—many of them unpleasant facts, others momentous facts. Mr. McCabe presents his history in the form of a study of twenty famous popes. He has selected the men whose careers were most influential in the making of the Papacy without reference to whether they were bad or good. Catholic as well as Protestant authors are quoted, and some of their testimony is particularly significant.

The volume is intensely interesting and gives the key to the understanding of many of the characteristics of the Papacy—its strength and its weakness. The growth of papal doctrines, practises and ceremonies is an illuminating study. The immorality, cruelty, craftiness and presumption that characterized some of the Popes should forever discredit the claims of the Pope to be the vice-gerent of God. Those who study Latin America would do well to consult this volume to discover the groundwork of the Papacy in the new world.

World Missions and World Peace. By Caroline Atwater Mason. Ills, 12mo. 274 pp. 50c. board; 30c. paper, 1916.

We have here a thoughtful plea for peace and a clear presentation of the force that will promote peace. Militarism has no place in the Church, but the medieval Church did not so understand Christ. Mrs. Mason studies the fundamental character of Christianity as an anti-militaristic organization; the growth of the Church and the growth of militarism within the fold; the peaceful progress of Protestant missions over the world and the history of the Peace Movement.

"Is it not full time," asks Mrs. Mason. "for the Christian Church to awake to its supreme responsibility-to guide men back into the Way of Peace? to insist that nations as well as individuals, calling themselves Christians, must keep the law of Christ? Upon the action of the Church to-day the future history of the cause of Christ depends. Never before was war so mighty, but out of it, by the grace of God and the faith of the Church, there shall proceed a world unity of which we have only dared to dream." We can not, however, confidently expect such a realization, except as Christ Himself shall come to reign over the earth.

Missions vs. Militarism. By Richard G. Stevenson. 16mo. 107 pp. 50c. net.

Christian missions are here seen as the only alternative to militarism. It is a less careful study than the preceding volume. The peace program may become operative says Mr. Stevenson.

- (1) When Christians learn to Emphasize the Essentials of Common Faith.
- (2) When the Church at Home and Abroad Unites in Common Service.
- (3) When the Branches of the Church Agree to Divide the World Fairly.
- (4) When Christians Mobolize One Army of the Living God for Triumph.
- (5) When Munitions for Holy Warfare Leap to Millions upon Millions.
- (6) When men learn that Preparedness and Alliance lead to War, and that Some Form of Central Court is Needed with Power to Enforce Its Laws.

Note.—Any books mentioned in this department will be sent on receipt of price. Address The Missionary Review Publishing Company, 156 Fifth Avenue, New York.

Devolution in Mission Administration. By D. J. Fleming, Ph.D. 12mo. 310 pp. \$1.50 net.

This is a pioneer volume on Missionary Administration on the Mission Field. Such a study is greatly needed, since there has been too much haphazard missionary policy. Dr. Fleming writes from experience in India, and has studied the history of five American societies in that field. He includes in his survey: (1) Ecclesiastical development; (2) Mission and native Church administration.

The volume deserves the close study of mission officers both at home and in the various fields. It is a distinct contribution to the science of missions.

The Inspiration of Responsibility and Other Papers. By Bishop Charles H. Brent. 8vo. 236 pp. \$1.50 net.

Bishop Brent is preeminently a stimulating and inspirational writer and speaker. He is a man with a positive message which he delivers clearly, forcefully and fearlessly. The papers and addresses gathered together in this volume cover a wide range of subjects prepared for various occasions, but they are all thought-provoking and valuable. Several deal with the Bishop's conception of the Church and of Church unity; others relate to missions and mission problems, but the most stimulating are those that deal with personal problems and responsibilities: "The Inspiration of Responsibility"; "Human Brotherhood"; "Prayer"; "A Vision of Manhood" and biographical studies of Alexander Hamilton, Queen Victoria, Lincoln and Mc-Kinley. These are worth reading.

NEW BOOKS

The Stone of Help. Autobiography of A. B. Leonard, D.D., LL.D. Frontispiece, 8vo. 349 pp. \$1.50, net. Methodist Book Concern, New York, 1916.

Hidden Pictures, or How the New Testament is Concealed in the Old Testament. By Ada R. Habershon. 12mo. 284 pp. Cloth, 3s. 6d., net. Oliphants, Ltd., Edinburgh, 1916.

Bible Battles. By Lettice Bell. Frontispiece. 12mo. 211 pp. Cloth, 3s. 6d., net. Oliphants, Ltd., Edinburgh, 1916.

Christ in Holy Scripture. Being a Study in the Name of Jehovah "The Lord" By the Rev. Francis L. Denman, M.A. 84 pp. 1s. 6d., net. Oliphants, Ltd., Edinburgh, 1916.

The Dynamic of All-Prayer. An Essay in Analysis. By G. Granger Fleming. 12mo. 193 pp. 2s. 6d., net. Oliphants, Ltd., Edinburgh, 1916.

The Dvnamic of Faith. By Paget Wilkes. 12mo. 178 pp. 2s. 6d., net. Oliphants, Ltd. Ediphurgh, 1016

Ltd., Edinburgh, 1916.

A Challenge to Life Service. (College Voluntary Study Courses, Second Year—Part II.) By Frederick M. Harris and Joseph C. Robbins. 16mo. 152 pp. National Board of the Y. W. C. A., New York, 1916.

The Soul-Winner and Soul-Winning. By the Rev Joseph W. Kemp. 16mo. 67 pp. 1s., net. Oliphants, Ltd., Edinburgh, 1916.

Cooperation in Coopersburg. By Ed. mund DeS. Brunner. Ills. 12mo. 95 pp. 50c. Missionary Education Movement, New York. 1016.

New York, 1916.
Children of South America. By Katharine A. Hodge. Ills. 12mo. 128 pp. 1s. 6d., net. Oliphants, Ltd., Edinburgh, 1916.

The Soldier's Companion. Messages of Hope, Comfort and Love. 32mo. 183 pp. 1s., net. Oliphants, Ltd., Edinburgh, 1916.

Leading Opinions Both For and Against National Defense. A Symposium of Opinions of Eminent Leaders of American Thought on the Subject of Our Needs for National Defense. Collected and arranged by Hudson Maxim. A handbook and guide for debaters and public speakers, presenting both sides of the question with absolute impartiality. 12mo. 154 pp. Hearst's International Library Co., New York, 1916.

Defenseless America. By Hudson Maxim. Frontispiece. 12mo. 318 pp. Hearst's International Library Co., 1916. Sermon Reading. From the Notebook of the Octogenarian Traveler, W. Spooner

the Octogenarian Traveler, W. Spooner Smith. 12mo. 55 pp. \$1 net. Richard G. Badger, Boston, 1916.

Missions vs. Militarism. By Richard Taylor Stevenson. 16mo. 107 pp. 50c. net. Abingdon Press, New York, 1916. How One Church Went Through a War.

How One Church Went Through a War. Being a Selection of Sermons from the Notebook of the Octogenarian Traveler, W. Spooner Smith. 12mo. 171 pp. \$1 net. Richard G. Badger, Boston, 1916.

Illustrated Bible Readings. Edited by Wilbur F. Crafts, Ph.D. Endorsed by Union Bible Selections Committee. 8vo. 397 pp. Illustrated Bible Selections Commission. Washington. D. C., 1016.

397 pp. Illustrated Bible Selections Commission, Washington, D. C., 1916.

A Master Builder: The Life and Letters of Henry Yates Satterlee. By Charles H. Brent. \$4.00, net. Longmans, Green & Co., New York, 1916.

Bible Stories and Poems. From Creation to the Captivity. By Wilbur F. Crafts, Endorsed by Union Bible Selections Committee. 8vo. 351 pp. Illustrated Bible Selections Washington, D. C., 1916. Commission,

Crises in the History of the Papacy. A Study of Twenty Famous Popes whose Careers and whose Influences were Important in the Development of the Church and in the History of the World. By Joseph McCabe. 8vo. xiv-450 pp. \$2.50 net. G. P. Putnam's Sons, New York, 1916.

Foreign Missions Conference of North Twenty-third Conference, America.

1916. 8vo. 370 pp. 20c. Foreign Missions Conference, New York, 1916.

Through the Jews to God. By S. C. Kirkpatrick. 2s. 6d., net. S. P. C. E., Lon-

don, 1916.

The Virgin Birth of Jesus. By G. H. Box. 5s., net. Isaac Pitman & Sons, London, 1916.

Why Men Pray. By Charles Lewis Slattery, D.D. 3s. 6d., net. Macmillan & Co.,

London, 1916.

Missionary Tracts for the Times. 1. The Time of Our Visitation. 2. The Holy War. 3. The World of To-day and the Gospel. 4. The Building Power of Gospel. 4. The Building Power of Christ's Kingdom. 1d. each, net. Central Board of Missions, London, 1916.

Pagans: A Missionary Play. By the Rt. Kev. James H. Van Buren, D.D. The Young Churchman Company, Milwaukee,

Wis., 1916. World Missions and World Peace. By Caroline Atwater Mason. Paper, 30c.; board, 50c. Central Committee on the U. S. F. M., West Medford, Mass., 1916. Its Radant Hem. The Rev. Frederick D.

Graves. 20c. Church Missions Pub. Co.,

Hartford, Conn., 1916.

The Missionary Spirit and the Present Opportunity. By Dr. Henry T. Hodgkin. 104 pp. 1s., net. Headley Bros., London, 1916. Japanese Expansion and American Poli-

cies. By James Forman Abbott, Ph.D. 267 pp. \$1.50. Macmillan Co., New York and London, 1916.

Campaigning for Christ in Japan. By

S. H. Wainwright, D.D. 170 pp. 75c.

Methodist Episcopal Church, South, Nashville, Tenn., 1915.

Through the Chinese Revolution. By Fernard Farjenel. 7s. 6d., net. Duck-

worth, London, 1915

The Making of British India, 1756-1858. By Ramsay Muir. xiv-399 pp. 6s., net. University Press, Manchester, 1916.

The Village Gods of South India. BvHenry Whitehead. Ills. 172 pp. 2s. 5d., net. Oxford University Press, London, 1916.

On Mahdis and Madism. By D. S. Margoliouth. 1s., net. 21 pp. Milford, London, 1916.

Tribes and Castes of the Central Provinces of India. By R. V. Russell and Rai B. Hira Lal. 4 vols. Ills. Maps. xxv-426, 540, 589, 608 pp. 42s. Macmillan, London, 1916.

The Shans. By W. W. Cochrane. Vol. I. Ills. xx-227 pp. Government Press, Ran-

goon, 1915. Thirteen Years in Mexico: From Letters of Charles W. Drees. By Ada M. C. Drees. Ills. 276 pp. \$1. Abingdon Press, New York, 1915.

The Importance of Christian Literature in the Evangelization of the Jews. By J. T. Webster. 200 pp. Gratis. U. P. Church Jewish Committee, Edinburgh,

1016.

The Jewish Problem and the World War. With a Foreword by Bishop Welldon, D.D. By Leon Levison, 68 pp. 6d., net. Morgan & Scott, London, 1916.

The World and the Gospel. By J. H.

Oldham. 240 pp. 2s., net. United Council for Miss. Ed., London, 1916.

The Story of Islam. By T. R. W. Lunt. Ills. Maps. 232 pp. 1s. 6d., net. United Council for Miss. Ed. London, 1916. Council for Miss. Ed., London, 1916.

Yarns on Afrean Pioneers. By Basil Matthews. 98 pp. 7d, net. United Council for Miss. Ed., London, 1916.

Talks on African Villages. By F. Dea-

ville Walker. Ills. 28 pp. 7d., net. United Council for Miss. Ed., London,

Indian Fairy Stories. By Donald A. Mackenzie. Ills. 200 pp. 3s. 6d., net. Blackie, London and Glasgow, 1916.

Indian Tales of the Great Ones. By Cornelia Sorabji. Ills. 96 pp. 1s. 6d., net. Blackie, London and Glasgow, 1016.

PAMPHLETS

Not Against Flesh and Blood. An Apostolic Word for the Day. By the Rev. Principal Alexander Whyte, D.D., LL.D. 29 pp. 6d., net. Oliphants, Ltd., London, 1916.

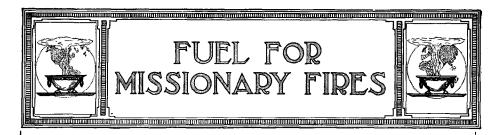
The Shining Path, or Meditations Upon Things of God and of Men. By the Rev. J. H. Townsend, D.D. 30 pp. 6d., net. Oliphants, Ltd., London, 1916.

Pagans. A Missionary Play in Four Acts. By the Rt. Rev. Jas. H. Van Buren, D.D. 23 pp. Young Churchman Co., Milwau-

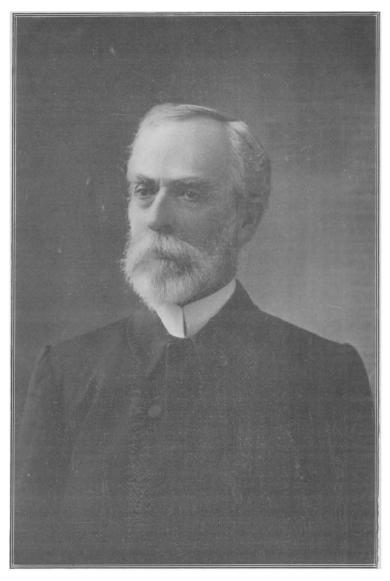
kee, 1915.

The Supreme Need. In Response to a Call to the Church, in Mrs. Head's Booklet, "The Forgotten Friend." By the Rev. Andrew Murray, D.D., D.Litt. 30 pp. 6d., net. Oliphants, Ltd., London, 1916.

Bishop Frank W. Warne of India. His Conversion, Call to the Ministry and Other Spiritual Experiences Told by Himself. With a Foreword by W. F. Oldham, D.D. 32 pp. B. F. M. M. E. Church, New York, 1916.



- 1. Newspaper advertisements of Christian literature have led to correspondence, and, later to visits from colporteurs, which are proving an effective means of making the Gospel known in Japan. (See page 649.)
- 2. Some Armenian Christians are taking the "revenge of love" on the Turks by dedicating their lives to efforts to lead their enemies to Christ. (See page 667.)
- 3. Chapel cars are proving an effective means for taking the Gospel to unchurched communities in western America. The number of these "churches on wheels" is being increased. (See page 677.)
- 4. Does China need Christ? A Chinese woman, near Amoy, told a missionary that she had killed five of her own girl babies, and she and others said that they had never known it was wrong until the missionary came. (See page 676.)
- 5. Assiut College for fifty years has been one of the greatest Christian forces in Egypt. Six hundred students are now enrolled. (See page 663.)
- 6. The greatest of all Chinese discoveries within the last twenty years is the New Chinese Woman. (See page 691.)
- 7. The Minister of Education in Japan recently urged the need of purifying their priesthoods upon the official representatives of the Buddhist and Shinto religions, to strengthen the moral life of the people. (See page 685.)
- 8. The Christian character of the management is a recognized factor in the high standard maintained by the output of a certain silk factory in Japan. (See page 703.)
- 9. A candidate for church membership is seldom accepted in Korea if the applicant has not also brought an unbelieving husband or wife to Christ also. (See page 704.)
- 10. Five thousand copies of the New Testament have recently been given away by a Chinese who takes pains to state that he is not a church member. (See page 706.)
- 11. The *Morning Star*, the sailing vessel used by the London Missionary Society for so many years on Lake Tanganyika, has been destroyed by German soldiers. (See page 712.)
- 12. The history of Egypt, accepted by the Ministry of Education for use in the government schools was written by a native Christian woman. (See page 711.)



DR. DAVID THOMPSON

One of the builders of the Christian Church in Japan, and a promoter of Christian unity (see page 655)

THE

MISSIONARY REVIEW



OF THE WORLD



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FEDERATED WORK IN JAPAN *

ONCE a year, usually in January, the Conference of Federated Missions holds a session in Tokyo. It is probably the most comprehensive federation of Christian forces on any mission field. With but few exceptions, the Protestant Missionary bodies working in Japan are represented in the Federation. The total membership is fifty-one. The session continues for two days, and the matter brought before the conference, for the most part, consists of discussions and reports of committees.

Among the enterprises undertaken by the missions in cooperation and under the auspices of the Federation, are the Japanese Language School for missionaries, the School for Foreign Children, and the Christian Literature Society, and such publications as the Christian Movement (a year book of missions in Japan), and the Japan Evangelist, a monthly magazine devoted to missions in Japan. Various committees also bring in annual reports on important aspects of the missionary situation. Such committees represent subjects relating to relief work, industrial welfare, education, Bible study, Sunday-school work, statistics, and temperance. Five members of the World Conference Continuation Committee of Japan are elected by this conference.

One matter of outstanding interest, occupying the attention of the last conference, was the proposed Christian University for Japan. The plan for founding a university under the auspices of Christian missions and churches has been under discussion for a number of years. There exists no doubt among Christians in Japan as to the need of a uni-

^{*} From Rev. S. H. Wainwright, of Tokyo.

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.

versity founded on an evangelical basis. Such an institution would crown the educational work conducted by the Christian missions during the past half a century. The necessity felt for such a seat of learning is due, in no small degree, to educational progress already achieved.

The Christian community in Japan is convinced that in the training of professional men and in the task of scientific research and theoretical thinking, the higher and future interests of Japan can be best served through the founding of a great seat of learning under Christian auspices. There is a consensus of opinion concerning these questions. The only real obstacle to success in the promotion of the movement for a university has been a lack of funds.

KOREAN MISSIONS IN MANCHURIA

L ARGE numbers of Koreans have recently moved into Manchuria, where they have started farms. For the last three years, three Korean pastors or home missionaries, supported by the northern Presbytery of Syen Chyun, have been doing a splendid work among them, preaching and organizing churches.

Over 200,000 Koreans have already settled in Manchuria, and the number is rapidly growing year by year, as the Koreans are settling down in little communities reaching from the Yalu River up to Kirin, in a country about one-third the size of Korea.

At Chintuho, there is now a church of 250 adherents, and in the entire district every Korean had become a Christian and a regular attendant at the church services. For the week's Bible study 202 men

registered, some of them having walked 80 or 100 miles carrying their food on their backs so as to save the expense. They were a fine, keen, interested set of men. "The life in these little communities," says Rev. T. S. Soltau, "is very similar in many ways to that of the early church as recorded in the Acts of the Apostles. If any family is unfortunate with their harvest their more fortunate brethren make up the lack from their own supply.

The work has been difficult owing to the great distances to be covered, the severe winters when the thermometer drops to forty and fifty degrees below zero, the bad roads, their lack of knowledge of the Chinese language, and at times the bands of robbers or brigands which terrorize the country. And yet in these three years they have organized 56 groups or churches with a total of 2,780 adherents, and have started a number of Christian schools for the education of Korean children. And all this work has been carried on entirely independently of any foreigner, save at the time of the annual class when one or two of the men from Kangkei have gone over to teach. The church people, tho desperately poor, are realizing their responsibility, and are now paying the salaries of three evangelists who assist the pastors in their arduous work.

But the opportunity does not end there, for the Korean readily learns the Chinese language, and already a number of them have become members of the Chinese church, established by the Scotch and Irish Presbyterian missions. And since God has so signally used the Korean missionaries among their own people,

He may also do great things through them among the Chinese at this critical time in that nation's history. A desire has already been exprest on the part of some of the leading Korean Christians for union with the Chinese church in Manchuria.

CHINESE MOSLEMS ALARMED

EVEN in China the Moslems are seeing signs of the breaking up of Islam. A Mohammedan conference in Peking, early in this year, was composed of some three hundred Ahungs (Chinese Mullahs) from the northern provinces. This meeting was undoubtedly called because of the effect of efforts made in various places to reach Moslems with the Gospel. The report, which was published, not in Arabic but in high-class Wenli, gives the following view of the situation:

"From without, our enemies (other societies or churches) have taken up arms against us and are continually searching for an opportunity to send From within, us harmful books. blind and foolish disciples have lost the real spirit of Islam and simply observe the outward forms, and have even suggested the changing of our religion. We have noticed that among our fellow - Mohammedans, those who understand the Lord (Mohammed) and regard him as holy, who practise self-denial, attend faithfully to worship, and study the sacred lessons, are very few in number. The reason for all these failures is that the truth has been hid and our principles have been kept dark. We must withstand those who would hurt us from without and awaken the sleepy and ignorant in our midst, and cause all disciples to understand Islam, practise self-denial, and do their duty."

Surely this is a sign that the Gospel is taking effect. Let us thank God and take courage.

AFTER TWO YEARS OF WAR

THE war has already lasted longer than many thought possible, and neither side yet shows signs of exhaustion. The cost has been immense in men and money, but even more so in the expenditure of energy used to devise means of destruction, which energy might have been used to devise inventions and reforms for the benefit of mankind. Not less than two thousand missionaries have been recalled or deported from foreign fields, schools have been closed, churches have been turned over to natives, many mission hospitals are now used only for wounded soldiers, and valuable mission presses are idle.

The cost of the war, estimated at from fifty to sixty millions a day, has already reached the fabulous sum of thirty-five billion dollars—ten times the amount spent in Christian work in Asia, Africa, Latin America and the islands of the sea since Christ gave to His disciples the Great Commission. The men who have been killed and wounded are many more in number than the total Protestant missionaries ever sent into non-Christian lands.

What are thus far some of the results of this expenditure, from a Christian viewpoint?

First: The world has seen a new standard set in the possibilities of expenditures and of sacrifice. Never again can the plea be made that too much is asked of the servants and stewards of God. Even in the midst of war several missionary societies in Great Britain have not only met expenses but have made up deficits.

Second: Many of the nations have been brought to their knees to confess their sins and to ask the guidance and help of God. In France, however, it is said that while the churches were well filled in the days of defeat, now, in the time of victory, they are again nearly deserted. England there is unusual seriousness, and it is said that among the soldiers "Tipperary" is being replaced by "Onward, Christian Soldiers," Throughout Germany there is reported an earnest spirit of prayer. If there is also developed a new attitude toward the word of God and the Deity of Christ, the conflict will not have been in vain. The Christian work among soldiers and prisoners of war should produce abiding results.

Third: The sale of intoxicants—that liquid-demon possession—has been struck a hard blow. Russia is already feeling the benefit of the vodka prohibition, and France is blest by the destruction of the sale of absinthe. When Germany gives up her beer, France foregoes wine, and Great Britain has courage to prohibit alcoholic drinks, then they may be counted as having learned a great lesson through the war—and will be more ready for peace.

Fourth: The deadliness of the struggle for mastery, without brotherly love, has been manifested in the German spoiliation of Belgium, the Austrian devastation of Serbia, the Russian retreat in Poland, the Turkish massacres in Armenia, and the jehad in Persia. Efficiency and the selfish desire for supremacy work

only death when they are devoid of the Spirit of Christ.

Fifth: The effect of the war on mission fields can not yet be estimated. German mission work is almost at a standstill, since the men have been called home to fight or have been deported from British and French possessions. The German fields in western, southern and eastern Africa have become battlefields, and even Americans have found their work hindered. In Persia, all missionary work in country districts has been abandoned and, in the city, those who are able to continue find their time mostly occupied in relief of the starving. From Turkey, many of the missionaries have been deported, and the schools and hospitals taken by the Turks for wounded soldiers. Many thousands of dollars' worth of mission property have been destroyed. Syria and Palestine are nearly sealed up, while famine reigns. The Marshall Islands have been taken by the Japanese, and other German possessions in the Pacific are in the hands of French and British. All of these changes have greatly disturbed the missionary activities.

Sixth: Travel to and from the mission fields is now difficult and dangerous. The Government of India has made strict regulations that turn many back from that land, and every traveler runs unusual risks on land and sea. Supplies are difficult to obtain in Africa and other outposts of civilization, and no new work can be undertaken.

Seventh: Whatever the result of the war—and it seems that Germany, Austria, Bulgaria and Turkey are doomed to lose that for which they are fighting—whatever the terms on

which peace is made, the indications are that Moslem political power is broken and Turkish sovereignty will be no more. Then fear will be removed from those Moslems who desire to confess Christ openly. Arabia has thrown off the yoke of Constantinople, and it is hoped that Armenia will be set free. Syria and Palestine are in the balance, but we look for a new era in missions to Moslem lands. Albania must be once more free to begin a new life, and Persia, under Russian and British influence. will doubtless offer greater facilities for mission work and the people will respond more readily to the Christian message.

Surely this is a time for prayer and for preparation on the part of Christians, that we may be ready to seize the opportunities when they come and to enter the open doors. It is a time for the union of Christian forces and for a redistribution of workers on the mission fields. May the Church of Christ not fail to learn her lessons in self-sacrifice, loyalty and Christian generalship.

A FRENCH APPEAL FOR UNITY

THE war may bring about closer unity among the nations and also among the denominations. Twenty-five French chaplains at the front have recently issued a striking document, a part of which reads as follows:

"On the field, in the camp, in the field-hospital we see our countrymen, officers and men, fight, suffer, die—and it never occurs to us to ask them, 'To what section of the Church do you belong?' For them and for us, at the front, 'one is our Master, even Christ, and all we are brethren.'

"When the happy hour of victory and peace shall come, if God restores us to our churches, shall we find them still divided, disunited, exhausting their resources both of men and money in works and organizations that run on parallel lines or are even rivals to one another? Bleeding as it will be from its cruel ordeal, our dear country will need all strength to assuage its smart; many, many hearts burdened with trouble will be ready to receive at our hands the implanted word; shall we then dissipate in barren debates the precious time which should be consecrated to saving the people?

"No! You would not have it so! Protestants of France, brothers in Jesus Christ, you would say, 'Let all things be done unto edifying.'

"On the eve of new battles, in which some amongst us may pass to heaven—before God Who hears us —in the name of so many sons of our churches who in this war have given their lives to preserve the unity of our native land—in the name of all the martyrs who through the centuries have died for the defense of the Gospel, we most solemnly entreat you, and sound to you this challenge.

"Protestants of France, brothers in Jesus Christ, let us close up our ranks around the one Saviour of us all. To serve Him, to extend His kingdom, let there be henceforth in France one, and only one, Evangelical Church."

Is it not time that all true Christians realize that they are serving one Lord in one cause and that greater unity and cooperation are essential to success?

WORK ON THE MEXICAN BORDER

MITH over one hundred thousand American troops on the Mexican border, there is an obvious need for Christian work among them. Already the Army and Navy departments of the International Y. M. C. A. has erected "huts" in the various camps, has sent a hundred secretaries and is furnishing games, literature, writing paper, entertainments and religious meetings for the men.

Army camps are always surrounded by a class of camp followers whose influences are for evil. George A. Reeder, the secretary of the Army and Navy Department, who is in charge of the border work, investigated the border conditions and reported that the moral risks of the troops are greater than the Association has ever faced before. Under the monotony of military camp life, in a most trying climate, the temptations to thousands of young men away from home are very great.

The outfit for an Association branch comprises a frame building of simple construction, in charge of a secretary and assistants. It is the business of the secretaries to make Association building a social headquarters for the men and a cheer-up spot in the tiresome monotony of camp life. The equipment consists of tables, chairs, benches, with free writing materials, books, magazines, newspapers from home towns of the troops, a graphophone with records, and generally a motion picture machine. Games are provided also, such as chess, checkers and dominoes, and a popular feature of every branch is the ice-water bar-Included always in the equipment is a folding organ for religious

services. Entertainments. athletics and concerts are part of the program.

The religious features are provided for by a series of Gospel meetings and by Bible classes. The Association buildings are available for religious services conducted by the chaplains or by visiting ministers of various denominations. Every secretary is expected to conduct a steady program of personal Christian work. They are to be big brothers to every man in the camp and to help them by counsel.

Fresh supplies of reading matter are always needed. Popular weeklies and monthly magazines are especially liked by the men.* Funk and Wagnalls Company are sending 2,000 copies of the *Literary Digest* every week.

The average cost of the Army branch building, including full equipment, is about \$2,000. One man, who has a son in the militia, has given that amount for the equipment of a branch unit. \$5,000 will provide for building and equipment, and will pay the running expenses of a branch for six months. The present prospects are that the state troops will not remain on the border for a longer period.

Many testimonies have been given in praise of the efficient organization of the Young Men's Christian Association camps on the border. spiritual power be emphasized equally with organization efficiency and the results will be permanent.

^{*} Relatives and friends of the troops who desire to cooperate in furnishing literature should forward it in large packages, charges prepaid, addrest to the Army and Navy Department, Y. M. C. A., 120 East 28th Street, New York, At New York the material is sorted and distributed to the camps on the border in accordance with their needs.



SEPTEMBER

2d—Anniversary of arrival of Whitman and Spaulding at Walla Walla, 1836. 3d—Anniversary of landing of Townsend Harris at Shimoda, Japan, 1856. 6th to 11th—National Baptist Convention, Savannah, Georgia. 28th—Missionary Society of Evangelical Association, Williamsport, Pa. 30th—Anniversary of ordination of Robert Moffatt and John Williams, 1816.

OCTOBER

4th to 8th—Convention of the Brotherhood of St. Andrew, Cleveland, Ohio.
6th—General Convention Protestant Episcopal Missionary Society, St. Louis.
13th to 18th—Foreign Christian Missionary Society, Des Moines, Ia.
17th, 18th and 19th—70th Annual Meeting American Missionary Association, Minneapolis, Minn.

18th—Robert Moffat sailed for Africa, 1816. 100th anniversary.

24th to 27th—Annual Meeting American Board, Toledo, Ohio.

24th—Death of Ann Judson, 1826. 90th anniversary.

26th—Birth of Christian Frederick Schwartz, 1726. 190th anniversary.

28th—Death of Madame Coillard, 1891. 25th anniversary.

31st-Fourth Centenary of the Reformation under Martin Luther, 1516.

NOVEMBER

8th to 10th—Annual Meeting Women's Bd. of Missions, Northampton, Mass. 12th—World Temperance Sunday Observance.

17th—John Williams sailed for the South Seas, 1816. 100th anniversary.

23d—Thanksgiving Day Services, Home Mission Sermons.

30th—Founding of the Edinburgh Medical Missionary Society, 1841.

DECEMBER

6th to 13th—Third Quadrennial Council of the Federal Council of the Churches of Christ in America, St. Louis, Mo.

19th—Birth of Adolphus Good, 1856. 60th anniversary.

23d-William Duncan sailed for Fort Simpson, British Columbia, 1856.

24th—Allen Gardiner sailed for South America, 1836. 80th anniversary.

24th—Christmas Sunday. Foreign Mission Services.

25th—Dedication of Duncan's Church at New Metlakahtla. 20th anniversary.

26th—Bishop Selwyn sailed for New Zealand, 1841. 75th anniversary.

31st—Death of Bishop Crowther, 1891. 25th anniversary.



AN INVOLUNTARY MISSIONARY IN JAPAN

By these rural postmen the Gospel is being carried into remote hamlets and districts in Japan. They are unconsciously acting as missionaries by distributing the newspapers in which the Gospel is advertised



REV. ALBERTUS PIETERS AT HIS DESK IN OITA, JAPAN

Advertising the Gospel in Japan

BY REV. ALBERTUS PIETERS, D.D., OITA, JAPAN



SUCCESSFUL business requires four things: (1) A real need; (2) a product of good quality that meets the need; (3)

accessibility of this product through distributing agencies; (4) knowledge on the part of the public of their need, of the article which is to supply it, and of the places where it is to be obtained.

The rest is easy. If people want a thing, know they want it, and know where to get it, they will seek it; then salesmanship is reduced to the simple task of handing things over a counter.

Apply these principles to missionary work.

The people of non-Christian countries need the Gospel of Christ and need it badly. No other need is so widespread, so deep, and so permanent as this. In every country where missionary work has reached an advanced stage, there is also a good supply of the article that will meet the need, and immense sums have been invested in the business. as grain or any other natural product must pass through a process to fit it for actual consumption, so the Gospel of Christ must be especially prepared to meet the spiritual needs of any The Scriptures must be translated and printed; Christian literature must be created; men must be trained to preach, and the message must be interpreted in relation to the habits, ideas, and spiritual state of the people whom we strive to reach. This business requires such organizations as Bible and tract societies, Christian literature societies, Christian schools, universities, theological seminaries, etc. In Japan these enterprises have been established, and have reached a high state of efficiency.

The third need is that of distributing agencies. Here, also, we are well supplied. All the modern conveniences of railway and steamship lines, telegraph and postal system, banking and other facilities for business, are at our service. The country is dotted with mission stations and churches. These are found in all the cities and the larger towns, even in many of the smaller places. Only the villages and the country districts are without them. These, to be sure, contain eight-tenths of the population, but a majority are near enough to some distributing point to be easily supplied if the fourth condition of success were only realized.

Ah! there's the rub! Not one of the elements of the fourth demand is present in any considerable degree. With rare exceptions the Japanese people are unconscious of their spiritual needs. They do not know that perfect satisfaction for those needs is to be found only in Christ, and they do not know where and how to find those who will teach them of Christ. Consequently there is not an active demand for the thing we are offer-How is this consciousness of need to be awakened and the atten-. tion of the public to be directed to that which will satisfy it?

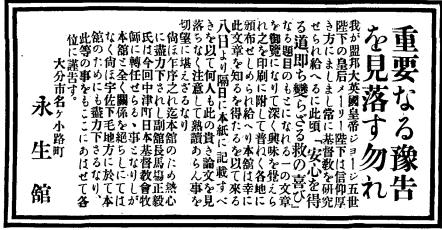
How is it done in business? Some years ago, a man whose name

is now a household word in America. discovered that thousands of people were suffering from coffee poisoning. or could be made to think they were. which for business purposes amounts to the same thing. He prepared a coffee substitute which, in a harmless way, was to satisfy the craving for a hot drink at breakfast. He set up a large manufacturing plant; and he supplied the retail grocers all over the country. If he had done all that and nothing more, he would have died a poor man, instead of speedily becoming a multi-millionaire. Notice that his problem was the same as ours. There was the need, there was the manufactured product to meet it, and there were the distributing agencies which made it easy of access, but there was not the consciousness of need, there was no knowledge that such an article existed, and hence there was no demand. What did he do to produce that consciousness of need, that knowledge, and that demand? He advertised.

If we would succeed in Japan, we must go and do likewise. This we have been endeavoring to do for the past three years in Oita Ken, a province containing approximately one million souls. This province prefecture is subdivided into twelve "Cun" or counties, and these again into numerous "Mura," or townships. The capital city, Oita, has a population of about thirty thousand. In Christian work this province was, three years ago, one of the most backward districts of the empire, having but one adult communicant Christian to three thousand the population. The proportion in Japan at large, according to the Edinburgh statistics, was one to eight hundred and fifty; in China, one to two thousand; in India, one to five hundred and sixty, and in Africa one to three hundred and twenty-five.

In Oita a strong dislike of the Christian religion is almost universal, as this is one of the provinces in which the ancient Roman Catholic movement has left an evil tradition. Outside of the limited Christian circle, intelligent knowledge of even the simplest historical facts in regard to Christ was almost wholly lacking.

tracts, including annotated selections from the New Testament, is sent to the applicant, with a letter encouraging him to read them with care. His name is also placed on the mailing list, and he is informed that he will receive a certain Christian monthly magazine, free of charge, for six months. After a month has elapsed, another letter is sent him, with a fresh package of tracts. If he indicates any special interest, correspondence is continued. If he is near



THE GOSPEL ADVERTISED IN A TAPANESE NEWSPAPER

Altogether, it may fairly be said that this was a district where there was a distinct need of some new agency for reaching the people with the Gospel message, and at the same time the conditions were comparatively unfavorable.

What were we to do to attract attention? First, we obtained space in the secular press at advertising rates, and printed brief articles on the essentials of the Christian religion. An invitation is given to apply for free literature. When applications come in they are carefully recorded on a card index, and a small package of

enough, one of the evangelists is introduced to him; if not, a traveling evangelist is sent to talk with him. Once a year a grand rally is held to bring together as many inquirers as possible for conference. Within the past year a new association has been formed, which aims to place more advanced books within the reach of those interested. A loan library has been established, and the privilege of borrowing these books is confined to members of the association, who pay a small fee. are now more than one hundred and twenty members in this association.

The next step contemplated is to establish local branches so as to provide "nerve centers" around which popular interest may gather, hoping that in time these may become the beginnings of Church organizations.

The expenses have been as follows:

Total for three years \$2,208.51 \$2,535.93 \$4,744.44

This includes everything except the salary of the Japanese traveling evangelist and his expenses, which were paid from the ordinary mission funds. The total amount is about equal to the salary and house rent of a married missionary in Japan for the same period.

It is difficult to estimate accurately the results of work of this kind. On the one hand, there has, so far, been less change in the situation than we had hoped. Attendance at church servics has increased during the three years, and this increase is in some measure, and in certain localities, traceable to the effects of the advertising work, but not to any remarkable extent. So far as the churches are concerned, the improvement up to date has been slight, and largely to be accounted for in other ways.

On the other hand, the following are concrete facts: First, three thousand people have applied for and received sufficient Christian literature to make them wise unto salvation, and their names and addresses are in the card index. There may be others of whom we have not heard. Thirty-two have since been baptized upon confession of faith, and have

become members of the Church of Christ in Japan (Presbyterian and Reformed), and of the Methodist, Baptist, and Lutheran churches. Such work may be sustained and administered by a denominational agency, but its results are inter-denominational.

The message of the Gospel has also been very widely brought to the people of this and other districts through this advertising work, more widely, perhaps, than it has been brought to the people of any other province in Japan by all of the other missionary agencies. It has been made accessible to at least fifty thousand people. How many of these have read the articles no one can tell. Many do not read them at all, but it is certain that hundreds of others do read them, for it is proved by letters and inquiries to the number of nearly five thousand that come to this office from every county and from well nigh every township in the province, as well as from neighboring districts and from remote parts of Formosa. Manchuria and Korea.

How far the published articles have influenced those who have not been heard from is one of the things we should like to know, but in the nature of the case can not. We can guess to some extent from our own experience, for all of us are being influenced, consciously and unconsciously, by what we read in the papers, but only very rarely do we make it known. In all reason, therefore, to the hundreds who have written us that they have read the articles and have been deeply imprest by them must be added other hundreds who have been equally imprest, but have not said so. We have also information from various sources that the things thus brought to the attention of the public have become matters of discussion among groups of laborers, in the family circle, in young men's clubs, and in barber shops and other places where men congregate.

The thing to be remembered is, that in the vast majority of the village communities thus reached it is Gospel can penetrate into these remote places." That was a deliberate and well-founded judgment, and it is still the truth, except where the newspaper evangelization plan is adopted. It is no longer true in Oita Ken, for at present there is scarcely a township, and at the present rate of progress in a few years there will be scarcely a hamlet in the entire

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1424. - 1916/6/22. Roga Ronsukos

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last right and handed him the letter.

(Come secasimally to meetings, Nor. Oleubo calls him

a faithful Myndocku).

1764: - 1913/10/24. Thanks for Fukum

2eppo.

2863: - 1914/6/15. Opologijas for not emderlanding

hour at which spammalin for beptism was tolake

flace.

MB. Koza Kenruke was baptized at Hiji,

Jone 28th, 1914, by a. Pietess.

Attended Preppu Decekwai & lettped at final

meeting, ang. 9, 1914.
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FACSIMILE OF CARD IN CARD INDEX

not a choice between this method and some other, but this or nothing. Some years ago the writer was sitting with a colleague on the deck of a coasting steamer, and as we passed along, village after village appeared in view. Presently he said to his companion: "How long is it likely to be before these people hear the Gospel?" His companion reflected a moment and then said: "These villagers will die in their sins and their children after them, for there is no way by which, in this generation or the next, the

province where there is not some one who is in possession of the Gospel and in touch with an evangelizing agency. The newspaper and the mail carrier go everywhere. They are the only distributors of ideas that do go everywhere. In alliance with them we can reach the entire country, altho not all the people in it. Without them we are confined to the places which missionaries and evangelists can visit.

One or two extracts from the rough notes on the card index will

illustrate how the system works, and the effect produced upon favorable The following is a facsimile of one of the cards: The numbers are those of the communications received, which are numbered and filed in the order of their receipt. man concerned, Mr. Koga, is a young civil engineer, living at Hiji, a small town where an evangelist, Mr. M. Otsubo, was located. Hence a letter of introduction was at once sent him. and it was promptly presented. After a course of instruction, lasting some months, as indicated by the dates, he was baptized, and is now one of the most active members of the little church at Hiji. The word "kyndosha" on the card means "inquirer." The "Fukuin Ceppo" is a monthly Christian publication. The "Daikwai" referred to at the end is the annual rally in which we strive to get the people together.

Another card gives the outlines of a pathetic case of a man brought by great sorrow to feel the need of a Savior. The notes on the card run as follows:

No. 2,839. June 11, 1914. Name; Nakamurza Tatsuzo. A primary school teacher way back in the hills.

"Have read your advertisement and wish to get the books."

No. 3,727. November 13, 1914. Many thanks for the books sent. I am teaching in this very out-of-the-way place. After I had been here a week my second son, aged three years, got sick and died. On July 27th my oldest son, aged five, also died. So I have buried my two children here. Also, my younger sister died at Hita on July 30th. My father died August 25th. My old mother is still in my home town. My wife and I are here together—very lonely. I am reading the Bible now daily. Would like a copy of the full Bible, Old and New Testaments.

Have sought for comfort in various forms of faith. Hope to join the Eisei Kwai (the reading club) at the end of this month."

This man was introduced to the nearest evangelist, who happened to be a Lutheran, many miles off. The next note records a card from him:

"Mr. Matsumoto (the evangelist) writes (December 7, 1914) that this man is making progress in the faith and has made up his mind to be baptized."

No. 4,004. January 1, 1915. "Please record me as a member of the Eisei Kwai. Mr. Matsumoto comes here once a month, which is my only comfort. Have resolved to receive baptism in March at Hita or Kurume. Hope also to visit you in the summer vacation."

The final note is as follows:

"N.B. A card from the Rev. Matsumoto Sadokai received May 28, 1915, states that this man received baptism on Pentecost Sunday, May 23, 1915, from the Rev. Dr. J. M. T. Winther."

Enough has been said to show the workings of this system. It is greatly to be desired that the Boards and churches will supply their missionaries with the necessary funds to extend it to the entire empire. of the most experienced and cautious missionaries in Japan, Dr. Sidney L. Gulick and Dr. J. M. T. Winther, have estimated that if generally employed it would double the evangelistic efficiency of the existing missionary force. It could probably be done with an increase of 20 per cent. over present expenses. If the estimate is correct we could double the results of our work by an addition of 20 per cent. to the cost. That would be good business. the question is not: "Can we afford it?" but "Can we afford not to do it?"



DR. DAVID THOMPSON AND HIS STUDENTS IN 1871

An Apostle of Christian Unity

THE LIFE AND WORK OF DAVID THOMPSON, OF JAPAN

BY REV. WILLIAM ELLIOT GRIFFIS, ITHACA, N. Y.



IFTY-TWO years of active and continuous service in the Master's work—this is the record of David Thompson, who died

in Tokyo, Japan, October 29, 1915, at the age of eighty.

He came of sturdy ancestry, accustomed to toil on the frontier. Both his grandfathers were of Presbyterian Scotch-Irish descent, who came to America late in the seventeenth century. One was a substantial farmer near Cadiz, Ohio, where he married a thrifty young German woman, who filled the home with four stalwart sons and five interesting daughters. The future missionary found great delight in his grandmother's kitchen, because of the many polished copper utensils in which he

could see his face. She read more in her German than in her English Bible, but she went dutifully to the psalm-singing church, the Associate Reformed, with her husband, who lived to be ninety-six. A maternal grandfather, Rev. Dr. Rea, founded churches, taught young men theology and younger folks music, all in Ohio.

He was also one of the first to preach missionary sermons and to form a society in Pittsburgh to turn faith into works. Both of David Thompson's parents were earnest advocates of foreign missions. So Thompson, of Japan, came into the world with missionary blood in his veins.

He was born in Harrison County, Ohio, September 21, 1835, and was graduated at Franklin College, Ohio (September 8, 1859), and from the Western Theological Seminary, in Pittsburgh, three years later. On November 30, 1862, he left New York on the "Belle of the West," a clipper ship of 1,200 tons burden. He was met in Shanghai and entertained by Dr. Farnham, who found a vessel on which the young missionary might sail for Japan.

To land in Japan in 1863 was like taking a needle shower bath of new impressions. The whole Protestant missionary body, except Verbeck and Ensor, at Nagasaki, "lined up" to meet the lone reenforcer. Messrs. Brown, Hepburn, Goble and Ballagh, with their wives, were all then in the prime of life, or young men. Today, only Ballagh, who is over eighty, survives. Fifty-two years after Dr. Thompson was met by this little group, the missionary force had become 1,359 strong.

No picture of what God allowed David Thompson to achieve could have depth or color without contrasting the conditions that he found on his arrival with those that he left at his death. Then, the Japanese all sat on mats, using their knees and heels for chairs; now, many of them have modern furniture.

Then, the men shaved their heads, save a trigger of hair in the center. To-day, only the wrestlers are conservative as to topknots.

Then, the woman had four styles of coiffure, signifying their relation to the matrimonial market, according as they were unmarried, married, widowed, or ineligible. The old ladies and Buddhist nuns advertised the fact that no more suitors need apply by shaving their skulls until the cuticle shone (old maids and bachelors were practically unknown).

Then, the samurai, or gentry, wore the flowing crest—embroidered robes and petticoats. They stood in sandals, wore two swords in their belts, paid no taxes or tolls, and patronized or bullied the common people.

Yokohama was garrisoned. Around the settlement were guard-houses, because a powerful party was determined to overthrow the Yeddo government, drive foreigners out of the country and make Japan again a hermitage.

Korea was an acorn in a sealed, black bottle. As for Formosa and Riu Kiu (Loo Choo) it was not quite certain where they belonged.

At home, the Civil War was raging and American commerce was driven off the seas. All mail to the United States had to be sent via England, and Americans in Japan felt almost like men without a country. There was a lively prospect that this forlorn hope was marked for assassination.

These were slight matters compared to the reception given to missionaries by certain men of their own race. Young Thompson found that it was not the swords of the ronin. or the malaria of the swamps, or the earthquakes, to which he must get accustomed, or need fear. The real foes to his work were among those who were more bent on keeping Japan a field for lust than for enlightenment. Too many wanted to get rich quick and return home to retail anti-missionary scandal tales that had already done duty in India and China -some of them fishy and odorous from fifty years of currency.

Among the obstacles to Christian work in Japan at that time one could see the government edicts, posted along the roads of the empire, at the



A JAPANESE NICODEMUS: MURATA WAKASA NO KAMI
A Japanese of the Samurai class. The first Christian convert baptized by Dr. Guido F. Verbeck, by night to avoid creating a disturbance

bridges and ferries and in the towns. These prohibited the introduction of the Christian religion, and offered money to informers on "the accurst sect."

Then the settled public opinion of the Japanese was anti-Christian and was buttressed by centuries of tradition, which has left its marks even on the language. The missionaries were believed to be the disguised political agents of foreign governments bent on conquest, and Christianity was considered a system of sorcery or deviltry, its agents expert and active in the black art.

Overtopping all these was a mountain of constant ridicule from certain foreigners, who poured contempt on "hired converters." In the newspapers and in places — especially where gossip and grog passed freely —the efforts of proselyters "to plant innumerable little hostile sects in the midst of an unwilling people" were defamed with profanity. Even to-day, when young business men go to the Far East, their friends should devoutly pray for them-not so much for preservation from robbers, dangers of the sea, evil women or diseases, as against the degrading gossip of the hongs and the clubs, where money, cards, strong drink and slander of missionaries are too often the main subjects of interest.

It was this stream of criticism, often malignant and rarely reasonable, that God used to shape the special life work of David Thompson. Out of this stone of offense the Almighty was pleased to chisel a noble sculpture. David Thompson's life achievements are not to be found in long lists of converts, in numerous or imposing buildings, or in statistics

that delight the patrons of missions at home. His work is not like the mustard seed, which has become a great tree, but rather like the leaven which has an amazingly transforming power, and which is not to be measured by the scales or tape-line.

Herein is the key to his career. Ballagh, of another denomination, and Thompson, early agreed that they would avoid the reproach of division by organizing a Union church for foreigners at Yokohama. For years this congregation met in halls until, on the ground made historic by Perry's treaty, the present Union church edifice was erected. the first native Christian church was formed (in March, 1872), Thompson was absent in Europe, acting as an interpreter for a Japanese embassy. Yet his heart and soul were in the movement for the formation of "The Church of Christ in Japan," without any P.M., Q.E. or other sectarian initial qualifying its name. No hyphenates in Christianity for him! On his return from the Occident he organized the First Church of Christ in Tokyo and, for a decade, was its noble, generous, self-effacing pastor and chief servant.

I was present in Yokohama at the sessions of all the Protestant missionaries in convention, held in Dr. Hepburn's dispensary, in 1873, when the vital matter of organic union was discust and threshed out. An heroic attempt was made, that there should be a Church of Christ, without sects or divisions in Japan. How earnestly Thompson pleaded for unity in Christ for the sake of Japan, and that the historic differences should not be imported from the continents of Europe and America! So much in earnest

was he that he was willing even to incur suspicion as to his orthodoxy. But notwithstanding the fact that both churches organized were of the Presbyterian order, identical in dogma and virtually so in government, the Board at home ordered that this Second Church of Christ should be separated from the Church in Yokohama and come under a presbytery

fect gentleman that any deviation or peccadillo attracted attention. Foreigners were all under the Japanese microscope in those early days and, people to whom etiquette is apt to be a substitute for religion, were continually scrutinizing the strange animals that had come among them with their outlandish ways. One morning, when the punctual and punctilious



JAPANESE RAPID-TRANSIT WHEN DR. THOMPSON ARRIVED IN TOKYO

of its own. Then Dr. Thompson separated himself from the missionary Board which had sent him out and, for several years, worked independently. He supported himself, part of the time by teaching in the Imperial University of Japan, where we were chums. Often we talked of the future of Christ's kingdom in Japan.

Thompson, as a rule, was very neat in his dress, and always such a perThompson appeared in the school-room with one shoelace accidentally left untied, some of the boys quickly reported the strange phenomenon to the directors. Forthwith, these gentlemen of dignity and seriousness called upon Dr. Verbeck, the principal, to inquire "whether Professor Thompson was offended in any way," as they had noticed this slip in his dress and feared that it boded evil

to them. How we foreigners enjoyed the joke!

Thompson gave himself to master the language and was able to preach to the Japanese in a clear, rich, flowing style. He was a master of Hebrew also, and began to translate the Book of Genesis. Tho this book was never printed, he later rendered efficient service on the union version of the whole Bible, completed in 1888. This is known to be one of the greatest triumphs of modern missionary scholarship. Thompson served for a time as interpreter to the United States legation, and in this way his temporal wants were so well supplied that he was able to gratify his generous impulses in helping the Shinsakae Church and its members.

With new arrivals in the mission field, wiser councils and tactful adjustment prevailed so that a complete reconciliation was made and new Presbyterians and Reformed Church missions also entering the field, a wider union resulted, in what is now called "The Council of Missions cooperating with the Church of Christ in Japan." Dr. Thompson entered into these various union movements as a faithful servant, and was in reality a directing master mind, but he lived in hope that all this was but a prelude to the fuller and closer union of all evangelical workers, and all true believers "in the unity of the spirit."

Indeed, the wonderful thing in Thompson—sure proof of the abundant indwelling of the Holy Spirit in him—lay in this: that, while to the last moment insistent on the union of all true believers, he was strictly conservative in his theology. Whether as editor, seminary teacher,

pastor, evangelist, or in council, these traits predominated. His breadth of vision and range of scholarship enabled him, by divine grace, to combine in harmony and winsome loveliness of spirit, these apparently contradictory traits of character.

In fifty-two years of service he made only four visits home to America, and then he literally entered the itineracy to plead for Japan. Without dramatic success, the career of David Thompson was the means of fostering the remarkable unity and power of the Christian Church and the foreign missionary body in Japan. Of this, to one unable to visit the field, the annual volume "The Christian Movement in Japan" is the best witness.

In the little Union Church for foreigners, erected at Tsukiji, in Tokyo, as early as 1873, Thompson was a moving spirit. Thus, both in English and in Japanese, the idea of Christian unity was so manifest that the captious criticism and often malignant and heartless slanders and misrepresentations of unsympathizing foreigners soon quieted down. It was in this little church edifice, with Verbeck behind a screen playing the reed organ, that Dr. Thompson was married to Miss Mary Parks, missionary lady. For over forty years Dr. Thompson had a most devoted helpmate, and she still survives him with two daughters.

Of such men the world can know little, but it is a great privilege to be able to tell the story of one in whom many gifts and prayers of friends at home were hidden. We believe that Japan is to be the Christian nation that will influence all Asia for right-eousness rather than for war.

God—Men—Money*

BY GEORGE INNES, PHILADELPHIA
Secretary of the Board of Trustees of Cairo University, Egypt



S there any formula for Christian stewardship?
If so, I have yet to find it.

We have, in years past, preached or prac-

tised the formula of the tithe, but what is the tithe? Some say it is ten per cent.; some say twenty, some thirty. We can quote the principle of "Whosoever he be of you that renounceth not all that he hath can not be My disciple." Does this mean that we must dispossess ourselves and hand all over to some church committee or board? Christ never said that. In His parables He chose certain business men to be stewards, and placed certain gifts in their hands, saying: "You can't give this away, or hide it; you must use it." Christ did not teach that men are to dispossess themselves as far as other men are concerned, but that they are to dispossess themselves as far as their relation to God is concerned.

If we are to pay over the tithe to Christ and still keep it, we do not renounce it. "How much of my money am I going to give to God, and how much am I to keep for myself?" We have not any to keep if we have renounced it to God.

Must we then go round drest shabbily and renounce all the things that please us? Not at all! God says that He loves to give good gifts to His children. My little boy asked if he could have a pump gun, and I wanted him to have one. There was an allowance for that, and so I gave him one, and he pumped it nearly all day. Does not God love to do things like that? If my little boy had come and said: "Father, out of my money that I found in the house—and it is just as much mine as yours—I have bought a gun," I would not have had much satisfaction in it.

There are many things that other men need that I do not. We can thank God for the fine homes that men have, because they need them and can be trusted to use them for God. Men gather there for prayer. Do you not think that God rejoices in such homes almost as much as in the Temple built on the hills of Judea years ago? If I needed such a home, would it not be better to ask God for it than take it out of money He happened to leave in my trust?

Where does the tithe come in? If God gave me an income of thirty thousand a year, and I did not need more than three thousand, I think the rest naturally would go into the treasury of God. If, on the other hand, you believe that you can please God better and serve Him better by using nine-tenths, then the other tenth should go into His treasury.

Business, a Spiritual Calling

Stewardship has a great many applications, as there are a great many individuals. We will be a long time

^{*} From an address delivered at the Laymen's Congress of Missions in Washington, D. C.

in arriving at the solution of some of these problems, unless we conceive of business as a definite spiritual calling. I believe that a man can be called to go into business just as clearly as he may be called of God to go as a missionary to China. When that business is consecrated to the use of the Kingdom, he is just as truly called of God as tho he had been set aside by the laying on of hands, and sent out as a missionary of Christ. If the providences of God that call us into business are real. Cod meant that business should be a spiritual institution just as much as the church.

I know that this is practical, because I have seen it worked out in many lives. A man who now has a large business, some years ago when his business was rather small, conceived it as merely a machine out of which he could extract a certain number of dollars, a certain proportion of which should be used to pay expenses of the church. The remainder was his to spend as he saw fit. About five years ago, in a little conference, that man saw his business relationship in a different light. He was first inclined to go entirely into Christian service, but, on sober thought, he realized that he was not called to do that particular thing. He said: "I will make this business my calling." Since then it has more than quadrupled. I believe that the consecration of that business has had to do with its quadrupling. Why not? A missionary goes out to a field, a pastor goes to a given field, and that mission field, that church parish is cast upon the care of God. You would repudiate the man as your pastor or as a missionary if he said it was a selfish enterprise, and he was not going to expect the blessing of God upon it. The whole thing is projected on the supposition that God was going to bless and protect it.

I have had some of the sweetest counsels of my life in the offices of men as we have talked of the money problems of the Kingdom. It is hard work, of course, but it is worth while. I have in mind a man who said: "You want \$500,000 for this cause?" He could easily have given the \$500,-000, but he said: "I have nine friends and I want them each to have a share in this," and he went out and got it in a few days. Then he came back and asked if that was all we needed, because he had five other friends who needed to give \$50,000 That was infinitely better, finer than if he had given that \$500,ooo himself.

We must trust our business to God. Some men say it is a comfort to feel that their business is justified by being a calling just as truly as is the missionary's business. If we feel that, we must cast our business cares on Him and use the profits for Him.

HOW LONG SHALL I GIVE?

[&]quot;Go break to the needy sweet charity's bread; For giving is living," the angel said, "And must I be giving again and again?" My peevish and pitiless answer ran. "Oh, no," said the angel, piercing me through, "Just give till the Master stops giving to you."



PHYSICAL EDUCATION-FIELD DAY, ASSIUT COLLEGE

A "pyramid" erected by the students before the salute given to the Governor of the Province of Assiut

A Christian College in Egypt

ASSIUT COLLEGE AS A FACTOR IN THE EVANGELIZATION OF ISLAM

BY PRESIDENT R. S. MC CLENAHAN, ASSIUT, EGYPT

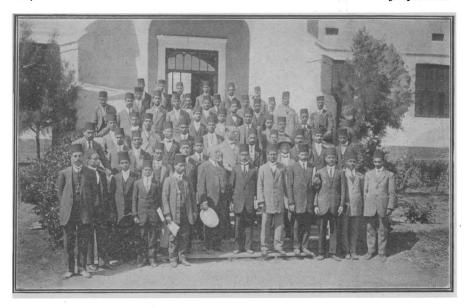


ECCA is the place toward which the over two hundred millions of Islam, from the Philippines to Gibraltar, and from Russia

to South Africa, bow five times daily in formal prayer. Of that great company, the Moslems of Western Asia and North and Central Africa, at least, consciously or unconsciously, look to Egypt for leadership in politics, education, and indeed religion. One-fourth of the Arabic-speaking Moslems in the world live in Egypt. They are the most progressive of the

peoples of Islam, and furnish the literature of the sacred Arabic, the language of the Koran and of heaven itself. These facts give a prestige to the Egyptians less conspicuous, perhaps, than it was in ancient times, but none the less real. Add to this the fact of the central and strategic position of Egypt, which enables it to be felt among those nations.

One of the factors that contribute most to make the influence of Egypt upon the neighboring peoples an uplift and a blessing is Assiut College, which is now celebrating its semi-



ASSIUT STUDENT VOLUNTEERS FOR CHRISTIAN LIFE SERVICE

centennial. It is centrally located, in the city (called in ancient times Lycopolis), the birthplace of Plotinus, founder of the Neo-Platonic system of philosophy. Six hundred students come from all parts of Egypt and from as far south as Khartum in the Sudan. After receiving the impress of Assiut College, they return to share in the life of every community of the nation. In public and in private they contribute to that uplift which comes only from the ideals of Christian education and through Christian civilization, founded upon truth. While so many Christian schools in the near East have been seriously interfered with by the war, Assiut College has prospered and grown, until this year the attendance is larger than ever before.

The Rev. John Hogg, D.D., "Master Builder on the Nile," who laid the foundations of Assiut College

fifty years ago, was a man of statesmanlike vision and conception of what it takes to accomplish the evangelization of a nation. Both he and his successor, Rev. J. R. Alexander, D.D., LL.D., who recently resigned from its administration, recognized that if a Christian college in a non-Christian land does not produce strong, earnest leaders, first preachers of the Gospel and then as definitely evangelistic laymen, it fails, whatever may be its contributions This is an established otherwise. principle in the conduct of Assiut College. Out of the three hundred and twenty-one graduates up to the present time, one hundred and four have entered the gospel ministry; fifty-nine are teachers in the American Mission and other schools in Egypt and the Sudan. In addition to these, hundreds have become evangelists and teachers, influential leaders in the churches and colporteurs,



THE STUDENTS COMING TO CHAPEL AT ASSIUT COLLEGE

who did not complete their studies in the college. Moreover, medicine, law, civil service, business, agriculture and other vocations call for large numbers of the students for the making of new Egypt.

The college enjoys the confidence and respect of the British and Egyptian public, from the highest officials down. It is reported that when an official of the United States Government asked Lord Kitchener two or three years ago what his opinion was concerning the American Mission schools in Egypt, he replied earnestly, "They are entirely above criticism." Of the 196 schools, conducted under the auspices of the American Mission in Egypt, with 15,757 pupils, there are 156, with 10,539 boys and young men students, that are carried on almost entirely by young men from Assiut College.

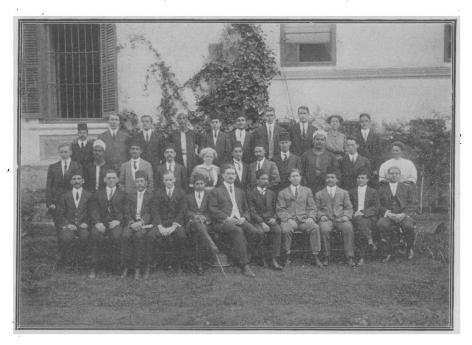
The Students' Christian Union, whose present organization dates from

the visit of Dr. John R. Mott some twenty years ago, is a most vital factor in the college. It is popular, extensive and effective, both among the student body and in its outside activities. An example of this is in their evangelizing each Sabbath morning some eighteen towns and villages with approximately a thousand persons in attendance each time. There are 115 members in the Christian Endeavor Society in the Preparatory Department, and 114 students united with the church upon profession of their faith in 1914. There are seventy-two members of the Students' Volunteer Union. In the present Senior class there are thirteen students definitely preparing to enter the gospel ministry, out of a class of thirty-six.

A feature of Assiut College is that 90 per cent. of its teachers are earnest Christian men. The presence of non-Christian, disinterested or anti-Christian instructors is reduced to the very minimum, and only permitted when "sheikhs" are required for instruction in Arabic language.

The college has had to move its quarters four times on account of having outgrown the accommodations, and it is hoped that the present site, occupied six years ago, is the final one. It forms a conspicuous landmark as one travels up the Nile, and

to be the successor of the catechetica School of Alexandria of the times of Origen, and to provide facilities for the training of young men to become the leaders for an efficient evangelization of the Valley of the Nile. To day it is national in its influence. Not only has it contributed toward the awakening of the Coptic Church, but with a higher appreciation of the seriousness and importance of the



THE FACULTY-THOSE WHO MAKE ASSIUT COLLEGE A FORCE TO EVANGELIZE MOSLEMS

includes seven substantial buildings which are being used for the Collegiate Department. The former site is maintained for the Preparatory Department.

Assiut College is now the only Protestant Christian college in Egypt, a nation of twelve millions of people. For sixteen centuries, previous to its founding, there did not exist a school

evangelization of the Moslems and the near East, it is entering upon a period of extended and far-reaching effect. The completion of fifty years of successful operation for the spiritual and intellectual and social uplift of the nation and its neighbors, places Assiut College among the institutions of recognized immeasurable value in the Kingdom.



THE ANCIENT "GOLDEN WAY" OF THE ROMANS—A TYPICAL STREET IN SMYRNA
In the foreground is a Greek priest astride a donkey. At the right is a Moslem camel driver

The Revenge of Love in Turkey

BY REV. S. RALPH HARLOW, SMYRNA, TURKEY



HE most popular song in the Turkish schools the past two years is a song known as "Inti-kam," which, being interpreted means "Re-

venge." The words of the chorus literally translated run as follows:

Revenge, revenge, revenge,

Let us swim up to our necks in their blood.

Let us wipe these dirty spots off our clothes,

Revenge, revenge revenge.

Young men from the military school march down the street singing these words with the fire of passionate hatred in their eyes; boys of seven and six wave the crescent flag and shout it in their school rooms, and you hear it in childish voices from behind the latticed windows of a

school for little girls. And on the walls of the school-rooms are pictures too terrible to describe, scenes of massacre and outrage, pictures intended to arouse all the blackest emotions of the heart. During the past two years I have not seen a single Turkish school-room whose walls were unpolluted by such scenes of degradation. But in the pictures it is always Christians killing, slaying, outraging Moslems, and underneath there is always some sentiment, some little verse with a serpent's sting, awakening in the reader hatred and the spirit of revenge.

This spirit of revenge, sown, cultivated, carefully nurtured throughout the land has borne its terrible fruit. I will not here go into a description of the horrors of that harvest. It is enough to say that the Spain of the Inquisition must relinquish any

previous claims to superiority in thoroughness and cruelty in carrying to a successful finish the diabolical ends sought out by the oppressors in power.

As dawn on the hills, after the black clouds of night have been vanquished, as cooling showers in an



MOSLEM TWINS WHOM THE MISSIONARIES IN SMYRNA KEPT ALIVE WITH FOOD

oasis after a parching day in the fierce heat of the desert sun, another picture rises out of the land of massacre and revenge. This, too, is a story of revenge.

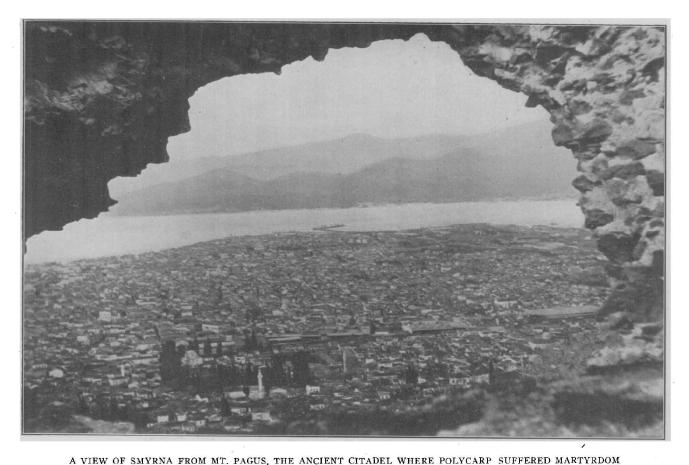
In the midst of war and famine, surrounded by starvation and with bombs from aeroplanes falling nearly every week so close to the college campus that windows in the buildings were shattered by the explosion of the shells, a missionary institution of the American Board, the International College of Smyrna, has just completed one of the best years in its history so far as the spirit of the college and real spiritual gains among students and faculty is concerned. In the city the American Collegiate Institute for Girls, also an American Board institution, has had a similar experience. The story of the year in these institutions is an inspiration and encouragement.

Before the war broke out the enrolment in the college was over 400; in the Institute over 350. Last year there were just half as many students in the two institutions. Among those students, and on the teaching staff of the schools, were many sad hearts. Some did not know where their loved ones were, others knew all too certainly.

Many lived in constant dread of being seized and sent off to exile and death.

A year ago a student conference was held at the college, which is beautifully located outside the city, among the hills of Paradise. The conference was under the auspices of the Young Men's Christian Association of the college and the Young Women's Christian Association of the Institute. About 150 delegates were present, and a great deepening of the spiritual life of the two institutions was the result.

At that time a volunteer band was formed of six students which, during the past year, has grown to thirtyfour, and this group has had a won-



We are looking through a break in the wall of the ancient Roman fortification—dating back to Alexander the Great. The beautiful harbor seen here has been closed to all ships for two years. Hostile airships frequently come and drop bombs on the city



TYPICAL GROUP OF TURKISH CHILDREN IN A BAZAAR IN SMYRNA

These are the children for whom missionaries are caring while the Turkish Government is killing and starving the Armenians

derful influence in strengthening the spiritual forces among the students. The volunteers are students who promise to give their lives to the service of Christ, in Turkey, in definite religious work. This band now includes the highest honor students in the two institutions. It includes the presidents of the Christian Associations and a majority of the cabinet members in both institutions. Let me give three examples of the type of young people in this band:

Four years ago there came to the college a young man from the interior. He was very poor and an orphan. It was understood by the college authorities that he had friends in the city of Smyrna, for he enrolled as a day student. At the close of the college year, that young man led the student body in scholarship, but the president discovered how that young Greek had lived during the year. He had no friends in Smyrna, but had gone to a farm near the

college and had begged an old woman servant to let him sleep in an unused shed, which consisted of one room. enclosed by four mud walls and a mud floor. For food he picked up whatever he could, giving the old woman a few cents a week to give him some vegetables out of her garden. The next year we secured a scholarship for this boy, and he worked himself to earn money toward his education. My wife and I had him come to our own home one evening each week to supper. At that time he thought of God only as a cruel and heartless being who cared nothing for him. His aim in life was to secure an education and then make money, tho, as he afterward said: "Life had no meaning to me, I was terribly unhappy."

One evening he came to our house earlier than usual, and we asked him upstairs while we put our little twoyear old boy to bed and heard him say his prayers and sing a little



CHRISTIAN WORK AMONG STARVING MOSLEMS IN SMYRNA

During the past year nearly 2,000 people have been fed by the American missionaries in Smyrna. The Moslems of the city did nothing for their own starving people

hymn. That little scene by the bedside of the baby overcame that student's heart and he wept bitter tears as he said: "I never saw anything like that in all my life." To-day he is the president of the College Christian Association and a member of the Student Volunteer Band, one of the strongest men in the college and a devoted servant of the Lord Christ.

Another member of the band came to the college some years ago, an agnostic and scorner of all spiritual realities. Education in itself does not redeem men; mere book-learning is not Turkey's primary need. Armenian youth posed as a socialist till, drawn into conversation, he revealed his absolute ignorance of socialism, and became eager really to learn. He was led toward "Christian Socialism." Gradually he was led to see in Christ the true answer to the needs of humanity. He became a member of the Christian Association and, later, its secretary. His family was one of means till a year ago; all they possest was stolen from them and his sisters, mother, grandmother and father were driven into exile. At the time he passed through a great spiritual crisis. Who would not—under such heart burdens?

One day he said: "I should love to become a volunteer, but, oh, I can't stay in Turkey. I am willing to go to China or India." At that time he did not know where his mother and sisters were. But he knew where they might be, and he would rather they were in their graves. Yet he knew Turkish and, two months later, he wrote a beautiful letter to the leader of the band, with his card enclosed, and his name signed underneath this simple statement: "It is my purpose, in the spirit of Christ, to give my life to His service in religious work in Turkey."

Since then, he has been one of the

most active of the volunteer workers.

My third example is of a young woman, a member of last year's graduating class. Three years ago she made fun of things religious and declared to one of her teachers that she had no use for Christ. Slowly she, too, has come out into a radiant life of faith, and last year was the leader in a group of twenty village girls. After she became a volunteer, she said to a friend: "When I signed the card it was the happiest moment of my life, for it was the first thing I had really done wholly for Him." Her appeal for consecration was one of the most compelling we listened to at the conference, as she told of her girls and the need in Turkey for such work.

The average attendance at the Young Women's Christian Association weekly meetings was over 90, and often 150 students would be present.

Early in the winter a small settlement work was started in a Greek village, near the college campus, where boys' and girls' clubs, mothers' meetings, boy scouts, a free dispensary and religious services were held during the week. A house was rented, and the money was raised by the students themselves to pay the rent each month.

This Neighborhood House, as it was called, is perhaps the first in the Empire, and we hope, and believe, that the good work in this needy community of over 800 persons will continue. The students entered whole-heartedly into the work, and many said that this was the first glimpse they had ever had of social service. Trouble with the leaders of the Greek

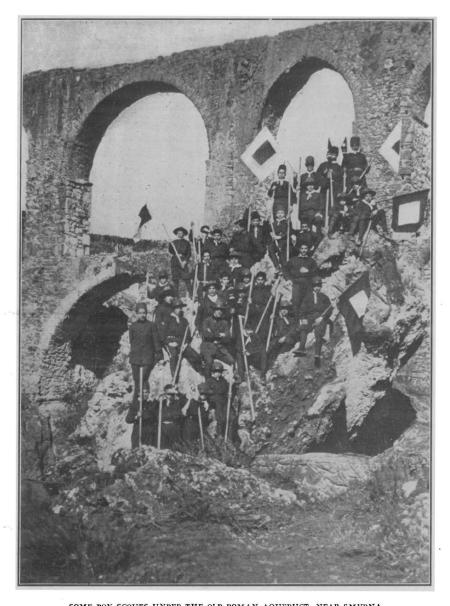
Orthodox church, which threatened at first to become serious, was turned aside by the prayers and faithfulness of our own Greek Orthodox students, who conducted regular evangelistic meetings, and led many into a deeper understanding of spiritual truths.

The boy scouts in the college gave up a dinner they were to have at Christmas time, and gave it to a group of poor boys among the scouts in the village. It was an inspiring and interesting sight to go down to the Neighborhood House, when a club meeting was going on, and see the happy faces around the room, and even more helpful it was to watch one of the students lead such a group.

With the approach of famine conditions in Smyrna, last December, the settlement house was used as the headquarters, twice a week, for the distribution of food. Over 800 people were reached weekly through this center. The students wheeled down great sacks of corn and beans—no easy task—and helped in the distribution.

In the college, several voluntary Bible groups met each week, in addition to Bible study in the daily curriculum work. The *Morning Watch* was introduced at the request of the students.

During the Easter vacation, the last week in April, we held our second Paradise conference. Those conference days were days of rare experience. For three weeks previous to the conference small groups met for prayer, over fifty students taking part in these groups. In one group two Moslem students were present each day "to pray that the conference might lead to a better un-



SOME BOY SCOUTS UNDER THE OLD ROMAN AQUEDUCT, NEAR SMYRNA

Students in preparatory and lower classes in International College, Smyrna. There are ten nationalities.

in this group. This is a good training in international brotherhood

derstanding of the races and a truer spirit of brotherhood," as the leader of the group put it up to them in asking them if they cared to come. Later, they attended every meeting of the conference.

The week before the conference, a sunset prayer service was held each evening on a hill overlooking the campus. From where we sat, we could see below us, less than half a mile away, large holes where bombs had fallen that same afternoon, and where men had been killed and wounded. In the distance lay the warships whose guns had flashed fire and death that very week, while the thunders shook our buildings. Our hearts were learning the true meaning of peace in those days.

For three days and a half we met for Bible study, mission study, discussional groups, and inspirational talks and prayer. The watchword of the conference became "the way of glory is the way of the cross, but the way of the cross is the way of glory."

The closing sunset meeting was an hour of wonderful experience. Over seventy-five young people stood up, one by one, and dedicated for the first time, or recaffirmed their loyalty, to the Lord Jesus Christ as the Master of their lives. At one service of the conference, at the close of a strong call to consecration on the text, "The love of Christ constraineth us," we spent a period of fellowship in prayer for the people suffering and in exile and, above all, that if the day ever came when revenge might be taken upon the guilty it might be a day when the love of Christ should triumph over the

hearts and actions of those who bear His name.

It lifted us nearer to an understanding of that cross on Calvary, as an Armenian professor, whose old father and mother had recently been forced to accept Islam at the sword's point, prayed, while tears ran down many a cheek, for the Moslems that they might some day know the constraining love of Christ.

And at the sunset meeting that last night, many a Christian student exprest the desire to learn the constraining love of Christ in order to love the Turks.

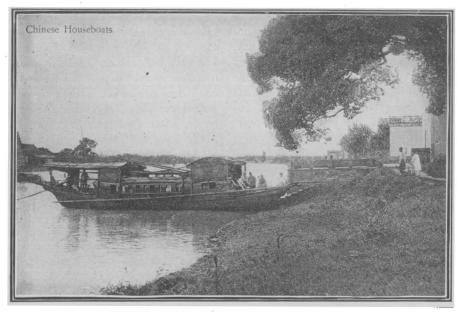
One dear Armenian girl stood up and bore witness to Christ's power as she said: "I have learned in these conference days that the great revenge is the revenge of love. I want to love the Moslems."

No wonder that the Turkish boy, who sat beside her rose, and, with a voice full of emotion, began a striking testimony by saying: "I stand here in agony for the truth."

An Armenian Bible woman said to one of those present at the conference: "When my husband and son were killed before my eyes I resolved to have my revenge upon the Turks by showing some of them the love of Christ, my Lord."

At the close of the conference a young Armenian exclaimed: "I do not feel that we are here in warstricken Smyrna, in 1916, but rather down in Galilee, two thousand years ago, with Jesus in our midst."

It is a dark hour in Turkey but there are signs of the morning light—the light of an eternal dawn when the Sun of Righteousness shall rise with healing in His wings.



STARTING ON A JOURNEY ON A CHINESE HOUSEBOAT

A Visit to Picturesque Amoy

BY MRS. WILLIAM BANCROFT HILL, POUGHKEEPSIE, N. Y.*



E are on the Island of Kolungsu, opposite the City and Island of Amoy, the headquarters of the Reformed Mission work in China.

There are no railroads here—no carriage roads—nothing but footpaths, and the only means of locomotion, excepting on foot, is to ride in a chair (covered or uncovered) hanging between two bamboo poles borne on the shoulders of two Chinese coolies. Sometimes you are in a chair climbing a mountain and hanging over a precipice, or suspended over a deep gulley filled with water, or on a narrow high ridge between fields. Again you are going through a nar-

row, dirty, winding Chinese city street jostling up against burden-bearers carrying, on ends of bamboo poles, pails of water or sewage, or stones, or bales of cloth. Everything is carried this way. Or you may be hanging over a charcoal fire where cakes are being fried, or fish, or where soup is stewing. I leave to your imagination the mixture of smells. Besides the human animal there are plenty of pigs and chickens, and wolf-like looking dogs even in the walled cities.

The streets in China are a constant source of interest for they are lined with shops, the front entirely open to view. At night these are boarded up, for there is no light excepting

^{*} Dr. and Mrs. Hill have returned from a year's journey to the mission fields of Asia. They have visited chiefly the Reformed-Dutch missions, but have reported also on much of the great work of other missions.—Editor.

kerosene, and people do not go out at night, especially in the country.

We have just returned from a country trip when we went up the Sio-khe River in sampans. The boats were about forty feet long and ten feet wide in the middle. We curtained off a space for our cabin. and there we slept on the floor and ate off a suit-case—for we had to carry both food and bedding with The river is broad but very shallow, and the boatmen and women pole up stream, and row back. spent almost two days and two nights going thirty miles. The cordial welcome of the missionaries and the Chinese Christians more than repaid for any discomfort.

As usual, we visited the schools, where Dr. Hill and Dr. William Chamberlain made addresses, interpreted by the missionary. We visited the hospital, which was far from corresponding to our ideas. Instead of beautiful clean linen on comfortable beds there were wooden boards covered with matting on wooden horses and a soiled blanket or comfortable for the cover. The patients were unkempt and dirty. The reason is that there is no running water, but in spite of this the doctor said that the wounds were kept asceptic.

It is only another case of lack of money and men, but the doctor told us of some wonderful cures. We saw one small boy with hands and feet bandaged. He had been dragged across four fields by a tiger, when the men who saw him screamed so loud that the tiger dropt him and ran. The next day in about the same place the tiger caught a man and there was nothing left but one foot and his queue. Miss Zwemer

said there had been forty persons carried off by tigers in the past five months, and doubtless as many more unreported cases. We felt nervous when we went outside of the walled compound, even to the next house, after dark carrying lanterns.

We have attended several Chinese feasts, but the best one was at Siokhe arranged by the hospital staff and cooked by the daughters of the famous Pastor Iap. There were 24 Each dish, forming courses. course, is put in the middle of the round table and with chopsticks and china spoon each helps himself from the central bowl. The special delicacies of the Chinese feast are birds'-nest soup, sharks' fins and buried eggs, a year or more oldnot so bad as it sounds-but I prefer home American cooking. cooks here are all men-in fact all the servants are men. It would not be safe for a Chinese girl to go out to service. The poor little slave girls, whom they buy, are shamefully, and cruelly treated.

Buying and selling babies is an every-day occurrence, and the killing of little girl babies is not a thing of the past. Miss Zwemer had a class of thirty women, whom she was teaching the Ten Commandments. She asked all who had broken the commandment "Thou shalt not kill" to stay after the class was overthey nearly all stayed. One had killed five of her little girls. woman told the Bible-woman "We didn't know it was wrong to kill little babies before you came and told us." Oh! there is black heathenism all around us, and so few workers to show them the way to Christ.



A CHILDREN'S MEETING IN CHAPEL CAR, "HERALD OF HOPE"

Churches on Wheels in the West

BY MISS ANNA EDITH MEYERS, PHILADELPHIA, PA. Editor of World-Wide



HAT you got there, Billy?"

The conductor gave the starting signal and swung himself aboard the rear end of the

spick and span, dark-green coach that completed his train. "A carload of preachers for Grape Creek," he grinned at the crowd on the station platform.

"They're needed there all right," chorused half a dozen bantering voices as the train pulled out.

The conductor's statement, however, needed revision. Instead of "a carload of preachers," he was carrying only two—Rev. Walter J. Sparks and Mrs. Sparks; but he might have added that he was hauling also a well-equipped church and a cozily furnished parsonage, and that the preparation of the minister's next sermon kept pace with the rate at which his little study flew over the rails toward Grape Creek. Everybody knew that Grape Creek needed a preacher. It had needed one for fifty years, and for lack of him and the Gospel he represented, had come to be known as the roughest mining town in the Middle West. Tales of its bad men and their orgies had gone even to distant points, until travelers feared to pass through the town on the train.

"You'd better take half a dozen of our men with you," a policeman had advised the missionary, as he watched the filling of the car's coal bunkers, preparatory to moving to the notorious locality.

But the church on wheels found Grape Creek living partially on its past reputation. Business had decreased and the toughest element had moved on; but saloons still flourished on every corner, with a plentiful sprinkling in between for good measure. Considering the large number of empty houses, rapidly falling into ruin, the missionary wondered how

the population supported so many saloons.

Even in Grape Creek, however, a little light was shining. The railroad agent, his wife, and his father's family were Christians. A section hand had been converted, had gathered up a few others who had been church members "back East," and organized a little church. But what could so small a handful do in such a saloon-ridden place? They did the best thing possible, and sent for the chapel car, "Herald of Hope," to help them solve their problem.

The deacon of the little church finished shoveling out the slack that blocked the way to the side-track just as the train appeared around the curve. He shouldered his scoop shovel and welcomed the mission-aries as the train pulled in, while the few loungers who loitered on the platform stared and asked "What's this come to town?"

Safely shunted on to the side track, out of the way of passing traffic, the chapel car opened up. News of its coming spread rapidly, and that evening forty men crowded the back seats and blocked the door, while others stood outside to listen. It was evident that most of them had patronized saloons on their way. Others seemed restless. Occasionally a group would leave the car and return after a few minutes.

"Where do they all go?" the missionary asked the deacon.

"To get a drink," he replied; "but when the sermon begins, I'll stop 'em."

The mystery of the support of the many saloons was solved. When, finally, the missionary arose for the sermon, the epidemic of thirst seemed

to disappear, and here and there one of the erstwhile thirsty ones drowsed off the effect of his potations. Altogether it was not an encouraging meeting, but Mr. and Mrs. Sparks had faith to look for better things to follow.

The better things came first in the meetings for the children, who crowded the car each afternoon. To many of them the Gospel was a new story, and they soon began to feel its wondrous power. One after another they responded to the invitation and accepted Christ.

It was days, however, before any impression seemed to be made upon the parents, tho they filled the car each evening. Of the hundred men who came to the men's meeting on Sunday afternoon, some confest that they had not attended a religious meeting within their recollection; others, that they had not been inside a church for thirty years; and even the five professing Christians had not heard the Gospel for a long time.

Outside on the pile of slack that the deacon had shoveled off the siding to make room for the car, a poor, dejected fellow sat and listened to the sermon. Known as a "haunt," a saloon loafer, he felt himself too low and outcast to sit among his townsmen in the car. Thus he sat in his shame and dirt, truly a prodigal in a far country.

On Tuesday night he sat there again, while the missionary preached on "The Tragedy of Sin," every word sinking deep into his heart. Hark! They were singing:

"I've wandered far away from God, Now I'm coming home!"

The poor, miserable saloon "haunt"

arose from his pile of dirt, stumbled through the door of the car and up the aisle. He wiped away his tears with one grimy hand and stretched out the other toward the missionary.

"You hit me hard to-night, and so you did on Sunday," he sobbed. "Every word of those sermons was for me. I heard it all outside."

despaired of better things for Grape Creek took hold with a will. The mining company donated two building lots, and in a few weeks the missionary had raised in the town and surrounding country sufficient money to put up a suitable building with basement reading room and gymnasium for the use of the young men who had never had any place



A RAILROAD MEN'S NOON MEETING IN THE CHAPEL CAR

"And what do you want?" asked the missionary.

"I want God! I want God!"

From that time there was a constant manifestation of the power of the Spirit in the conversion of souls. Little children, young people, strong men and women and even two old men, who had passed the allotted span, accepted Christ. At the first baptism, a week later, sixteen of the candidates were young men.

The little church was a reality now, a living, spiritual force, with a Sunday-school of a hundred and thirty members. Those who had long of recreation but the saloons after their hard day's work. A good and able pastor was settled on the field. Having thus accomplished its work, the "Herald of Hope" left for its next appointment.

The car that brought hope and help to Grape Creek is one of seven chapel cars owned and operated by the American Baptist Publication Society. The movement had its inception twenty-five years ago, in the mind of Rev. Wayland Hoyt, D.D., who, while riding through the West with his brother, Colgate Hoyt, noticed the many churchless communi-

ties along the line, and suggested that the railroad companies ought to build a church on wheels to go about from town to town. Mr. Hoyt took the matter up with some of his as sociates, formed a "Chapel Car Syndicate," built the first chapel car Evangel, and presented it to the American Baptist Publication Society. The car was dedicated at Cincinnati, May 23, 1891, and has been in constant service for twenty-five years.

Its success was immediate and so great that a second car was demanded. Within a year Emmanuel, No. 2, was built and equipped as the result of many gifts for that purpose. Shortly afterward Glad Tidings, No. 3, was presented by Mr. William Hills, of New York; Good Will, No. 4, by gifts of individuals and churches; Messenger of Peace, No. 5, by Baptist women; and Herald of Hope, No. 6, by Baptist men.

The chapel cars attracted attention and interest from the beginning. The novelty of the idea appealed to the public. By some, the movement was thought to be an experiment involving too great expense to be permanently practical; but the experimental stage has long since passed, and the cars have proved to be one of the greatest and most effective missionary assets of the denomination.

The chapel car looks quite like her workaday sisters of the day-coach family. She is a little longer than most of them, and always wears a neat and presentable dress of paint, so that she may not detract from the good appearance of the trains of which she forms a part. Inside, the car seems a little one-sided, for the aisle does not run through the middle. By sitting close in a railway

seat you will notice there is still half enough room for one more. The wise architect moved the extra half space across the aisle, and so made room for three people on that side. Seated two on one side and three on the other, the chapel car will comfortably accommodate about one hundred people. There is a pulpit, of course, an organ, and a phonograph. A hot-water system keeps the car warm in winter, and an acetylene gas plant lights it.

A railway chapel demands a railway parsonage, with pantry, kitchen, dining-room, study, parlor, and bedroom, all one and the same room. There live the preacher, organist, soloist, cook, and janitor, in the persons of the missionary and his wife. The car does not carry a porter, but the railroad people sometimes show their good will by lending the services of their regular cleaning force or attaching the air-pressure apparatus and giving the car a good "blowing out." Sometimes, also, the coal bin and ice chest are filled through their kindness.

The primary purpose of the cars was to help churchless towns, but it soon became evident that the need was equally great in towns where a little church was struggling for existence against great odds. To such places the cars go with their help, and invariably leave a strengthened and revived church behind.

A typical case is reported by Rev. J. C. Killian, of Evangel, No. 1. In March, of this year, he took the car to a small town where there was a discouraged church supported, with half-time preaching, by the State Convention Board. Six years had brought so little result that the Board

discust the advisability of withdrawing further support and letting the feeble church disband. The chape' car came and held a series of mecongs. Eighty-eight persons were converted, the church doubled its membership, called a pastor for full time, released the Board from further responsibility and has made substantial contributions to missionary causes.

The chapel car missionaries are past masters in reconciliation of church factions.

The same missionary was called in April to the assistance of a city church that seemed to be losing its grip. The pastor had resigned and the whole church was sick. A week of special meetings brought little result. On Sunday afternoon a meeting was called for members only. Church affairs were talked frankly, misunderstandings were cleared away, disagreements were adjusted and the pastor's resignation withdrawn. That night, in a quiet meeting of great power, twenty-three persons were converted, and when the car moved on to its next appointment a week later, it left a united pastor and people, all harmonious in earnest work for the community.

A most important part of chapel car work is done for the railroad men themselves. Wherever the car is side-tracked, noon-day meetings are held for the men. They bring their lunches to the car and listen to the gramophone while they eat. Then follows a solo or two, a practical, heart-to-heart talk, and the men go back to their work. Midnight meetings are held for the men on the night shifts. Hundreds of railroad men have thus been won to Christ and better living. Sometimes the So-

ciety receives a letter of thanks from a committee of men for meetings held in railroad shop or yard.

Hundreds of men each year join the Chapel Car Railroad Temperance Society. Some hard drinkers, having lost their positions, their families and their manhood, have been converted. To-day they hold good positions, and their families are re-united.

The Messenger of Peace, No. 5, has worked extensively among railroad men in connection with the Railroad Young Men's Christian Association, with gratifying results.

Frequently, meetings are held en route in long runs, and passengers are usually glad to avail themselves of the opportunity to spend an hour in the chapel car. Thus many lives are touched during the year.

Each car has been recently provided with a small circulating library of worth-while books, which will doubtless prove a boon in many isolated communities.

From 1891, to the present time, the results of the chapel car work may be summarized thus: Churches organized, 210; meeting houses erected, 170; pastors settled, 251; Sundayschools organized, 342; baptisms, 9,922; professing conversions, 22,652.

The cars are now working in California, Colorado, Nebraska, Montana, Oregon, Washington, and West Virginia. Some of them have calls for service covering a year ahead. At one time Evangel had requests for service covering seven full years ahead. The new Chapel Car, No. 7, embodies improvements suggested by twenty-three years of experience in this practical, effective and up-to-theminute method of home mission enterprise.

God's Plan for Your Life

BY E. W. FRITCHLEY, BOMBAY, INDIA



WO or three years ago at a Sunday evening tea in Union Hall, Bombay, a young man, referring to his conversion, said, "Fritch-

ley was taking the service at Union Hall and he looked straight in my face and said, 'Young man, God has a beautiful plan for your life, will you let Him work it out?' I had come to Bombay to commit suicide, but I could not get away from that thought, that God had a beautiful plan for my life. I went to my room and gave myself to God." That young man is the head now of the Union Hall work in Bombay.

Friend, God has a beautiful plan for your life. Will you let Him work it out? He has an appointment with you to-day, just as definite as any with a business partner.

What is religion? Re—"back"; ligo—"I bind." The word ligament comes from the same root. The whole force and protective helpfulness in the body goes into the hand as long as it is joined to the body. My hand is hanging down, a dog comes and gives a little nip into the hand. I may be signing a tenthousand-dollar document; I drop it, and the whole body says, "Go to a physician, call a taxi, get a doctor, help my little finger. The whole body is there."

Shakespeare can not be said to have made a religion. Buddha did not make a religion. They may have given good, manly ideas in proportion to the extent they have separated themselves from sin. Religion is not a man-created thing; it is the God-life which Jesus Christ implants in the human heart. Jesus alone of all religious teachers says, "Ye must be born again." Religion is that which binds a man to God.

Suppose my hand had an apple in it and that attached to one finger was a string with a bit of bacon on the end, and attached to the next finger was a little book with the word "bank" on it; suppose the apple said:

"What are you doing, Hand, with these?"

"Sometime the body might cut me off," the hand answers, "and then I will have the apple and the bacon to eat, and the bank account to work on, and I will be all right."

"Silly hand," you say, "why should the body cut you off? The body loves you, the body needs you, and while you are connected with the body the body lives for you."

If you feel you are linked to God, are you going to hold onto apples and bacon and hang onto bank books? That apple is a dead weight to the hand; put it in the mouth and you will get some of the good, nourishing juice and you will feel the benefit and pleasure of it!

Oh, in God's name, get a new vision! Do not talk about Christian stewardship as the God and you have separate interests. Be linked to God, and know that everything is the Lord and the Lord is everything.

To Persia Around the War Zone

BY THE LATE SAMUEL G. WILSON, OF TABRIZ, PERSIA *



O north Persia, the regular routes lie through Berlin, Vienna or Constantinople to the Caucasus. In these times of war the choice

lies between the route to Archangel through the Arctic Sea and the one by Norway and Sweden. A third way is in process of being opened, which will give Russia a real gate to the unfrozen ocean at Alexandrovsk, whose harbor is open throughout the year.

At Christiania, in the last of November, we struck a cold wave and from there, through Stockholm and north through Sweden and down through Russia for nearly 3,000 miles, snow-covered landscapes were in view. We broke the ice at Christiania as we were carefully piloted through a mine field. But had we been delayed a few days, we would have met the severest weather of one hundred years, cold which cracked the thermometers and froze scores of ships fast in the ice.

At the border of Sweden the railway depot in Haparanda is separated from the Russian depot in Torneo by an unbridged river. This was frozen over, and roadways were marked by lines of fir trees stuck in the ice. The scene was alive with sleighs in great numbers, without bells, however. We enjoyed the sleigh ride in spite of the biting cold

so near the Arctic circle. Sunrise and sunset were very beautiful in this far North-land. It was interesting to see the Swedish Red Cross corps, men and women, drest in coats, caps, and overshoes of sheep skin—the thick wool protecting them as they moved about exchanging disabled Russian prisoners for Germans in the same condition, bringing the one and taking back the other with impartial care. A corps of British doctors and nurses were our companions in travel, going to the new Anglo-Russian hospital in Petrograd.

From Torneo our course lay diagonally across Russia from the northern extremity of the Gulf of Bothnia, through Finland, Petrograd, Moscow and Rostov, near the Sea of Azov to Baku on the Caspian. We must pass over the long plain north of the Caucasus range and skirt the shore of the Caspian because the railroad along the eastern shore of the Black Sea is not yet completed. The land journey is approximately 5,000 miles; three days from Christiania to Petrograd, three days further to Baku, and three days from Baku to the border of Persia at Julfa.

The Russians accepted the letter from the Ambassador and did not even open my trunk. Not a connection was missed nor a day's delay occur by the movements of forces or stores. Crowded trains occasioned the only inconvenience. The somewhat greater

^{*}This last letter from Dr. Wilson was written under the Shadow of Mount Ararat, New Year's Day, 1916. Since then Dr. Wilson has passed away at his post of service in behalf of the destitute Armenians and Assyrians.—Editor,

frequency of squads of soldiers and of traveling officers, with a rather frequent Red-Cross sign on trains of wounded or on buildings were about all there was to indicate that this wideflung empire is in a great war. Apropos of the multitudes of officers whose recent appointment has been necessary, the humor-loving censor will allow me to tell a harmless incident. A Russian priest was trying to get on a crowded tram-car on which were many officers. One of these said to him: "Why don't you ride an ass as vour Master did?" The priest retorted as the car moved on without him, "So many of them are in uniform these days that there is none left for me to ride on."

I was pleased to get back to a real view of Asiatic life at Baku. Here Tartars and Persians meet one at every turn with their distinctive rimless hats Their bazars or rows of small open shops are a striking feature of the Oriental part of the city. In Baku they are in interesting contrast to the well-built and well-fitted modern stores. Indeed this is a city of contrasts-the old, narrow, dusty lanes and the broad, well-paved streets: the hammol, or porter. with a great load on his pack-saddle, or the string of camels, wobbling along by the train of cars, or bringing loads to the many steamers in the harbor: the wall of the medieval fortress of the khans and the barracks of the Czar army; the ancient shrine of the fire worshipers with its deserted altar, where burned perpetually the sacred flame, a gift of Ormuzd from the ground, and the great oil gushers of modern times which have made Baku a city of millionaires. It is a city with wells flowing with petroleum, but under the necessity of distilling its water from the sea; which has grown to a size of 200,000, with its water carted about in barrels, but at last aspires to a 30,000,000-ruble water plant.

In Baku and onward in Tiflis. Erivan and Etchmiadzin, my journey became one of activity, first in investigating the condition of the Armenian refugees from Turkey and then relieving their needs. duties led me to visit and consult with Vortabeds and Bishops as well as with the Katholikos of the Armenians in his monastery shrine of Etchniadzin. They brought me before ambassadors and princes, and even to the honor of an interview with the Grand Duke Nicolas, the viceroy of the Caucasus, who led the Czar's forces with such courage on the western front. Not only so, but they brought me into the hovels and stables of the mud-built villages of the Armenians, where the refugees are living in wretchedness, filth and foul odors, sustained in life by a dole of bread from the Committees, or by the kindly charity of the hospitable villagers, who have opened their rooms, their bake-houses, barns and stables to lodge the wanderers. Fortunate are those who have the bake-house as a lodging, for tho there is much smoke, there is heat: or those who are in the stables, for the steam heat from the oxen, buffalo and sheep make the absence of clothing and bedding endurable. I listened to their terrible heart-rending tales of slaughter and flight, or dishonor and death, I, with them, thanked God for the benevolence of America, which helped in relieving their distress.

Christianity a Force in Japan*

BY REV. SIDNEY L. GULICK, D.D.



OUR years ago the Cabinet of Japan invited to a reception the official heads of the various religious bodies. There were present twelve

Buddhist fifty-four Shinto priests. Christians-all and seven priests, Of the Christians, one rep-Japanese. resented the Greek Catholic Church, one the Roman Catholic, and five the various Protestant bodies. After the reception and dinner, the Minister of Home Affairs made a very short address, the purport of which was:

"For several decades we have been regarding religion as of no significance in the life of the nation, but we see that we have been mistaken. We therefore appeal to you, the official representatives of the religions of this country, to do what you can to deepen and to strengthen the moral and the spiritual life of our people."

That was a very remarkable and significant reception for several reasons. For the first time in the history of Japan, Christianity was recognized by the Government as on a level with the other faiths. Altho Christianity has been given a very free opportunity in Japan during the past twenty or thirty years, this is the first time the Government has felt that it could invite together representatives of the three religions on the basis of equality.

Another significant item in this event is that it was the appeal of the Government to the indigenous religions. The Government begins to see that the people need religion, and they are appealing not only to the oldest faiths, Shintoism and Buddhism, but to the most recent faith

of all as a legitimate object to which to appeal.

Last November a second reception was given by the Cabinet to the representatives of the various religions. This time the meetings, under the auspices of the Minister of Education, were held on three successive evenings in order that the representatives of the three religions might come separately before the Cabinet. What did the Cabinet wish to say to these representatives? To the Buddhists and Shintoists what he said was practically this:

"Gentlemen, we have appealed to you to do what you could to deepen and strengthen the moral and the spiritual life of our people, and, gentlemen, you can not do it unless you purify your priesthood."

"The immorality, the utter uselessness of the priesthood of Japan, is a matter of common knowledge, so much so that Professor Ibuka, one of the leading thinkers of Japan, has made this public statement: 'If there is any such place as hell, that is where the Buddhist priests will go.' That was what the Minister of Education said to those two sets of representatives."

When he came to the Christians he conferred with them. They asked questions and he answered them. The answer made to one of their questions is especially significant. In the interval between the previous reception and the one held in November, nearly two years, the Government divided the Bureau of Religions, which has existed for many decades, into two sections, one left where it was formerly, under the Department of Home Affairs, and the other put into the Department of Education. Every one

^{*} From the Congregationalist and Christian Work.

had been wondering what was the purpose of the Government in thus dividing the Bureau of Religions. That was the question put to the Minister of Education. The answer he made was significant:

"For one thing," he said, "partly for administrative purposes; but the more important reason is that we wish to have the people realize that there are two great forces working for the uplift of national life. One is education and the other is religion, and these are coordinate."

Now these two facts indicate a new attitude on the part of the leaders of Japan toward the religious life. For many decades, since Japan has been entering into Western ways, it has been a common thing for the leaders to say that religion is nothing but custom and superstition and tradition; that no man who is educated needs religion—education is enough for him. To have these leaders begin to say that we must have religion for the uplift of the national life, for the foundation of the moral life, is most significant, and you may be sure that this new state of mind would not have come to pass except that Japan had discovered the catastrophe overtaking the faith of her educated men of to-day.

Bushido was the flower of the foundation of Buddhism and Confucianism, and whatever weaknesses it had it developed that idea of loyalty which is profoundly significant in the development of people. Now the later teaching in Japan is distinctly ethical. The teachings of Confucius are ethical. The reason why the old Samurai of Japan have so easily taken something of Christian teaching is because of the similarity between the teachings of Jesus and the teachings of Confucius. The essence of Confucianism lies in its doctrine of relations: master and follower, subject and king, husband and wife, elder and younger brother. But the center of that teaching in Japan was The fact that the opposition to the coming of Western learning to Japan

was placed upon the point that Western education deals with the physical world -- physics, astronomy, chemistry, and such things-and does not emphasize the relations of man in society, was very signifi-That was one of the causes for the opposition to Western education, which was set up in the fifties. It seems strange to us because we get our moral education in so many ways; but in our public schools how little there is of education along moral lines! The coming of Western education into Japan has taught those people to think in materialistic terms of this great universe, with the result that the better life of the Old Japan has been very seriously undermined, and a tremendous moral disaster is taking place there.

Think of a few facts with reference to the serious conditions that have come to be because of Japan's contact with the newer life from the West. Some fifteen years ago, the daily papers one morning printed a letter that had been found at the famous waterfalls at Nikko. This was what it said:

"I have studied all of the philosophies that treat of the problems of human life; I have studied all that the religions have to teach, and they give no satisfying answer. I am going into the next world to see what I can find for myself."

And the next day the body of the writer, a young man, was found among the rocks six or seven hundred feet below. A few days later the body of another young man was found, then another, and another. Presently Japan woke to the fact that here was an epidemic of suicide, caused primarily by the turmoil her young people were beginning to feel.

We have been taught to think of suicide as cowardice, but in Japan it has been carried on under moral sanction—for the defense of honor, for the expiation of crimes. As soon as the nation began to realize what was happening, policemen were put at that spot and later

on a stockade was erected. This practically stopped the epidemic, but when investigation was made it was found that two hundred and fifty-eight men and women had hurled themselves over that waterfall to death. And that does not include those who threw themselves into volcanoes and other places of certain death.

The fact is, there is a tremendous crisis in the lives of young people, and we must try to understand what it is. India and China and Japan in all their higher life have been wrestling with the great problems of human life-birth, death, sickness, sorrow, disappointment, sin, evil. Their thinking has resulted in their systems of philosophy, and the asceticism and the methods by which they have sought to solve the practical problems of daily life of sorrowing, sinful humanity have all issued in myriad forms of philosophies and religion, with all their varying teachings. Then, on top of their own problems have come our Western problems. In other words, the two great streams of civilization, the Occidental and the Oriental, are beginning to flow in the same channel and in the same brains. Then, naturally, come all the problems of reconciliation of these two great streams. We must think of the confluence of these two streams of civilization, not as of the coming together of two rivers in which the waters are of different colors. easily mingling together, but rather of two glaciers with great momentum, grinding to pieces those who get in the ice between them.

With this modern civilization there is coming to Japan a new freedom. Old Japan was ruled strictly by custom. Now they have substituted for custom law as we have it, with the result that their old customs are breaking down. Their laws are laws of government and do not have great sanction. They are, rather, laws

to be evaded, if possible. The sanctions that hold the individual to his moral life are very few and very weak in Japan as yet, and the result is there is a very real moral collapse taking place in the lives of many people. In some ways, there is more licentiousness than fifty or sixty years ago.

There is more money. Some think Japan is poor, and she is; but there are rich classes. The old commercial class in Japan was almost the lowest; now the commercial class is taking in all the other classes. The Japanese are rising in reputation, and their old habits and disadvantages plus the new ones of the West are producing great chaos. There is not only immorality among the sexes, but there is immorality in business, ever breaking out in fresh forms. Some eight years ago Japan was horrified to discover that twenty-four Japanese had actually plotted to destroy the life of the Emperor. Then there was graft in connection with the high tariff. Then there was graft in connection with the selling of text-books for public schools and colleges. Since that time there have risen in Japan conscientious moral teachers, and the difficulty of carrying on the national life without some new vitality on which to base the moral life of the nation, if she is to go on, is recognized by them. For thirty or forty years Japanese educators have been saying that patriotism and loyalty to the Emperor will accomplish this result. Many say it yet. Not all by any means, have changed their way of thinking. But it is an encouraging fact that there are these rising moral standards and rising interest concerning the securing of fresh foundations for the moral life. Along with their getting of Western life their consciences are beginning to be developed, and Christian teaching is becoming widespread. There is the knowledge, but not the obedience yet.

Some Pointed Questions*

BY CHARLES H. MAXWELL



O you believe in missions—preaching the Gospel at home and abroad?

If not, will you write down your reasons for not

believing in them and then proceed to analyze these reasons

then proceed to analyze these reasons and see if there are real facts at the back of them?

Is your disbelief in missions due to the fact that you accept the sweeping statements of misinformed and prejudiced persons?

Is it because you do not believe in the principles of Christianity?

Is it because you think that the benefits of Christianity should be limited to people of a particular color?

Is it because you hold that the teachings of the Bible do not make for the moral uplifting of the people?

Do you know that the world's greatest jurists as well as the most important international treaties dealing with questions related to native races have made clear statements as to the value and necessity of Christian missions?

Do you think that these men and these international treaties, including the Berlin treaty and the Convention of London, are mistaken?

Do you remember that our own ancestors used to rove in the woods, clothed only in skins and blue paint?

Do you recall that missionaries came to Britain and brought with them the Christian religion that has helped to make the Anglo-Saxon race what it is to-day?

Can you suggest any more effective method of turning a sensual, lazy, ignorant and dirty savage into a moral, industrious, intelligent and clean citizen?

* From The Advance.

Will legislation do it? Will evolution do it? Will philanthropy do it?

Do you know that it has been done in millions of cases the world over by the preaching of the Gospel?

Do you say that the heathens are all right as they are?

Are they? Is it all right to be distinctly immoral or unmoral as is the ordinary heathen?

Are infanticide, polygamy, tribal war, lust, drunkenness and murder "all right"?

Do you say that missionaries spoil the natives?

Will you tell us how they spoil them and how you know that they do so?

Is it not rather the disintegrating influence of town life and the bad example of so-called civilization that too often spoil the native?

But whether you have been paying for missions or not, is it a bad investment, aside from the religious side of it, to make ignorant people intelligent and to develop a community of clean, self-controlled, reliable, practical men and women?

Is not that what the missionaries are at least trying to do?

Are you helping them or are you standing by and criticizing?

If you don't believe that missions are doing good, will you reconsider your whole attitude toward them and investigate for yourself?

If you find that you have been wrong, will you admit it?

If you find that they are doing as well as you could do yourself, isn't it "up to you" to give a hand?

Will you begin now to do your share to put things right, whether by study, by prayer or by gifts to help forward the work of missions the world over? YOU are invited to share in a missionary enterprise in which you will not only be glad, but easily able, to take part.

EVERY reader of THE MISSIONARY REVIEW OF THE WORLD has current familiarity with the world-wide missionary movement; with the heart of world-wide politics; with the actual scenes of real life in remote lands.

THAT can not be said ordinarily of those who do not have this magazine.

HUNDREDS of readers have been so good as to express very freely and heartily their indebtedness to THE MISSIONARY REVIEW for the material usable in missionary sermons and addresses and programs; for its outlook upon world conditions; for its visualizing of the workers and the work in lands near and far.

THE MISSIONARY REVIEW now turns earnestly and confidently to all its readers asking their definite cooperation in new plans for the magazine, in proportion to its proved usefulness in their own work.

WILL YOU do one thing right now for THE MISSIONARY REVIEW, and at the same time perhaps many things for some of your other friends?

WILL YOU send us the names and addresses of five or more persons who might like to know about this magazine?

PERHAPS that is not as much as you thought we were going to ask. It is not a hard or costly task; but it may mean:

I

THAT the usefulness of THE REVIEW will be greatly extended.

II

THAT the whole life of a friend may be enriched in a new way.

III

THAT the cause of missions may be advanced by a quickened interest on the part of some who may not really know what is going on in these great days of missionary enterprise.

WE HAVE put this request right here in the heart of the magazine in order to lay upon your heart the opportunity offered. THE REVIEW wants to send an nouncements of its editorial plans to ministers, missionaries, missionary society members, Sunday-school teachers, or missionary committee chairmen, business men and women who want to be kept in touch with world-movements—in fact, to all those among your friends who, in your opinion, ought to know and have the magazine itself.

IN ORDER to introduce the magazine to these friends of yours we will write them, upon receipt of their names, if they have not been subscribers within a year, offering to send them THE MISSIONARY REVIEW for three months on trial for 25 cents, which is the regular price for only a single copy. Of course this price is purely introductory and does not even pay the mechanical cost of the magazines thus supplied.

WILL YOU do this simple service for THE REVIEW and for some of your other friends?

TO-DAY, please?

MISSIONARY REVIEW PUBLISHING CO. 156 Fifth Avenue, New York City. Gentlemen: I send herewith the names and addresses of persons to whom I should be glad to have you send your editorial announcements, and your special introductory offer of 25 cents for three months.			
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(Please cut out, fill out, and mail this blank to-day)



THE CHINA CONTINUATION COMMITTEE IN THEIR FOURTH ANNUAL SESSION

Twenty Rich Years in China*

FROM A MISSIONARY VIEWPOINT



S we look over the past twenty years in China and note the altered conditions (other than political) from the point of view of a missionary, we

are struck first, by the great increase in the size of the missionary body. At the Missionary Conference of 1890 the statistics of the preceding year showed that in all there were 1,296 missionaries. In 1913 the number had grown to 5,565, or over four times as many as before. During the past three years the increase has been steady. It is said that a visitor to Shanghai once inquired of a resident whether there were any missionaries there. The reply was given with a deep feeling: "The suburbs are simply infested with them."

In the 1915 China Mission Year Book, it was shown that there are six cities in China with more than 100 missionaries each; Shanghai leading with 358, and ten others having more than 50 each. These figures show what an incentive and what an opportunity there is for a redistribution of our forces.

* From the China Mission Year Book, 1916.

1. If the number of workers has increased, so also have their qualifications risen. A large proportion of the present recruits are college or university men and women, and a goodly number of these are decorated with the golden key, implying high rank in scholarship.

Upon reaching China these capable, earnest, and eager young people are more and more gathered in Language Schools, which are increasing in size and importance and meeting an evident demand. The range of study and the rapidity of acquirement by the students greatly out-distance anything possible under the old system.

2. Another striking development, especially since 1900, is the large increase of small missions. Some of these have paid scant attention to previous occupation of the field, and some are distinctly parasitic, going only where others have opened the way.

There is an increasing attendance at the summer health resorts, most of which have been opened within the past two decades, and have proved to be great blessings to all classes of foreigners in China. Here are held mission meetings, conferences of all kinds, and similar gatherings. Friends in the home land, perceiving the great advantage of these gateways to renewed health and strength, often furnish the means to build the "cottages."

Within the past twenty years all the main railways have been built, and Chinese transportation has been revolutionized. Inaccessible Shansi and Yunnan can now be reached by rail, as Shensi soon will be. Shanghai is much less than 48 hours distant from Peking. On the upper Yangtse steam is now at last reducing by some weeks the long voyage to Chungking. This is the precursor of the coming railway to Chengtu. the far-away capital of Szechuan. The effacement of the houseboat has been accomplished in part, yet one may still ride in it with comfort, tugged along by the puffy, wheezing, and sometimes unstable steam-launch.

The remoter mission stations in China are still remote, and for long will be so; yet one after another they will be overtaken by the development of railways, till China has a network of them north, south, east and west, together with many diagonals. Their economic effects upon the Empire are, and in the future are yet more to be, immeasurable. This is the true "Money-Shaking Tree" of Chinese legend. From the ports, jinrikishas have spread to the interior cities, and in the larger places the rubber-tired vehicles (euphemistically termed "glue-skin"chiao p'i) are a great improvement on their rattling predecessors. trams have been introduced into Shanghai since 1907, and also into Tientsin, and are expected in Peking before many The deadly automobile (to the registered number of more than a hundred) now honks its swift and relentless way through the wide streets and even in the narrow and often crooked alleys of Peking.

Many Chinese cities have now adopted

electric lighting, tho in some instances the current is so weak that not infrequently a diffused dimness is the most conspicuous feature. Even then it is an improvement on the old Cimmerian midnight. The occidental conception of what constitutes convenience in the matter of ingress to and egress from Chinese cities has at last struck inward upon the Chinese themselves. Many city walls have been wholly or in part levelled, as in Tientsin, Canton, Shanghai, Hang-"Convenience gates" have chow, etc. also been opened, particularly in Peking, where one city lies enclosed in another like a nest of lacquered boxes.

Parks and pleasure grounds have made their appearance, especially in Peking, where wide boulevards are now lined with rows of trees and pretty flower-beds. Many museums have been opened, and the Exposition idea in various kinds of products has been gradually adopted. Statues of men of note are beginning to climb upon lofty pedestals to be seen of men—a new enterprise in China. . . .

A reduction in telegraphic rates throughout China, is a welcome sign of progress. So is the general and growing use of the telephone, which even to the Chinese has become indispensable. The Chinese postal system, which in 1914 handled more than 692 million articles (as compared with 113 million in 1906), is of increasing importance in the political, commercial, and social life of China, and its future seems certain to be even greater in proportion.

One of the most far-reaching and significant changes in the modern China is the all-pervasive newspaper, sold in the streets and on trains as in the West. More than a year ago it was reported that in 21 cities there were about 330 Chinese and Japanese journals, and 44 foreign ones. Many of these are outspoken in their editorials whenever it is safe to be so, but under existing

conditions caution is necessary, for many newspaper offices have been closed with little or no warning. In this connection is to be mentioned the universal new Chinese language supplementing the former inadequate speech with a wilderness of new terms for new ideas.

This has quite revolutionized current literature and greatly altered the spoken language also. These changes and innovations go on apace, and will inevitably do so indefinitely.

The greatest of all China's discoveries within the past twenty years is undoubtedly the New Chinese Woman. Of her much more will be heard in the near future. It may safely be remarked that she appears in very little danger of fulfilling the Confucian ideal of becoming in the domestic establishment (or elsewhere) "a shadow and an echo!"

Women speak in public as well as men, and "if they have anything to say" can address a mixed audience. While in these troublous times the education of women makes but little headway, the Chinese Government has definitely adopted the principle. This adoption is unquestionably one of the greatest revolutions in the intellectual history of mankind.

When the pneumonic plague prevailed in Manchuria in 1911, the hand of the Chinese Government was adroitly forced to adopt Western methods of dealing with it, lest in the potent name of "Civilization" other powers should step in and assume the quarantine of China to save the rest of the world. theory and practise of Occidental medicine may be said to have then been potentially adopted, as it were en bloc. This does not of course mean that the Chinese system of medicine is given up. So far from it, it appears to be more firmly entrenched than before. universally admitted that in surgery foreigners are wizards, but when it comes to internal complaints, many say, and many more feel, that they are not only

not better than Chinese doctors, but are not so good! Chinese medical science. like the lunar calendar, is held in a counterbalancing reserve; the latter constitutes the real almanac of the Chinese people, the solar reckoning merely serving for official use, and for the modernized fringes of the Empire and the treaty ports. . . . The definite taking over of the Peking medical plant by the Rockefeller Foundation, and its purpose to found other similar institutions at strategic places such as Shanghai and Canton (together with liberal subsidies to other medical schools under quite different management), form a combination of advance steps such as the Far East (or perhaps any other East) has never seen before. Half a century hence it will be easier than it now is to appraise at its true value this great coordinated international benefaction. Another significant change in the educated Chinese is their recognition of the capital importance of hygiene, both family and civic. Revolutionary conceptions like these, which in every land stubborn conservatism stoutly combats, are nevertheless making slow but sure headway in China. Trained nurses, men and women, are just beginning to appear in very small numbers. They form the thin advance guard of a mighty host which in many ways will modify and elevate the entire life of great numbers of the Chinese people.

The time when the Christian Church in China was either altogether unknown, or was quite ignored, has long since passed. Among the high officers of the Central Government, as well as in the provinces, are men of great ability and prominence and influence, well known to be Christians. It is through the suggestion of one of these, Mr. Lu Chenghsiang, that in the spring of 1913 the day of prayer for China was so widely observed all over the country.

The Christian Church in China is producing many able men—and women

also-who occupy positions of great intellectual and spiritual importance. Among these, the Chinese evangelists, women as well as men, are in the front rank, and their influence is steadily broadening and deepening. Outside of the Christian Church there has emerged a relatively new type of Chinese, men of wide experience, broad sympathies, and in some cases of ample means. Some of them have given large sums for Y. M. C. A. buildings, for various public enterprises, and for the support of church work. Mr. Yung T'ao (not a baptized member of any church) is an example of this class. It was he who many months ago bought more than 5,000 copies of the New Testament to give to his friends, a folded letter of his own accompanying each copy, explaining his views of the importance of the study of this book. The Social Service idea, especially as expounded from the Christian standpoint, has entered deep into the inner consciousness of very many educated Chinese, and will inevitably more and more produce fruits after its kind. precisely this conception, carried into execution, which will one day completely revolutionize the social and not less the political life of China; and it is a conception for which China is wholly indebted to Christianity. The new Chinese education has provided an immense potential outlet for every form of activity, much of which can not be otherwise than helpful to China and its people.

The World Conference in Edinburgh in 1910, is a landmark of international importance, the influence of which is world wide, and likely to be permanent. In China it was the efficient cause of the sectional conferences held (early in 1913) in six important centers, and following them the National Conference in Shanghai. The comprehensive and intelligent survey of existing missionary conditions looked at from every point of

view, helped to dig deep the channels along which so many spiritual streams were soon to flow.

Out of the China Continuation Committee has been evolved the Foreign Evangelistic Movement in many provinces, and a coordinated activity in other directions as well. The meetings led by Dr. Mott, Mr. Sherwood Eddy, and others have demonstrated that the student class of China is now as accessible as any other class. So, too, in a different way and to a less degree is the merchant, the literary, and the official class. This extraordinary state of things has impressively shown how little prepared is the Christian Church to grapple with its opportunities; and this again has led and is yet more to lead to better methods of educating to a sense of their duty church members as a class, and the leaders in particular.

The Sunday school is now at last recognized as the key to a live church, and its work is pushed on broad and scientific lines. The increasingly close union of denominational groups is a great assistance to that efficiency toward which the Church is dimly struggling. many large missions there is within recent years a general devolution of responsibility from foreign shoulders to those of the Chinese. The Chinese Church is at present subject to sharp "growing pains," due to the wide difference between more or less clearly perceived responsibility and more or less clearly recognized lack of capacity. This condition can not, however, be permanent. The Christian Church in China must go forward into its new opportunity, or must confess itself a tested and a proved failure.

In every age the Spirit of God has been working. He is working now, even in the midst of this cruel world war; indeed He was never more at work than now. All these impressive changes point to the eventual coming of the Kingdom of God in China.

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

RECRUITING FOR THE MISSIONARY ARMY



EN and money are equally essential in the missionary enterprise—men to go and money to send them. Yet the average church thinks its duty

done when it raises money and feels no responsibility whatever in regard to finding men. The same is true not only in the Sunday-school and Young People's Society but in strictly missionary organizations as well.

When the Mission Boards need new recruits they call on the Student Volunteer Movement rather than on the churches. And the Volunteer Movement responds nobly. Through its splendid work thousands of young men and women have been sent out who would probably never have thought of going if it had not found them. Humanly speaking, the great advance of the last quarter century would have been impossible without the Movement's help.

Yet the Student Volunteer Movement is not fully able to meet the demand. Owing to the expansion of the work and the number of missionaries who fall by the way, the number of new recruits needed every year is so great that the Boards are appealing to the churches also to help find them. Especially is this true at the present time when so many Boards are entering upon special campaigns that demand large increase in men and money.

"Most people think that the Student

Volunteer Movement has been able to more than meet the demand for workers," says *The Missionary Herald*. "This is a mistake. The Board never receives enough direct applications from volunteers to supply the demand.

"We must lay the burden of responsibility for finding the new workers upon the hearts of interested leaders and pastors throughout this country. Scattered throughout the churches are many earnest workers, school-teachers, ministers, doctors, who have had a few years' experience in their chosen callings—who are the best missionary material to be found in the world. By bringing these face to face with the needs they can supply, you may be able to serve the cause of missions more directly than in any other way."

THE SUPREME METHOD

The supreme method of winning recruits is prayer. "This was Jesus' plan for getting more laborers into the waiting harvest field," said Doctor A. B. Curry of Memphis, Tenn., at a summer conference of the Southern Presbyterian Church. "Pray ye therefore the Lord of the harvest that He will send forth more laborers into His harvest. In choosing His first twelve apostles He spent the whole preceding night in prayer. One reason for praying laborers into the harvest field is that only those whom the Lord sends in answer to prayer are the right kind. Would that every

laborer in our beloved Church were prayed into his sacred office."

The annals of missionary history show how abundantly God has honored such prayer. In the autumn of 1881, when the entire staff of the China Inland Mission numbered less than 100 missionaries, Hudson Taylor and his associates began to pray for 70 new workers within three years. In the autumn of 1886 they prayed again for 100 new missionaries in one year. In both instances more workers were given than they had asked for.

Equally notable was the experience of the Church Missionary Society in 1884. The need of workers was so great that a day of special intercession was appointed. By midnight, on the day preceding it, 100 men at a great awakening at Cambridge had volunteered for foreign missions and the day of intercession was turned into a day of praise.

Tho prayer is the supreme method, God also honors the efforts of men. In finding recruits as well as in all else, "prayer and pains, through faith in Jesus Christ, will accomplish anything."

APPEALING TO THE HEROIC *

BY JOHN R. MOTT, NEW YORK CITY

Appealing to the heroic is the surest way to enlist men in the service of Christ. It is at this point that so many addresses and appeals make their failure. The appeals which lay hold of strong men are not those which set forth the attractions and compensations and advantages of Christian work. A psychological study of youth would suggest the futility of this basis of appeal as con-

trasted with that which addresses itself to the heroic within us.

The call to heroism meets with a heroic response. Make the Gospel hard and you make it triumphant. If it is a choice between self-sacrifice and self-interest, the former will draw the stronger men.

In other departments of life it is the appeal to the heroic which enlists strong It is said that when Stanley natures. wanted a few men to go with him on his last perilous African tour, he appealed for volunteers and within a few days eager applicants. hundreds ofLieutenant Shackleton told me that when the expedition of The Discovery was fitted out to attempt to reach the South Pole, an appeal was made for several men to join the company, and that virtually the entire Channel Squadron volunteered. Trained nurses and physicians are constantly exposing themselves to the great dangers of serious contagion, and we look upon their heroic conduct as a matter of course. Think of the young men who left titles and estates, their homes and callings, their comfort and ease, and went to the shores of the Black Sea, to face famine and cold, pestilence and cannon, before the walls of Sebastopol. In every war we witness the same spectacle of heroism.

In the Church in other days heroic natures have risen up for the hard tasks before them. Has not the Christian Church furnished an unbroken line of martyrs and confessors? Has not every great battlefield of the Church been won at the cost of lives gladly given for the sake of Christ? Paul did not shrink from his call, even tho it was accompanied with the warning, "I will show him how great things he must suffer for my name's sake."

The appeal to the heroic is being honored in the Church to-day. President Warren, of Boston University, was recently speaking of a sermon he heard preached by a Roman Catholic friar in

^{*} Reprinted from The Sunday School Times. This article, which appeared some years ago, is of very great value, not only in winning recruits for the mission field, but in all other lines of Christian effort. The Best Methods editor desires to testify how much she herself has been helped by it. Ignoring the principles it so ably sets forth is one of the most frequent causes of failure. The sugar-coating now so universally used in attempting to win people (especially young people and children) to the service of Christ is not only unnecessary, but unprofitable likewise.

Milan, who, in appealing to the mothers in the audience to give their sons to the priesthood, pictured with great vividness the hardships of the ministry rather than its delights.

A member of the Reformed Church Mission Board recently stated in my hearing that they were able to get more recruits for Arabia, their most difficult field, than for any of their other missions. Professor Roper, of the General Theological Seminary of New York, said that in England in his day, the ablest men offered themselves for Central Africa and that, so far as he knew, that most difficult field was never undermanned. Fourteen of his own classmates were buried there.

The Student Volunteer Movement, during its twenty years' history, has had the largest number of volunteers offer themselves for the most difficult fields. In fact, the principal secret of the power and success of this movement is the fact that it constantly presents the hardships and trials, the conflicts and sacrifices, involved in the world's evangelization. Men of heroic mold respond to this challenge.*

Let it not be forgotten that the appeal to the heroic was also Christ's way. He never hid His scars to win a disciple. "Lord, I will follow Thee whithersoever Thou goest."... Do you know where I am going? I am going to die. He held out no assurrance of an easy career or exemption from suffering, sacrifice and death. The tenth chapter of Matthew is the most wonderful charge ever given by a leader to his followers.

The call to the Christian ministry today is a call to the heroic. It requires the highest heroism to make Christ known and obeyed in the cities of our continent; to redeem towns, villages and rural districts; to lay Christian foundations in the new states and provinces of our great West; to grapple successfully with the serious, social problems of our day; to wage a triumphant warfare throughout the non-Christian world.

The highest call that comes to young men is, as Mazzini has said, "Come and suffer." There is a vicarious element in strong young men that needs to be called out and exercised. There is a deep truth in the words of Illingworth, "The pleasures of each generation evaporate in air; it is their pains that increase the spiritual momentum of the world."

THE JOY OF SACRIFICE

Appealing to the heroic is, as Doctor Mott has shown, the surest way to win recruits for the mission field. But the rewards of service and the joys of sacrifice should be emphasized likewise. This, too, was the Master's method. He himself, "for the joy that was set before Him, endured the cross and despised the shame," and He never calls his followers to difficult tasks without offering them large rewards for faithful service. "Be thou faithful unto death and I will give thee a crown of life," is but one of many such promises.

Few persons are so happy as those who are doing the work God has given them, even when it is difficult. "Blessed is he who has found his work," says Carlyle; "let him ask no other blessedness. He has a work, a life-purpose; he has found it and will follow it."

On the other hand few persons are more miserable than those who know there is a God-appointed task awaiting them and are "disobedient to the heavenly vision." To all such the one way to joy is surrrender. Years ago we heard the story of a young women, exceptionally beautiful in character, who stead-fastly refused to accept Christ and en-

^{*} A recent illustration is found in the experience of two recruiting officers in an English college. The first sought recruits for India and assured the students that the work was not difficult, the society pleasant, and that good homes with plenty of servants world be provided. But no one offered to go. Not long after the other came. He was seeking men for the Kongo to fill places made vacant by death. "It will most likely mean death to you, too," was his blunt ending. Yet six men at once yolunteered!—B. M. B.

roll herself with His people. She was miserably unhappy, but no one knew why.

After many months a change came, and with radiant face and almost overwhelming joy, she gave herself to God. "I have resisted long," she said, "tho I have wanted to come all the while. But I was sure that if I did come, God would ask me to go to China and I didn't want to go. But now I have come and God is going to send me to China. And I am so happy—happier than ever before."

There is a joy in sacrifice far beyond what many of us know. "Suppose a dozen men, taken at random, were asked to tell of the happiest day they ever spent," says Doctor John T. Faris in "What a The Westminster Teacher. revelation of character the answers would be! Once a boy eight years of age was asked to tell of his happiest Christmas. 'The Christmas father got his gun,' was the eager response-a response full of significance to those who knew how many pleasures he had sacrificed in order to buy the gun. In like Livingstone declared, manner happiest day of my life was the day when I decided to give myself to Africa'; and Garibaldi said, happiest night I ever spent was the night after I made up my mind, let what would come, my life should be spent in the cause of Italy's liberation."

Are you sure that you are doing the work that God wants you to do? If not you would better face the question squarely, for you can never know the fulness of joy, the truest success in service, nor the blessedness of unbroken communion with God unless you go where He wants you to go and do what He wants you to do.

"I had one of the loveliest homes in all England," said Geraldine Guinness Taylor at a missionary conference in New Orleans in 1901; "a home that was a bit of heaven on earth and it nearly broke my heart to leave it. At Naples, on the way out to China, I got the first home letters and I still remember how my heart sank and a great darkness came over me as I read them. It seemed as tho everything was slipping away. Suddenly I heard a call ring out—'All's clear now, sir!' It was a sailor in the rigging and at once there came the captain's order, 'Steam ahead!'

"To me it was a voice from God. Lifting my tear-stained face I said, 'All's clear now, Lord, between my soul and Thee.' Never before had God seemed so near nor so dear, and my whole being was filled with a deep peace and a wonderful joy."

A PLACE FOR YOU

Work on the mission field has now become so varied that almost any consecrated Christian worker could find a task there suited to his capabilities. "Missionaries should cover every known profession," says Bishop Brent, "from a doctor to a carpenter, from a housekeeper to a seamstress."

For most of the work a college education seems a necessity and one's training can hardly be too broad. Yet there are positions which men and women of limited education can fill very well. Neither the printer recently sent to Africa by the American Board nor the mechanic sent to the Kongo by the Southern Presbyterian Church were college men, yet they are proving exceedingly useful.

Tho few Boards would be willing to send them out, even illiterate persons, if their hearts were on fire for God, could find a work to do on the field. One of the most touching stories in missionary history is that of "Black Amy," a nurse maid in the family of Doctor Scudder, who pleaded so hard to go with them to India to care for little Maria that the American Board at last gave their consent. For years she rendered great service to the Scudders in raising their large



QUESTIONS to men who have not enlisted

- 1. If you are physically fit and between 19 and 38 years of age, are you really satisfied with what you are doing to-day
- 2. Do you feel happy as you walk along the streets and see other men wearing the King's uniform
- 3. What will you say in years to come when people ask you "Where did you serve in the great war"
- 4. What will you answer when your children grow up and say, "Father, why weren't you a soldier, too"

ENLIST TO-DAY

QUESTIONS to those who have not enlisted

- 1. If you are physically and spiritually fit and belong to the followers of Christ, whatever your age, are you really satisfied with what you are doing to-day
- 2. Do you feel happy as you walk along the streets and know that other Christians are in the King's service while you are shirking
- 3. What will you say when men ask you "Why did not you do something worth while to help your fellow men win in the great conflict with evil"
- 4. What will you answer when your Lord asks you "Why were not you an active soldier in the life-giving army of the King of kings."

ENLIST TO-DAY

BRITAIN is FIGHTING

for the

FREEDOM of EUROPE

and to

DEFEND your MOTHERS,

WIVES and SISTERS

from the

HORRORS of WAR

ENLIST NOW

MISSIONARIES are WORKING

for the

SALVATION of ALL MEN

and to

SET FREE the MEN. WOMEN

and CHILDREN of all NATIONS

from

IGNORANCE and SIN

ENLIST NOW

THE WORLD WAR

THE SPIRITUAL WAR

MILITARY POSTERS ADAPTED TO APPEALS FOR MISSIONARY RECRUITS

Are you listening, waiting, watching for God's call? Or are you so absorbed in your own plans that you turn a deaf ear?

Do you keep within calling distance? Or are you "sitting at ease" so far away from your Lord that you do not hear Him saying, "Go ye into all the world?"—MARY CLOKEY PORTER.

family of future missionaries and more than once Doctor Scudder speaks in his letters of her success in preaching Christ to natives in like class with herself. We sometimes wonder whether the new version of Mark 16:15—"Go ye into all the world, ye that are college graduates"—is entirely pleasing to God.

The Student Volunteer Movement recently issued the following list of positions for which workers are needed:

Preachers to train native workers.

Pastors for English-speaking churches. Teachers in English, French, German, music, mathematics, agriculture, chemistry, manual training, biology.

Physicians and surgeons.

Civil, mecranical, electrical, sanitary and mining engineers.

Physical directors.

Architects and supervising builders.

Stenographers, printers, kindergartners, nurses and Bible-women.

A RECRUITING HOUR *

MARY LOUISE DANIELS, WELLESLEY, MASS.

President of the Woman's Board of Missions,

Congregational Church

A Recruiting Hour—what is that?

A possibility of help in securing the fifty new missionaries for whom we aim in the Board's Jubilee Increase Campaign.

Where and when is the "Hour"?

It is an hour which is to be, perhaps by the influence of you who read this. It may be created as a timely feature of a Branch meeting, a local union gathering, a young woman's rally, or an auxiliary meeting.

Those who plan for such a service will be actuated by two ideas: 1. There is a compelling need back of the appeal for recruits in the missionary ranks.

2. There are possibilities of response through the agency of this present body of women.

Suggestions for a Recruiting Service Scripture: John iv. 34—36; Matt. ix. 36—38; Acts xiii. 2—5; Isaiah vi. 8.

Brief comment might bring out four prominent thoughts from these verses, viz.:

The readiness of the non-Christian world. The value of prayer in finding workers. The Spirit of God as the real Commissioner.

The willing attitude of the chosen one.

I shall never forget the struggle I went through in making this decision. For six years I would not listen to the call. Thank God for the Kansas City Convention! I refused to attend it but the delegates brought back with them the inspiration and vision they received and were the means of my honestly facing the question with God—the thing I refused to do in the past.

How happy I have been since I made the complete surrender of my life! I now stand ready to go wherever my Lord would have me go.—From the letter of a recent volunteer.*

^{*}Reprinted from Life and Light. In connection with their Jubilee Increase Campaign, the Women's Board of Missions, Congregational Church, aims to have 50 new missionaries on the field or under appointment by November, 1917, when their Golden Jubilee will be celebrated.

^{*} Published as a leaflet by the Student Volunteer Movement, 600 Lexington Avenue, New York.

Two or three out of five kinds of talks would be necessary to set forth the need, and to make the appeal forceful. Suppose these five talks to be upon—

1. The broad foreign missionary field as it cries for workers to-day. (5 minutes.)

(See The Call of the World, by W. E. Doughty, pages 44-60 and 81-85, and The King's Business, pages 24-35.)

2. Harvest fields in our own Board. (3 minutes.)

3. A supreme need and a joy-giving opportunity.

(A returned missionary.)

4. Why I said, "Lord, send me!"

(A volunteer under appointment.)

5. The practical issue, "What can we do here and now about recruits?"

(The interest aroused should eventuate in some form of activity; perhaps a committee to pass on suggestions to local leaders for auxiliary recruiting services. In case of the latter, the pastor might be asked to preach on a related subject; the Sunday-school and Y. P. S. C. E. missionary committees to give space for presenting missionary opportunities to young people. In a young woman's rally would not some personal follow-up effort be in place?)

There should be time definitely reserved for prayers, that the Lord "send forth laborers into his harvest."

Much impressive work could be done in a service of thirty minutes, set in the heart of a Branch meeting. Twenty minutes would give good opportunity in a smaller local gathering. A missionary and a volunteer, in many cases, are not available. But through some of the suggestions given above, and others which may occur to you, I believe we can arouse a new spirit of eager quest for the recruits needed.

VOCATION DAY

Vocation Day, recently inaugurated in the Sunday-school and Young People's Society by several denominations, affords an excellent opportunity to implant in the hearts of the young an impulse toward missionary service. Tho originally designed to meet the demand for young men for the ministry, it includes in its scope recruits for the mission field and leadership in Christian work in the home churches.

"Thousands of young people are drifting into various lines of activity without ideals and objective," says The Assembly Herald, "and they are not being taught the great principles entering into the true choice of a life-calling. God can truly call one into the business of banking, or into law or medicine or journalism, or even into farming and chickenraising, for honest toil can be made yield large returns to God and society. But we should set before the young people the needs of the Church and the vocations controlled and supported by it. The world ought not to be allowed to monopolize the strongest, brightest and best of our young people. The needs of the kingdom should be set before them while they are yet in our Sunday-schools, high schools and colleges."

Increased attention is being given to the vocational principle throughout the religious world, and many organizations, both denominational and interdenominational, are conducting vocational campaigns. Many of the Women's Boards of Missions now employ student secretaries who visit the colleges in the hope of winning young women not only to service on the mission field but to leadership in the work in the home churches. The fact that 12,000 Presbyterian girls alone graduate every year from colleges, normal and high schools shows how broad the field is and how important the work.

Vocation Day is a good thing to inaugurate in any church. Abundant material for it is now available in the way of services, leaflets and pledge cards. Some of the best things we have seen along this line may be obtained from the Rev. Henry H. Sweets, D.D., secretary of the Executive Committee of Ministerial Education in the Southern Presbyterian Church, 232 Fourth Avenue, Louisville, Ky. The following pledge card* used by the secretaries of the Student Department of the International Young Men's Christian Association, which does a large vocational work, will serve to show what is being attempted. On the reverse side the card says: "Think over prayerfully what is implied for you in signing this card. Sign it. Memorize it. Keep it in your Bible. Test your purposes by it daily."

Believing that there are great possibilities in it for other churches, we have asked Doctor Watson to tell us how it works, and he has kindly done so as follows:

"The Order of Recruits was organized in Canada," he says. "The society we had in Cincinnati was designed to gather together all the young men in the church who had definitely decided to give themselves to Christian work, or were thinking of doing so. They met four times a year with the pastor of the church and a member of the session who acted as corresponding secretary of the order.

"Each member of the order was ex-

pected to work definitely to secure other recruits and they were brought to these quarterly meetings where there were brief addresses made on the need of Christian workers, the call to the ministry and the opportunities for service in the home and foreign fields. Any member of the order who was not able to be present, sent a letter, and received a letter from the corresponding secretary. In this way we kept constantly in communication with all the members.

"Once a year the organization gave a reception to the boys and young men of the church, when one or two speakers were appointed to present the claims of the Christian ministry. This served to keep all the boys and young men of the church in touch with the order, to interest them in the success of the recruits and to keep clearly before them their own responsibility for making a decision.

"We consider that the work in Cincinnati was very successful. So far we have not been able to organize anything of the kind here, not having the nucleus to begin with. But we hope eventually to do so."

A CHRISTIAN'S FUNDAMENTAL LIFE WORK DECISION

I will live my life under God for others rather than for myself; for the advancement of the Kingdom of God rather than my personal success.

I will not drift into my life work but will do my utmost by prayer, investigation, meditation and service to discover that form and place of life work in which I can become of the largest use to the Kingdom of God.

As I find it I will follow it under the leadership of Jesus Christ, wherever it take me, cost what it may.

Signed.....

ROLLS OF HONOR

Have any missionaries gone forth from your church? If so, have you commemorated their going in any special way?

"It is a good plan," says John R. Mott, "to have the names of any missionaries who have gone forth from your church

inscribed on a tablet or an illuminated roll placed where it will be constantly reminding the young people of the missionary career. The Park Avenue Baptist Church, Rochester, N. Y., has such a tablet."

Another church which honors its mis-

^{*} Order from Association Press, 125 East 28th Street, New York. 50 cents per 100 copies.

sionaries in this way is the Clarendon Street Baptist Church, Boston, Mass., of which Doctor A. J. Gordon was pastor for so many years. In July, 1895, at the time of the International Christian Endeavor Convention, we saw on the wall above the platform in the vestry a roll of honor with the names of 19 missionaries and evangelists who had gone forth to preach the Gospel in mission fields.

Away back in 1887, The Church at Home and Abroad gave an account of two rolls of honor which at that time were hanging almost side by side in the Sabbath-school room of the First Presbyterian Church, Utica, N. Y. "On one of these," it says, "are inscribed the names of fifteen sons and daughters of the school who have given themselves to the Lord in the work of foreign missions. On the other are the names of sixteen who were once boys in the school and have entered the Gospel ministry. noble record surely! Fifteen missionaries of the cross and sixteen ministers of the Gospel. It is well to give these rolls a conspicuous place that these noble bands may have grateful remembrance and that the members of the Sabbath-school may be incited to a holy emulation."

THE ORDER OF RECRUITS

A new movement has been launched in the Canadian Presbyterian Church, the object of which is winning recruits for the ministry and the mission field. It is known as "The Order of Recruits."

To a limited extent it is being tried in the United States as well. While pastor of the Church of the Covenant, Cincinnati, Ohio, the Rev. Robert Watson, D.D., now pastor of the Scotch Presbyterian Church, New York City, organized an Order of Recruits in his church. After a stirring address by a stranger, the plate was passed. Mrs. Williams had no money with her, but tearing the fly-leaf out of the hymn-book and borrowing a pencil from the lady next to her, she wrote, 'I give two sons,' and placed the slip of paper on the plate.

"The roll in the church at Utica testifies that the Lord accepted the gift in answer to a mother's prayers and in accordance with her vow. The boys were about seven and thirteen respectively when their mother thus publicly consecrated them to the work of foreign missions; and it is worthy of note, for the comfort of other parents whose consecration of their children does not seem to be accepted, that at the time of their mother's death neither boy had any idea whatever of being a missionary.

"Of the others whose names are on this roll much could doubtless be said of their devoted services in the fields where they have toiled or are still toiling. May the length of that roll continue to increase and similar rolls be multiplied until every Sabbath-school in our land shall have sons and daughters in the mission field."

This is a remarkable record and we hope sometime to know something of the causes that led up to it. Through the courtesy of Mr. George E. Rendell, who has been superintendent of the school for the past four years, we are able to tell of the additions made to the rolls since 1887.

"The two rolls of honor still hang in our Sunday-school room," he says, and a third has been added with the names of twelve others who have entered the ministry from our church or Sunday-school, making twenty-eight altogether. We regret to admit that, tho our school always pays a great deal of attention to missionary work, the roll of missionaries has not increased in the same way. There is but one new name on that list-the name of Miss Annie Montgomery, our missionary in Persia, whom the church and Sunday-school and other organizations of the church support entirely. One young woman from our Sunday-school expects to be a missionary and is now in training as a nurse in one of the hospitals in our city."



A REVIEW OF THE REVIEW

FOR ten years after its founding—from 1878 to 1887—the Review was published in Princeton, New Jersey, under the ownership and editorship of the honored missionary Rev. Royal G. Wilder, for thirty years in India.

The Review was started as a quarterly, with strong editorial convictions as to missionary policies and methods. The Mission Boards were freely criticized and new policies recommended by the editor who had had valuable missionary experience on the foreign field.

Statistics of mission work were given a large place in the pages of the Review, but only foreign work was considered. The union of home and foreign had not yet taken place in the thinking of most Christians.

In those days missionary periodical literature was so inadequate that the Missionary Herald of the American Board was almost the only magazine in America devoted to missions that stood out as worthy of attention. The Review easily came immediately into the front rank and exerted a strong influence on missionary secretaries, on pastors and their churches, and on individual workers and organizations.

When Dr. Arthur T. Pierson—then the busy pastor of Bethany Presbyterian Church of Philadelphia—became editor in 1888, the Review immediately took a great leap forward. The critical note was largely omitted and a constructive policy was introduced. The aim of the editors was to present the foundation principles, the best ideals and the most wonderful facts of both home and foreign missions in a way that would arrest attention and would stimulate pastors and other workers and would furnish them

with material for sermons and missionary meetings. During this period came the series of "Miracles of Missions," "Remarkable Answers to Prayer," and "Monthly Missionary Concert Notes." The circulation of the Review increased and many a volunteer, many a pastor, many a Christian steward traced his first or great missionary impulse to the powerful appeals, the convincing arguments, or the compelling facts presented in the REVIEW. Then other features were added: maps, illustrations, a long list of editorial correspondents in foreign lands and at home, and yearly statistics of all the foreign missionary societies of the world.

The editorial staff included, at various times, Rev. James M. Sherwood, D.D., author of the Life of David Brainerd and one of the editors of the Homiletic Review; Rev. John T. Gracey, D.D., formerly a missionary in India and author of several volumes. Rev. Delavan L. Leonard, D.D., who had been a home mission pastor in Utah, and the author of "A Hundred Years of Missions," and other volumes; beloved Dr. A. J. Gordon of Boston; Rev. Charles C. Starbuck, as translator and statistician; Rev. F. B. Meyer, the well-known Baptist clergyman and author, of London, England; the Rev. J. Stuart Holden, rector of St. Paul's Chapel, Portman Square, London; and Rev. Louis Meyer, an unusually brilliant and consecrated Hebrew Christian, who rendered noble service in translating Jewish notes and statistics. Of these, Dr. Leonard alone remains with the REVIEW.

The list of writers in the pages of the magazine would make a galaxy of the world's greatest missionary advocates, statesmen, givers and martyrs.

Every field has been presented—its

needs, its history, its development, its great missionaries and converts and its problems and possibilities. The pictures and maps make the whole world pass in review before the eye, and the notices of missionary books give a clear idea of the whole range of missionary literature. A reading of the Review has been and is a liberal missionary education. The bound volumes form a library, a thesaurus covering the world field.

In 1911, the full editorial control passed to the present editor who first joined the staff as managing-editor, on leaving college twenty-five years ago. None could take the place of the gifted and honored editor-in-chief who, for twenty-four years, had set missionary fires burning with his facts, his devotion, and his spiritual power. But friends remained true and, in spite of many difficulties, the REVIEW has continued to be blest and to be a blessing. In 1914, Miss Belle M. Brain joined the staff as the able editor of the Best Methods department, and Rev. S. B. Rohold of Toronto and Mrs. F. M. Gilbert, formerly of India and China, rendered valuable assistance in translation and the news department. There has also been a most helpful editorial council made up of men and women of home and foreign mission boards.

God has clearly guided the Review in the past, and as we stand at the threshold of a new beginning, we believe that He will still guide and use the Review to His Glory.

BREAKING HOME TIES

FOR the past twenty-nine years the home of the Review has been the offices of the Funk and Wagnalls Co., who for that period have been the owners and publishers. They began as a small organization—the publishers of the Homiletic Review and of religious books for preachers. As time has gone on, the firm has developed into a great publishing firm, famous for the great Standard dictionaries and the world-renowned Literary Digest with a circulation of nearly 500,000 copies a week.

Naturally, as business has enlarged and great things have been undertaken, the Missionary Review with its few thousand circulation has not been able to claim a large share of the publisher's attention, and it has seemed best to make new arrangements whereby a special board of directors could take over the Review and publish it, not as a commercial enterprise but as a missionary undertaking.

After much thought, conference and prayer, a board was organized, made up of representatives of various home and foreign mission interests, as follows: Robert E. Speer (Presbyterian Board of Foreign Missions), President; Frank L. Brown (Secretary of the World's Sunday-school Association), Vice-President; Walter McDougall, Treasurer; Prof. Harlan P. Beach, secretary of the Yale Mission in China; Dr. Charles R. Watson, United Presbyterian Board of Foreign Missions, and now president-elect of Cairo University, Egypt; Mrs. Henry W. Peabody, Federation of Woman's Boards of Foreign Missions; Mrs. A. F. Schauffler, representing City and Foreign Missions; Fleming H. Revell, member of the Presbyterian Board of Home Missions; Dickinson W. Richards, lawyer; Delavan L. Pierson, Secretary and Editor.

With the next number—October—the Review is to appear under the auspices of the new company. The editor's relations with the publishers have always been of the most friendly nature and the firm has kindly facilitated the transfer with the utmost courtesy.

We bespeak from friends in every land their continued cooperation and friendship, and hope that they will help us to improve the Review and to promote its usefulness. The best days are before us, with God's blessing.

Kindly address all communications in future to the Missionary Review Publishing Company, 156 Fifth Avenue, New York City (corner of 20th St.).



JAPAN—CHOSEN

Use of Tracts in Japan

HRISTIAN workers in Japan are finding opportunities in all sorts of places for the distribution of tracts. From the girls working in the cotton mills of Osaka to the Japanese naval men in the islands of the South Seas, printed matter finds a welcome. Many tracts have been distributed among railway men, and books have been placed in prison libraries. Christian booklets helped to decorate the Christmas tree for the lepers at Kumamoto, and on a street in Osaka where there are ten theaters within five blocks tracts are being constantly distributed. The companies of pilgrims who visit Nikko and the thousands who assemble for the annual spring festival at the Fox Shrine offer a great field for this sort of work, but perhaps there is no better time to reach people with Christian literature than at the expositions which are held at various centers. such exposition the authorities offered the missionaries a special tent for their work.

Romanism and Buddhism

REV. DR. WM. E. GRIFFIS, the former missionary to the Japanese, says: "Almost everything that is distinctive in the Roman Catholic form of Christianity is to be found in Buddhism: images, pictures, lights, altars, incense, vestments, masses, beads, wayside shrines, monasteries, nunneries, celibacy, fastings, vigils, retreats, pilgrimages, mendicant vows, shorn heads, orders, habits, uniforms, nuns, convents, purgatory, saintly and priestly intercession,

indulgences, works of supererogation, pope, archbishops, abbots, abbesses, monks, neophytes, relics and relic-worship, etc."

A Christian Maternity Hospital

DR. HEZEKIAH R. SAIKI'S maternity hospital in Kyoto is the oldest of the kind in the Japanese empire. In a quarter of a century it has sent out from its training school 1,200 nurses and midwives, and has given free treatment to over 25,000 poor women and children. Dr. Saiki, the director, is a devout man. Evangelistic meetings are held at the hospital and a distinct religious atmosphere characterizes all the work. The nurses go to the homes of the poor, caring for women in confinement without charge. Dr. Gorbold of the Presbyterian mission in Kyoto writes that sometimes these patients are so poor that the nurses have taken the clothing from their own backs to help them. Fifty thousand dollars is to be raised to place the hospital on a permanent basis. Dr. Saiki believes that he can contribute one half of this himself, if his life be spared. For the balance he seeks the aid of those who have women's welfare and the cause of the poor at heart.

A Christian Silk Mill

THE influence of Christian business men is coming to be a real force in the commercial life of Japan. One of the most striking instances of this is to be found in the silk industry. It is said of a Christian silk factory in Osaka: "So high is the grade of silk thread produced, and so uniform and reliable the quality, that it alone of all the factories

in Japan is able to export its product direct to the purchasing firm in the United States, which buys the entire output at an annual cost of about \$5,000,000, and without intermediate inspection at Yokohama."

The explanation of this is to be found in the way Mr. Hatano, the head of the company, has sought to develop Christian character along with technical skill. Many filatures have attempted to imitate him with identical machinery, raw product, and business method, but have failed to reach his standard, because, as he says, they have neglected the factor of character.

Korean Railway Y. M. C. A.

THE development of the railway system of Chosen during the last few years has not only been a civilizing force, but by linking the Far East with the Trans-Siberian Railway, it has brought Europe four weeks nearer to Asia. Japanese companies have administered the railways in Chosen and Manchuria. In Chosen they are directly under the control of the Japanese government, and about 5,000 of the 9,000 men employed are Japanese. The Young Men's Christian Association has been asked to undertake work among this large body of railway employes, and the special adaptations of the Association in organization and in method were necessary, practically the same methods are pursued on the South Manchuria Railway, and on the Chosen Railway system as are generally in effect in the United States. This work is entirely administered financed by the Japanese themselves through secretaries trained in the Japanese Young Men's Christian Association. There is a line of clubhouses from Fusan to Harbin and from Harbin to Port Arthur where the railway employes may spend their leisure hours and find the rest and recreation which are necessary to keep them in a state of efficiency, and even the remote stations where only a

few Japanese are employed are visited regularly by trained secretaries.

The May number of the American Railroad Association Magazine contained several pages in Japanese, dealing with the movement in Korea, and many copies of the magazine were mailed to Japan.

A Men's Home Missionary Society

EV. WILLIAM B. HUNT, of Chai Ryung, Chosen, writes: "Our little girl sings the doxology quite appropriately-'Praise God from whom all blessings flow, praise Him all preachers here below,' and we feel sure the preachers would praise Him more if they could only know the work as it is being carried on in different parts of the world. The women of the Chai Ryung Church for several years have had a missionary society which has sought to send out women preachers into needy fields, to study missions, and to direct and encourage personal work in the local field. Inspired by the women, the men of the church have organized under the direction of the session, and have been working for some time without, however, doing anything in a financial way. A few of these men saw on a map a section marked off in which are 26,000 persons, only 123 of whom are Christians, and among whom was only one paid worker, a helper. Comparing it with their own section where there are only 20,000 persons of whom 3,000 are Christians, nine being paid workers, they were awakened to the great disparity. More than enough money to support two men was subscribed and without delay both men, one from their own number, were chosen and sent."

Tests for Church Membership

THE work that requires perhaps the largest amount of time in the missionary pastor's round of visitation among his country churches is the holding of examinations. In the Presbyterian mission there are two classes or grades of membership; the catechumen and the

baptized or full membership. Two or three candidates of the same sex, and, if possible, about the same age or degree of knowledge are called at a time. The examining committee is the session if the church has elders, if not-the native Korean helper in charge of that circuit of churches and the local leader of the Some candidates appear with manifest "fear and trembling." A few break out in cold sweat as the questions of the examiner probe deep into the knowledge and conduct of the examined. Drinking, idol-worship, sacrificing to spirits of dead ancestors, Sabbath breaking, family rows-they must give evidence that such sins as these are all put away. There must be unusually justifying circumstances to account for the unbelief of a husband or wife, else the believing partner can not be accepted for full membership. Ordinarily the examiners insist on the conversion of the other partner as a proof of the real faith and consistent example of the professing Christian. One Korean brother now rejoices that his pastor even compelled him to wait for baptism till he taught his wife to read.

CHINA

Reaching the Chinese Literati

"PERHAPS the greatest single piece of work I have seen done, in all my missionary experience, is that of the Foochow Institutional Church," writes Dr. John Gowdy, president of the Anglo-Chinese Methodist College in that city. "It works chiefly among the official and literary classes. So its alm differs from that of the American institutional church. The staff head and his three closest associates are all graduates of our college.

"At a recent revival, services were held every evening for a week, with an average attendance of six or seven hundred. It seems almost incredible when one realizes that these literary aristocrats used to be untouchable. And they are not content with receiving the Gospel message just for themselves. Many of them go out every Sunday into suburban places and tell others the story of Jesus."

Grinnell College Plans for China

GRINNELL COLLEGE, Iowa, is the latest of the American colleges to undertake the support of a definite educational enterprise in mission lands, and has chosen for its field a part of the Province of Shantung, China. Mr. A. B. DeHaan, a graduate of Grinnell and a missionary of the American Board, has formulated a plan the main features of which are:

The establishment of a large number—probably hundreds—of day-schools centering about Techow, in which thousands of pupils will receive the beginnings of Christian education.

The further training for boys and girls in the two academies already established.

The providing of three professorships at Shantung University, where higher education will be provided for promising students.

An annual budget of \$4,000 for the girls' schools, boys' schools, and for the support of an educational director.

An endowment of \$100,000, the income of which shall go for the support of Grinnell's representatives in the Shantung University at Tsinanfu.

The American Board has promised cooperation in the financial part of that undertaking, and nine Grinnell men have already volunteered to fill the posts in question.

Encouragement in West China

A SHANGHAI newspaper, printed in Chinese, refers to the notable Christian progress in Yungchang, West China. For instance, a new place of worship has lately been dedicated in a town where the Rev. J. F. Peat, the Methodist missionary in charge of the district, was the first white man to preach, less than

a year ago. Dr. Peat in a letter to the Methodist Board of Foreign Missions, tells of some significant things that are taking place. He writes of one school with an enrolment of seventy-five boys, which so overtaxed the capacity of the building that the native teacher borrowed a Buddhist temple. The trustees of this temple gave the Christian teacher and his boys a very hearty welcome, and provided all the furniture needed.

From Chengtu Rev. J. M. Yard writes: "Led by the Social Service Committee of the Young Men's Christian Association, 150 men took part recently in the distribution of anti-tuberculosis literature. Some were sold and some were given away. We sold 4,500 calendars, telling what to do to prevent tuberculosis. Every street in the city was covered in our campaign. It was fine to see the students willing to carry big bundles of tracts under their arms and to sell them on the streets. They were 'serving society,' as they exprest it. But that sort of thing is new in China. Such men have been 'brought up' on the Gospel. Here in Chengtu there are accessions to the church almost every Sunday. On Easter day we baptized our first Moslem convert."

Missionary-Not a "Church Member"

A N interesting incident is reported in connection with the work of the American Bible Society in China. Yung T'ao, who is described as a philanthropist, but apparently not a Christian, bought 5,000 New Testaments to give away. Accompanying each book was a slip bearing the words, "Respectfully presented by Yung T'ao, who is not a church member." Mr. Yung told the representative of the Bible Society, "I have only just started on my work of Bible distribution. intend to put copies in every school in the whole of China, and into the hands of every teacher and official." It is the opinion of the Bible Society representative that this man "is a humble follower of Jesus Christ, fully imbued with His

spirit." He surely has a finer appreciation of the Book than is shown by many who are "church-members."

Peking Medical College Progress

THE plans for the Union Medical College in Peking, which the Rockefeller China Medical Board hopes to make a Christian medical college of a grade second to none anywhere in the world, have so far progressed that the Board of Trustees has been organized and gotten to work. The Board consists of thirteen men, six of whom (three English and three American) are appointed by the six cooperating missions which work in Peking, and seven appointed by the China Medical Board.

Dr. John R. Mott, who was chosen by the latter body as one of its seven representatives, has been elected chairman of the Board. The entire medical plant of the London Missionary Society in Peking has been purchased, and efforts are now being made to secure adjacent properties.

New buildings will be erected and preparation made for receiving the first regular class under the new administration in the fall of 1917.

The plan includes the highest possible instruction in all departments of medicine under the best experts to be found in Europe and America. Close cooperative relations will be maintained between this great central plant and the mission hospitals in North China.

SIAM AND LAOS

Conquering Spirit Worship

THE Lao people of Petchaburi and Ratburi, Siam, have not been very responsive to the work of the Presbyterian missionaries. They are very different from the Laos in the north of Siam, and speak a separate dialect. Practically all are Buddhists, but the chief obstacle to their acceptance of Christianity has been the tenacity with which they have clung to the spirit worship of their

forefathers. To give it up seems to them too much like turning their dead relatives out of doors.

The missionaries now are approaching the people in a different way. With great sympathy they are trying to show the difference between the treatment the people received from their ancestors when they were living and the evil treatment that the spirits give them at present. The missionaries tactfully suggest that perhaps, after all, they are worshiping not the ancestor but an evil spirit that will do them harm.

In a surprizing number of cases the people are very willing to accept this explanation and abandon the superstitious custom.

Untrodden Ground in Siam

D.R. McCLURE, of the Presbyterian Mission, sends this most interesting account of his long journey to Roi Ett: "My recent tour into the little known northeastern section of Siam was of necessity more a work of investigation than of extensive evangelistic work. From an evangelistic point of view, our chief aim was to scatter Christian literature as widely and judiciously as possible. On the trip we disposed of about 2,500 copies, largely in and about the city of Roi Ett; and it was chiefly free distribution. We also did some street preaching, and preached to those who came to our lodging places, outside the city walls. Several audiences were thus instructed, the picture roll being used to attract. A very noticeable thing about the people was their approachableness and apparent lack of fear or suspicion. Tho the children had seldom seen Europeans, very few of them showed fear or disposition to run away, such as we had seen in places nearer the Capital. While the prospect of being able to undertake work there soon is not bright, it should certainly be considered by our Mission and some step be taken if possible, to insure aggressive effort as soon as possible."

"The Glad Conference" in Siam

T HE Annual Petchaburi Conference for Christians was held the 24th to for Christians was held the 24th to 26th of March. "We call it the 'Glad Conference," writes Rev. Paul A. Eakin, of Petchaburi, Siam. "The word 'glad' was used over and over again by old and young, ignorant and educated. The general subject was the work of the Holy Spirit as seen in the Acts and applied to present times. Sunday morning, four meetings were held simultaneously. The Chinese meeting, led by Chinese evangelists, was held in the drawing-room of the new dwelling known as 'Sawat Satan' (meaning pleasant place). The Junior Endeavorers held a joint meeting, leading themselves in the Dodge tent on the 'Sawat Satan' lawn. The women's meeting was held in the Sunday-school room, and the men had their meeting in the church. At the communion service in the afternoon, fifteen offered themselves for baptism, but only five were baptized, the rest being enrolled as catechumens. One of the best features of the conference was the fact that seventy people from widely different country districts were present for the sessions."

INDIA

Social Service in India

"A SOCIAL SERVICE BUREAU has been started in Bombay," writes Dr. F. B. Price, editor of the *Indian Witness*. "Some of the leading citizens in Bengal believe that one should be opened in Calcutta city also. It is suggested that the following subjects be considered:

"Extent of misery among widows. The number of undesirable matrimonial alliances. The condition of the untouchables. The condition of the rural population. Causes which lead to the depopulation of villages. The waste of money in litigation. The habits of the student population."

A "Sadhu" Standing All Day for Christ

HE religious life of India to-day presents no more striking phenomena than those connected with individuals who have gained some slight knowledge of Christ, which they have distorted and recast in the molds of their own religious thought and practise. Such a character is a Brahman Sadhu, or holy man, who sometimes attends the services in the Presbyterian mission in Etah, North India. He is a man about sixty years of age. Over twenty years ago, while practising austerities high up on the Himalayas, and almost frozen, he was found by a missionary, taken to his home, warmed, fed, and clothed. Gospel was preached to him, and as the man now thinks, he was told to give up the kind of austerities he was practising, and to go forth to stand for Jesus Christ for twenty-four years. He took the vow to do so, and he may be found to-day, literally standing all day long, and he says, all night, for Jesus Christ. He has not known Christ, nor has he taken advantage of many opportunities to learn of Him, but it seems perfectly clear that he has a deep reverence for Him, and has to some extent told his followers about Jesus. He has many followers in the districts of Farukhabad, Mainpuri, and Etah, and is promising to preach Christ to them now in a new way.

The Way to Reach Moslems

A MISSIONARY in India writes concerning the present possibilities of Moslem evangelism as follows: "I am more than ever convinced that India is at present the strategic point to reach the Mohammedan world. I have worked for twenty-eight years, partly among Mohammedans, and I have never seen such a change in any community as I have noticed in the Mohammedans during the past two years or so. They come in crowds to purchase books, Gospels and the Psalms especially, and come with good questions—not the old routine ques-

tions of twenty years ago. Prayer is behind this great change. By humbly seeking the guidance of the Spirit of God we are taught how to approach the Mussulman. My experience is that we are far more successful when we speak to him as a sinner than as a Mohammedan. One has to refer to the Koran and to the Gospels, but they become side issues, and as flanking movements they are more effective than for a frontal attack. If we can touch the sinner, the Mohammedan has to give way. That is my experience, both in preaching and in private conversation."—Moslem World.

A Heathen's Idea of Baptism

C.M.S. missionary in Bharatpur, in A Central India, was told by a man who had once been drawn to Christianity that he "feared the degradation and pollution of baptism." When asked to explain, he related that he had been told that a missionary, when baptizing a convert, performed the following ritual: "A string cot was produced, and the convert made to creep below it. The missionary sat on the cot and took his bath; the soapy water fell on the convert, and thus he was baptized." The missionary writes: "You may wonder if it is possible for such absurdities to be mentioned. Yes; far worse and more disgusting stories are publicly taught by the enemies of Christ in this land."

Homecoming of Young Princes

A T the request of the Maharaja of Kohlapur, Mrs. Irwin, the widow of an American missionary, took charge of the education of the two young princes seven years ago. After spending two years with them in England, she brought them to this country for a tour in the summer of 1915. On their return to India, both Christians and non-Christians welcomed home the Maharaja's sons.

The Christian church at Kolhapur held special exercises, with elaborate decorations and speeches of congratulation. A beautiful copy of the Scriptures was presented to the young heir, who accepted it gratefully.

Later the Europeans were all invited to the palace for the grand reception given by the Maharaja. The visitors on entrance were bedecked with flowers, and the guests of honor were asked to stay for tea. The "tea," which proved to be a sumptuous feast, was served in the inner courtyard of the palace, where all sat down directly opposite the private temple of the city goddess-her own devotees sitting calmly with shoes upon their feet, alongside the defiling Europeans, and all presided over by a Brahman chief. To the missionaries this was peculiarly significant as a sign of the gradual breakdown of the caste system, which is slowly becoming apparent in different parts of India.

MOSLEMS IN ASIA

Graduates of Robert College

FROM less than a hundred students annually in the early days of the college, the enrolment has grown to 550 in 1913-14, the year before the war; dropping to 441 in 1914-15, the first year of the war, with 20 nationalities represented, Greeks 177, Armenians 68, Bulgarians 64, Turks 55, Israelites 22, Albanians 12, etc., etc. It is a remarkable indication of the intense desire for the education that Robert College offers that, in spite of the increased difficulties of the situation because of the war, the College has enrolled at the present time about 500 students. No less remarkable are the friendly relations toward one another that the students of the warring nations have maintained during these trying years.

One of the most distinguished graduates of Robert College, for many years professor of the Bulgarian language and literature in that institution, is Hon. Stephen Panaretoff, now Bulgarian Minister at Washington.

Another graduate of the College is Mr. Michail Dorzias, of Greece, now pursuing a post-graduate course at the University of Pennsylvania. He is probably the strongest college athlete in the United States, being undefeated as a college wrestler. Asked by a newspaper man when he did his special training, this clean-living, high-thinking young Greek replied: "I do not have to train. I am always in perfect condition. Why should I not be?"

Turkey and the Zionists

M.R. HENRY MORGENTHAU, late American Ambassador at Constantinople, in a speech at Cincinnati disclosed the fact that he had broached to the Turkish Ministry the advisability of their selling Palestine to the Zionists after the war. The Turkish Ministers, he said, eagerly approved of the project. They discust figures, and argued whether Palestine should be converted into a re-"I told them that if harbors were built at Jaffa, half a million visitors would be attracted yearly to Jerusalem, each one of whom would spend \$100." "Why wait until you raise the money?" they responded. "We will grant concessions now; so build your harbors and hotels." Some years ago, when the late Dr. Herzl proposed to raise a sum of money for the purpose now described, the sum of two million pounds was mentioned as the price to be paid.-London Christian.

A Mysterious Postal Card

A SSUMING that the Turkish censors are not Bible students, a clever American nurse in Turkey sent to the American Board a postal card which read:

"We shall very soon have to test the first part of the twentieth verse of the fifth chapter of Job and still sooner, even now, of the last of Psalm 91:3. What a blessing to have a God who is true and able! Lots of love to you all. Dr.

Hamlin's famous mixture in demand here."

From the passages "In famine He shall redeem thee from death," "He shall deliver thee . . . from the noisome pestilence," and from the fact that the mixture referred to is used in cholera cases, the Board infers that famine and cholera are raging in the part of Turkey from which the message comes.

Armenjan Workers in Arabia

COME of the most devoted workers In the Arabian Mission of the Reformed Church in America are Armenian men and women who were brought up and trained in American orphanages and schools in Armenia, and -who have offered themselves for this work among Moslems. The journey from their home is over a thousand miles. and they are foreign missionaries almost as much as the Americans themselves. These Armenians receive from the mission a third of the salary they would obtain in government and commercial em-They have endured separation from their families and friends. of them have not received news of their wives and children since before the war. They also have suffered persecution for their purpose.

One of these young men has come to Arabia to dedicate his life to win to Christ those whose co-religionists had made his sister and himself orphans. Moreover, in thankfulness to God for what Christians in America have done for him, every year he turns back a whole month's salary into the mission treasury to help support this American institution. And this is in addition to his regular gifts on Sundays for the Lord's work.

Gifts of Persian Christians

E VEN in the strain of war times the Persian native church is developing along the line of self-support. The report comes from Teheran that the finances of the local church have been or-

ganized on the budget plan and the envelop system of contributions has been adopted. It was agreed that two-fifths of the money collected by envelops should be used for evangelistic work in Teheran and other parts of Persia, one-fifth for foreign missionary work, one-fifth for local church expenses, and one-fifth for the poor. The pledges were not all that could be desired, but a beginning has been made in systematic giving and spending for the Lord, and the missionaries are hoping that much will be accomplished along this line.

The schools have been adversely affected by the war in the matter of tuition. At the time when the tuition fees are usually paid, the people were buying extra supplies, and since that time the prices of many necessities have greatly increased. All imported goods have increased enormously in price and native products have also risen. In spite of all this the receipts of the boys' boarding department are in excess of their expenditures.

EUROPE

British Missions to Jews

T the annual meeting of the Lon-A don Jews Society, Rev. C. H. Gill reported that in spite of the many difficulties attending the work in countries affected by the war, only two stations, those at Cracow and Lemberg, had been closed. At Warsaw, Hamburg and some other places, the British workers have been withdrawn, but the stations are being carried on by the Hebrew Christians with good results. At one place the results achieved in three months equal those of the previous three years. Ispahan, in Persia, the missionaries were obliged to leave the station, but one of them is now returning. staffs from the stations in Germany and Austria have either been helping in work at home or have been transferred to other stations. In the British stations there has been an increased spirit of inquiry, and in many cases an increased attendance at the mission halls. In North Africa there has been a widespread distribution of the Word of God at Tunis and Algiers.

One feature of this year's operations has been the appeal of the Society for temporal relief for the Jews who have been driven from their homes in Poland.

Scandinavian Book Mission

THE Lutheran Book Mission, established in 1903, in Bergen, Norway, has up to the present time distributed 1,850,000 Bibles and devotional books. Its different publications have been written by prominent authors and endorsed by the Bishop of Bergen. There are devotional books for the children to be read to them by their parents; devotional books for school children, for young people, students, soldiers, seamen, the sick, old people, etc. The society works everywhere that Norwegians live. books have also been translated into Swedish and Danish, and an edition into Finnish and Laplandish is now being prepared. A branch society has been founded in America to work among the many Norwegians there. All books are sent free to any one who desires them. The society has several thousand members. It is supported by free-will offerings.-Evangelischer Missionsbote.

Work for Siberian Prisoners

M. ADAM PODIN, who has been doing extensive evangelistic work in Russian prisons, particularly those in Siberia, under the auspices of the Evangelical Alliance, writes of a recent trip: "On this journey I have been traveling 10,680 versts, visiting several prisons with their thousands of inmates, and the faithful God has brought me safely through all the places. To Him be glory!"

Mr. Podin has not only preached to

thousands of prisoners, but has distributed many copies of the New Testament among them, and he has been well received by prison officials and by the prisoners, many of whom are hardened criminals, for he says of one Siberian prison: "After inquiring of one and the other of those in heavy chains, I found out that in those Asian districts you could divide the prisoners into three parts. One third part nearly were murderers, another part horse stealers, and the third part those that had committed assaults on women." —Evangelical Christendom.

AFRICA

A Busoga Christian Chief

A N old-time chief of the country has recently died in Busoga, one of the very few old men who had survived recurring famines and the devastating sleeping sickness. Rev. S. R. Skeens, who for eighteen years has been at work in Uganda, writes of him:

"The son of the late Bishop Hannington and I were out visiting one evening and we came upon old Wobo in his courtyard, sitting with his retinue around a number of drinking pots, full of beer.

"We spoke to him and showed him what is called The Wordless Book, a plain card with strips of black, red, and white, signifying Sin, the Blood of Christ, and Salvation. We explained the meaning of the card to him and said we were either in the condition of sin (black) or in safety (white). He grasped the meaning at once, and after we had had considerable conversation with him, then and there in the courtyard, with all his people around, we knelt down and asked God to accept Wobo and bless him, and from that very time Wobo became a seeker after better things."

A Woman Historian of Egypt

ONE of the "new women" who are being produced in the East by Christian missions was Mrs. Hind Annum, who has recently died. She came of educated Syrian parentage, and was graduated from the Cairo girls' boarding-school. Left a widow while still a young woman, she pursued with enthusiasm the full course at the Girls' College in Cairo.

A great need for a true Egyptian history had long been felt, and Mrs. Hind, inspired by her teacher, set herself the difficult task of preparing it. She succeeded so well that her book was accepted by the Ministry of Education for use in the government schools. It was requested, however, that her name on the title page be changed to that of a man, as it would be humiliating to the government to accept a book written by a woman, especially a Christian woman. Her reply to the Minister of Education well illustrates her character: "But I am a woman," she said, "and I am a Christian, and a teacher in a Christian school, and I wish all three facts to appear on the title page." And her wish was carried out

Among the Jews of Tangier

WHEN the war broke out Dr. John Goldstein, with his oldest boy, was in Germany for a brief furlough, after his arduous labors among the Jews in Tangier. He has not been able to return, but Mrs. Goldstein has been bravely carrying on the work, as far as possible, for nearly two years alone. She writes of meeting some Jewish people whom she had not seen for some time: "After the usual inquiries after my own and my children's health, the man asked after 'our beloved Doctor and his son,' if they were well, and if letters came regularly and so on, saying how he and his family missed him, as no one now ran in and out when occasion and time offered to read from the holy Scriptures and to have soul converse, but he added: 'Every day when I go to the synagog to pray I ask the God of our fathers to preserve our Doctor and to quickly bring him back, for we need him for our souls just as

much as for our bodies, and then I began wondering what I could do to show the Doctor how much we have appreciated him and his work among us, and what do you think I did? Why, I got the Bible your husband gave me, some years ago, unstuck the New Testament part, which I had previously shut up, and now every day I read to my wife from the Scriptures."

An Unfinished Task in East Africa

HE death of Bishop Peel constitutes a challenge and a plea for the evangelization of the great Mombasa Diocese, and particularly for that part of it forming what is known as the C.M.S. German East Africa Mission. That work was very dear to his heart; the remarkable spirit of inquiry, and the conspicuous evangelistic zeal of the new converts. which have characterized that Mission during the last few years, were his glory and joy. It was one of his cherished but unfulfilled projects to make an itineration from Mombasa, through Voi and Taveta, and on through to Dodoma or Mpapawa by the very track which is now (with how different a purpose!) being followed by General Smuts and his troops. He wanted every one of the tribes in that area, scarcely touched as yet by Christian missions, to hear the Gospel fully preached before the inevitable advent of Islam. Politically the future of these districts is dark and uncertain, but the burden of their claim for the light of the Gospel is a heritage left by Bishop Peel to the Christian Church.—Church Missionary Society Review.

The End of "The Morning Star"

O NE of the apparently small but really far-reaching results of the war has been the destruction by the Germans, when raiding on the shores of Lake Tanganyika, of the Morning Star, the famous missionary sailing boat. This little vessel, which in 1883 was carried in pieces from Zanzibar to Lake Tanganyika, has been used by the London Missionary Society as one of its most effective agencies

in reaching the people. R. Stewart Wright says of the Morning Star:

"The medicine chest on board had brought healing and the alleviation of pain to many, while the good news of a divine Savior had been preached from her deck. Now, by the hands of white men of a Christian nation, she lies a ruined boat, never more to carry the message of love and blessing to the ears of heathen men. . . . Perhaps in the good time coming, when the war is ended and the people return to the lake shore from which they have been driven by the dread sleeping sickness, her place may be filled by a small motor boat which will carry to full fruition the work begun by the Morning Star."

NORTH AMERICA

New Type of Church Union

A NOVEL example of church union comes to light in a small Ohio town where a Methodist, a Baptist, and a Lutheran communion surrender all their old-time denominational individuality and merge into one as Presbyterians. This happened in Pleasant Plain, a village in Warren County, which has fewer than 500 inhabitants, but had been attempting to carry the burden of three churches.

In the summer of 1915, in response to a spontaneous desire, an old-fashioned town meeting was held in the town hall. and after full and frank discussion it was voted to give up the three organizations and unite in one community church, which should be the center of the social, civic, and spiritual life of the town and the surrounding country. It was voted to affiliate the new organization with some denominational body, but it was obvious that it would not be wise to choose one of the three denominations represented by the three churches. petition to organize a Presbyterian church was drawn up, and of the more than seventy-five signers just one person, a woman, was Presbyterian. legal counsel of the committee guided

the people in the necessary legal steps to sell the three church properties, and the Baptist Church, which is the largest building with the most ample grounds, has been purchased and will be repaired and refitted for the uses of the union congregation. The enrolment in the union Sabbath-school and the attendance at the union services are now 50 per cent. greater than the combined enrolment and attendance of the three churches.

A Deputation to Ceylon

N Thursday, August 10th, Secretary Edward L. Smith of the American Board, with his wife and Franklin J. Warner and Mrs. Warner, of White Plains, N. Y., sailed from Vancouver, for an absence of eight months, to be spent chiefly in inspecting mission stations in the Orient. The main objective is Ceylon, where the missionaries of the American Board and the native churches will, next October, celebrate the centennial of the beginning of the Christian propaganda there. their way to and from India the members of the American Board Commission will carry greetings of American Christians to the Christian workers in Japan and China.

No less than twenty-five missionaries also sailed on the *Empress of Russia*, Among the members of this party were Bishop Bashford of China and Prof. Marcus Buell of Boston University School of Theology, who will spend a part of his Sabbatical year lecturing in China.

Presbyterian Gifts to Missions

THE Presbyterian Board of Foreign Missions has made a notable record during this past year. It asked for \$2,-255,918, and received \$2,285,930. It cut down the deficit with which it began the year from \$101,013 to \$44,500. It is now just twenty-three years since the Board, for the first time, reported annual receipts exceeding a million dollars,

which was then about \$1.20 per communicant. This year's contributions average \$1.50 for each communicant member. But Robert E. Speer, in his address before the General Assembly. would not let his auditors congratulate themselves on even this notable advance. He reminded the Assembly that the development of giving in the Presbyterian Church has not kept relative pace with the increase of wealth among Presbyterians. Nor has giving kept pace with the necessary expansion of normal growth in the work. The board's force to-day is fifty-four workers beyond the total of a year ago.

Gives Up Business for Missions

M. R. A. DOAN, a brick manufacturer of Nolensville, Ohio, was a member of the commission of the Foreign Christian Missionary Society sent to the Far East in 1916. He has not only been a successful business man, but has always been deeply interested in foreign missions. For a number of years he has led one of the largest Bible classes in America, the attendance often reaching more than one thousand.

He remained in China several months, and succeeded in enrolling over twelve hundred men in carefully organized Bible classes at the various mission stations of his denomination. Mr. Doan was so much imprest by what he saw on this trip that he decided to devote the rest of his life to missionary service, gave up his business, and has been elected the Laymen's Secretary of the Foreign Christian Missionary Society, serving without salary.

He wrote home while he was in China: "If some good angel were to say to me that God would grant one specific request of mine and that this privilege would be given only once during my life, I would unhesitatingly pray that I might be given the power to reveal to the American Christian business men the opportunity for investment in mission work in foreign fields."

New Attitude Toward the Negro

THERE is a new attitude in the South toward the training of the negro. Somehow in the past we have offered him training, such as it was, but halfway hoped that it would not be taken. But I believe that we have seen a new light. We are not only offering a better training to the negro now than ever before, but are also eager to see him take advantage of this training; and most of us believe in our heart of hearts that he will be a better man, a better citizen, and a more efficient economic factor if he will take all the training offered and more. There is no danger now that the Southern white man will retrench in his plans for developing the negro race, Thanks to the good common sense and the Christian spirit of the South, Mr. Vardaman, ex-Governor Blease, and others like-minded, who would give the negro only what he pays for, are fighting a losing battle. The whole South has become convinced that the negro must have a chance, and in this we are reaching a sense of democracy which we have never before known .-- W. D. WEATHER-FORD.

Women's Conferences in Northfield

THE thirteenth annual summer school for Women's Foreign Missionary Societies, which was held in Northfield, July 14th to 21st, surpassed all former ones, the total enrolment reaching 1,268, as against 921 in 1915. In all sixteen denominations were represented, significant among them being the Universalists with sixty delegates, the Roman Catholics with two and the Unitarians with one.

Last year 370 young women were enrolled. This year the number leaped to 624, or just about one-half the entire registration. This is a significant fact when one calls to mind that a few years ago practically no girls or young women attended this conference.

Mrs. Henry W. Peabody was the presiding officer, and Mrs. Helen Barrett Montgomery conducted the class in the study book for the coming year "World Missions and World Peace." Forty missionaries were present, and a considerable number of the younger women found in the messages of the conference the call of God to similar life service.

The corresponding gathering for the promotion of enthusiasm and the improvement of methods among women who are engaged in the home missionary enterprise was held from July 21st to 28th, and brought together nearly six hundred women. The various types of home missionary work were presented by missionaries, and to the Auditorium meetings came large numbers of the nearly 1,200 Sunday-school workers who were holding a separate conference at the same time on the Northfield Seminary campus.

A Broad Financial Policy

THE Methodist Episcopal Church has now a "commission on finance." is made up of representatives from certain local areas, both laymen and ministers. It held its first meeting in Chicago a few days ago. Its two principal objects appear to be to bring the non-contributing or partially contributing congregations into the quota-meeting class, and to secure a general advance in gifts even from those who have been doing fairly well. The church appropriations for the year for general work amount to the very considerable sum of \$4,670,000. is to be work by secretaries of several names and with varying duties. For the next two years chief stress will be put upon the executive, educational, and inspirational features involved in increasing the apportioned "benevolences" at least 15 per cent, each year and, if possible, in actually achieving a milliondollar advance. One thousand churches will be selected for special cultivation under the direction of the stewardship secretary with a view of indicating the degree of response possible under proper

treatment. The plan is to select for this test churches from all parts of the country and all grades and conditions, including rural, town, and city.

A Lesson in Church Giving

N Highland, Kansas, a town of about one thousand people, there is a church of some 360 members that, for several years, has been supporting a missionary in China at \$600 a year. After a missionary service which was held in the church, at which no direct appeal for money was made, fourteen of the church-members undertook jointly the support of another missionary. Soon an individual began the support of his own missionary.

Two weeks later the building committee raised \$4,500 to build an addition to their church, and that addition has been dedicated, with all the money paid. The pastor says that without a doubt the two additional "living links" with the mission field helped them in their building enterprise. Such are the usual results—genuine efforts to honor God by extending His kingdom abroad, secure from Him greater blessings on the work at home.

A Japanese View of America

A JAPANESE of rank, visiting New York, was first welcomed by the officials and then escorted through the city to see the sights. The excursion having come to an end, the Japanese said: "You have treated me with great kindness—showing me your high buildings, your clubs, your banks, your Stock Exchange, your gorgeous hotels, your lovely parks, and the homes of your millionaires. But when you come to Japan I shall take you first to look upon our temples and altars. I see clearly that the Americans are not a religious people."

Canada and Prohibition

CANADA in its war-time handling of the liquor business is resorting to much more sweeping measures than have so far been adopted in England. For Canada one result of the war promises to be that by the spring of 1917 the whole of the Dominion, with the exception of the Province of Quebec, will be under prohibition. Prince Edward Island was the only province with a prohibitory law when the war began; but since Canada has been at war every province except Quebec has taken steps to follow the example of the island province; and at Ottawa a law has been passed to supplement the prohibition enactments of the provincial legislatures.

Dr. Grenfell is rejoicing over the prohibition of liquor in Labrador and Newfoundland.

LATIN AMERICA

Bibles for Troops and Mexicans

'HE American Bible Society was prompt in meeting the situation created by the mobilization of the militia, and sent out thousands of khaki-bound Testaments to friends who placed them in the hands of the soldiers as they gathered in the different camps and started on their journey toward the Mexican border. The southwestern agency, which includes the state of Texas in its area. and whose headquarters are in Dallas, Tex., has been especially active in ministering to the troops as they have been assembled in the camps along the border. The society has made special grants to the Young Men's Christian Association and other institutions working among the soldiers, and its funds are so far exhausted as to make it impossible to carry forward this work without special assistance.

The Mexico agency of the society which, for the time being, has its head-quarters in San Antonio, Tex., is particularly active among the Mexican people and is finding a surprizing demand for the Gospels. Tens of thousands in Spanish have been sent forward for this purpose, and the society's agent, the Rev. W. F. Jordan, writes that the eagerness of the people for these Scriptures is unprecedented.

Warning Against Colporteurs

N a newspaper published in an interior town in Brazil appeared an article purporting to describe some colporteurs, whom it called "heretic pedlars."

"For some days past two strange individuals have been going about the city. Their mission is to sell heretical books, false Bibles, and other literature which tends to lead Catholics from their faith and induce them to embrace the errors of Protestantism. They go from door to door insistently troubling all whom they meet. These booksellers are not ministers; they are nothing but the servants of such. Ordinarily, they are ignorant and incapable of the most simple doctrinal discussion, and it is not rare to find them rough and abusive. All Catholics should avoid meeting them, and never accept their books, much less buy them. It would mean the helping on of the heresy and the strengthening of the enemies of our faith; it would be an act of apostasy. To subscribe to their journals, buy their books-wicked and immoral publications that they are—are things that a good and honorable man or woman should not do, otherwise they pass as a wicked person or a fool. Those who, through ignorance, have bought books from these pedlars should cast them into the fire."

ISLANDS OF THE PACIFIC Successful Work for the Moros

THE New York Committee for Uplifting the Moro Wards of the Nation is an organization which is supporting some of the efforts which Bishop Brent is making in the Philippines. At a recent meeting of the committee, held in New York, Bishop Brent said:

"The Moros are a very proud race of people. They are pagan Mohammedans. Very few can read, and a still smaller fraction can speak Arabic. There is no translation of the Koran available for the people, so that their knowledge of it is negligible. The Moros have lived iso-

lated lives. We are endeavoring to put them in contact with the entire world.

"We plan to equip the Moro with a trade which he can apply among his own people, so that he may win the self-respect that is born of the ability to produce. We are endeavoring to bring about institutional life for the Moro, most of all to turn his attention to the soil and the amazing fertility of his country. We now have forty boys in the Agricultural School from all classes of Moro society. This is a beginning which promises a great future. We have been very fortunate in our other work among the Moros, including our hospital work."

Sunday-school Unites Forces in the Philippines

"A LARGE majority of the student body in the Philippines are without faith in their old system, and are out on a sea of religious unbelief searching for an anchorage." This statement is made by Rev. J. L. McLaughlin, who is making an earnest effort to inject the Bible into the lives of the young people of the Islands, as a part of his work as secretary for the World's Sunday-school Association. Fifteen years ago not one Filipino had even been inside of a Sunday-school; to-day the Islands have a Sunday-school enrolment of nearly 60,-000, and the movement is only just beginning. The great problem is to make of the Filipinos a united people, and in the attainment of this end the Sundayschool is second to none, saving possibly the public schools. It has been found that all could unite upon the platform of the child, as this does not involve any reference to creed or denomination. "The different tribal representatives gathered at the Sunday-school conventions held throughout the Islands," said Mr McLaughlin, "and our souls were cheered and thrilled as we sensed the disappearing of the old jealousies and felt the awakening of that newer spirit of Christian love and fraternity, the like of

which has never been in the Philippine Islands heretofore."

OBITUARY NOTES

Dr. C. A. Killie, of China

 $R^{\,\mathrm{EV.}}$ CHARLES A. KILLIE, a missionary of the Presbyterian Board in North China, died at the Presbyterian Hospital, New York, on July 16th, after a severe operation, the third in seven weeks. Mr. and Mrs. Killie were both converted under the preaching of Dwight L. Moody in 1885, and went to China in 1889. They passed through the terrible months of the Siege of Peking, in 1900, in the British Legation Compound. Mr. Killie was preeminently an itinerating missionary, and traveled thousands of miles. On account of ill health he returned to the United States in May, 1912, but from September, 1913 to May, 1916 he carried on his last great work for missions, itinerating among the churches of America. In that period he traveled over 61,000 miles and delivered more than 850 addresses.

Bishop Eveland of Manila

WILLIAM PERRY EVELAND, Missionary Bishop of the Methodist Church of southern Asia, met death on July 24th, near Mount Holly Springs, Pa., in an extraordinary accident. He set out for a litle fishing expedition, carrying with him a steel fishing rod, which in some way came in contact with a poorly insulated high-tension electric wire near the Reading Railway. The next afternoon his body was found in the high weeds that border the stream,

Bishop Eveland was only fifty-two years of age, a graduate of Dickinson College, who, after spending several years in the pastorate and educational work, was appointed missionary bishop in 1912. He had his episcopal residence at Manila and shared in the general oversight of the Methodist Episcopal work in southern Asia, with special supervision

of the work in the Philippines and Malaysia. He had returned to this country to attend the general conference in May.

Dr. Daniel Bliss, of Syria

THE Rev. Daniel Bliss, founder and President Emeritus of the Syrian Protestant College in Beirut, Syria, and one of the most beloved missionaries of the East, died on July 28th at his home in Beirut. He was in his ninety-third year, and had been a missionary in Syria for more than sixty years.

Dr. Bliss was born in Georgia, Vt., and was graduated from Amherst College in 1852. He attended the Andover Theological Seminary, and was ordained in the Congregational ministry. He went to Mount Lebanon, Syria, with his wife, who was Miss Abby M. Wood of Amherst, Mass. Six years later Dr. Bliss returned to this country and raised \$100,-000 in 1862 during the civil war, for the initial endowment of the college, which was started in 1864 in a rented house with sixteen pupils. In 1873 the cornerstone of the main building of the college was laid by William E. Dodge. When Dr. Bliss retired as President Emeritus in 1902, the college had grown under his care until there were about 876 students, 75 teachers, and 15 good buildings. His son, Dr. Howard Bliss, is now President.

Rev. Dr. K. C. Chatterjee, of India

THE Presbyterian Church in the Panjab has sustained a heavy loss in the death of Dr. K. C. Chatterjee on May 31st at Pillour, India. He was born in 1838, in Bengal, and was converted to Christianity under the teaching of Dr. Alexander Duff in his college in Calcutta during his early manhood. He came to the Panjab in 1861, and was Head Master of the Mission School at Jullunder for a time. Here he married a lady, the daughter of the Rev. Golak Nath, and sister of Lady Harnam Singh,

who was a most loving and helpful wife. He went to Lahore as Professor of Moral Philosophy in Foreman College, and then went to Hoshyarpore in 1868, where he spent the last 48 years of his life.

Dr. Chatterjee was honored by being chosen the Moderator of the first General Assembly of the Presbyterian Church in India in 1904. He visited America with his wife and daughter in 1887, and went as a delegate to the Missionary Conference in Edinburgh in 1910. He was President of the Committee of Home Missions in India, and President of the Board of Directors of Foreman College from 1886 to 1915.

Dr. R. Wardlaw Thompson, of London

THE Rev. Ralph Wardlaw Thompson, I D.D., for many years secretary of the London Missionary Society, died in England on June 10th, at the age of seventy-four. He was born in Bellary, South India, on August 28, 1842, the son of a missionary, William Thompson, who moved to Cape Town, South Africa, in 1850, and became pastor of the Union Chapel. Wardlaw Thompson was educated in South Africa, and in 1865 became pastor of the Ewing Place Congregational Church in Glasgow, Scotland. In 1881 he became Foreign Secretary of the L. M. S., and during his tenure of office the Society made many forward movements. He was a missionary statesman greatly honored and beloved.

Miss Bertha G. Johnson, a Friend of Lepers

M ISS JOHNSON, one of the American field secretaries of the Mission to Lepers, died suddenly while speaking at Montreat, N. C., on July 22d.

Her loss will be keenly felt by a wide circle of friends and by the lepers throughout the world. She was their true friend and burned out in her zeal for Christ.



"ARE THE JAPANESE A MENACE?"

Reviews of "Japan and America—A Contrast," and of "The Japanese Crisis." * By Rev. Arthur J. Brown, D.D., New York, author of "New Forces in Old China."

T is about as difficult to get an unprejudiced and dispassionate opinion of the Japanese as it is to get one of Theodore Roosevelt, William Jennings Bryan and Lloyd George. Each observer is prone to look through the haze which has been created by his own imagination and he glorifies or defames in accordance with Some books. his preconceived ideas. magazine articles, and after-dinner speeches describe the Japanese as if they were a nation of saints and angels, the most perfect types that humanity has yet produced. Other writers characterize them in language which would not come under the rule: "All the news that's fit to print."

These observations have been suggested by a book just published entitled "Japan and America—A Contrast," by Carl Crow. It is a handsome volume, written from the viewpoint of ample opportunity for observation, as the author was formerly a member of the editorial staff of the Japan Advertiser. It abounds in facts and incidents, and the style is so clear and vigorous that it is fascinating reading.

The impression made, however, is that the author does not love the Japanese, and that from the huge mass of available material he has selected the particular things that enable him to make out a case against them, while unfavorable opinions of his own are freely inter-He declares (page 1) that woven. "Japan and the United States have nothing in common"; that (page 4) the two countries are "champions" of such "opposing aims and interests" that "one of the two countries must recede from its present position"; that (page 5) the real Japan is not what Americans innocently imagine it to be, but "the Japan of farms and factories and fishermen, ruled by a little group of ambitious statesmen and dominated by the imperialistic aims which dominated Germany"; that (page 6) "in Japan we see a power still partially under the influence of barbaric traditions of warfare and conquest, and yet possest of all of the weapons and powers of the most enlightened countries"; that "she maintains a double standard of conduct-one for use with strong nations, the other for use with weak ones"; and that her boasted progress has consisted in imitating the inventions and discoveries of western nations.

Mr. Crow's closing chapter is entitled "Is Japan a Menace?" and he does not conceal his opinion that it is. He says that "the situation is very much the same as that which existed between England and Germany before the outbreak of the European War"; that (page 302) "for every just cause of quarrel Germany had against England, Japan has half a dozen against us"; that (page 304) in the Japanese vernacular press there is "a steady outpouring of vilification and abuse of

^{* &}quot;Japan and America—A Contrast" By Carl Crow. 8vo, 316 pp. \$2.00. Robert M. McBride, N. Y. "The Japanese Crisis." By A. B. Scherer, 12mo, 115 pp. \$1.00. F. A. Stokes, N. Y.

Note.—Any books mentioned in this department will be sent on receipt of price. Address The Missionary Review Publishing Company, 156 Fifth Avenue, New York.

the United States," and that (page 306), "Japanese friendship for the United States exists only in the meaningless conventional phrases of diplomatic usage, in the propaganda of Japanese statesmen and American peace-at-any-price advocates, and in the wine-warmed sentiments of Japanese-American banquets."

The book may serve as a good antidote for the fulsome eulogies of the visitors to whom he refers. We must recognize too, its readableness, and the large value of its collection of facts. The difficulty lies in its one-sidedness, in the omission of other facts of a more favorable character, and in a statement of cited facts which makes them appear more unfavorable than they really are. For example, the author holds that Japan is absolutely ruled by a small group of resolute men who dominate the Emperor and the people alike, so that the former is a mere puppet in their hands, and the latter an ignorant and acquiescent proletariat, which is not consulted in any important matter.

If one is to err at all, it is better to do so on the side of charity. A book of this kind is apt to strengthen suspicions and jealousies which may still further embarrass the already embarrassed relations of the two nations. It is easy to pick out flaws in any nation under heaven, including our own. After all, the Japanese are human beings like ourselves, and in dealing with them we may well remember the words of the poet: "Men might be better if we better deemed of them."

THE JAPANESE CRISIS

A much smaller book, but one which impresses us as better balanced, is "The Japanese Crisis," by James A. B. Scherer, Ph.D., LL.D., President of Throop College of Technology. He writes on the basis of a residence of five years in Japan and of seven years in California, and he brings to the subject not only the fruits of careful study, but the suggestions of sound judgment.

The "crisis" which Dr. Scherer discusses is that between the American and Japanese Governments over the situation in California. He frankly recognizes that there are two sides to the question, and in a spirit of perfect fairness he tries to do justice to both. He holds that unrestricted Japanese immigration and ownership of land by aliens is quite out of the question for economic and other reasons. He emphasizes the well-known fact that the Japanese Government does not ask for such unrestricted immigration and ownership, but for an adjustment which does not discriminate against the citizens of Japan as compared with the citizens of other countries. He, therefore, concludes that the real issue is between a discriminatory and a non-discriminatory alien land law. He states, what will be news to most people in the East, that the labor unions in California, as well as the Japanese Government, would be entirely satisfied with a law excluding all aliens from land ownership, but that the effort to pass such a law has been blocked by banks, trust companies, chambers of commerce and other large business interests which fear that such a law would prevent the investment of foreign capital in the State. Dr. Scherer deplores the fact that a grave international issue is thus subordinated to commercial interests, which in his opinion would not be so seriously injured as they imagine.

The author has packed much sanity and good sense into short compass, and an appendix gives copies of important official documents. He believes that our Japanese problem will vanish into thin air if we substitute in dealing with it the spirit of the gentleman and statesman for that of the sensational journalist. He frankly admits that our relations with Japan are in a highly sensitive state, and he says in words which ought to be taken seriously to heart: "He who lightly applies a match to this tinder is, however, ignorant or thoughtless, a criminal against the human race."



Culled from the Missionary Review of the World for October By Mrs. F. M. Gilbert.

Suitable for printing on Church bulletins, or in Church papers, or for quoting in missionary meetings and addresses.

- 1. While Chinese have left their unfortunate fallen sisters to despair and die, Christians have opened a "Door of Hope" in Shanghai, where in fifteen years they have cared for about 1,400 girls. This Christlike service has come to be highly valued by leading Chinese and by the officials of Shanghai. (See page 753.)
- A Scotch woman, called the "White Ma of Calabar," knitted while she presided, as an agent of the British Government, over a native court on the Niger Coast. Mary Slessor was, until her recent death, one of the picturesque figures of modern missions. (See page 769.)
- 3. The Turks have contributed nothing of value to civilization in literature, science, transportation facilities or education. As a nation they are dead, but as individuals they are worth saving. (See page 737.)
- 4. The Moslem wife may have husband, children, comforts, friends to make her happy—but!! That "but" means wretchedness. Why? The answer is: Polygamy. (See page 773.)

- 5. Dr. V. K. Wellington Koo, Chinese Minister to America, gives a clear testimony to the value of Christian missions in China. They have helped to heal, reform, educate and teach spiritual truth to China. (See page 763.)
- 6. The first Karen to be appointed to the Legislative Council in Burma is a distinguished physician, a Christian of the third generation. (See page 789.)
- 7. Li Yuan Hung, the new President of China, has long held such a favorable attitude toward Christianity that he is said to be considered a Christian by many Chinese. (See page 790.)
- The wife of the Chinese patriot, Sun Yat Sen, has recently been baptized by an American missionary in Macao. (See page 790.)
- A Christian philanthropist in Japan has recently given \$100,000 for the establishment of a chair of Christianity in the Imperial University in Tokio. (See page 792.)
- 10. Baron Yun Chi Ho, the Korean Christian who was formerly vice-minister of Foreign Affairs and later served three years in prison on the charge of lack of sympathy with Japan, has recently been made General Secretary of the Young Men's Christian Association in Seoul. (See page 792.)
- The recent convention of the "Gideons" brought together about eight hundred of these Christian travelers. (See page 793.)



OCTOBER

4th to 8th-Convention of the Brotherhood of St. Andrew, Cleveland, Ohio.

6th-General Convention Protestant Episcopal Missionary Society, St. Louis.

9th to 15th-Conference, Churches of Christ in America, Des Moines, Ia.

13th to 18th-Foreign Christian Missionary Society, Des Moines, Ia.

17th to 19th-70th Annual Meeting American Miss. Assoc., Minneapolis, Minn.

18th-Robert Moffat sailed for Africa, 1816. 100th anniversary.

21st, 22d-War relief days for suffering Armenians and Syrians.

24th—Death of Ann Judson, 1826. 90th anniversary.

24th to 27th—Annual Meeting American Board, Toledo, Ohio.

26th—Birth of Christian Frederick Schwartz, 1726. 190th anniversary.

28th—Death of Madame Coillard, 1891. 25th anniversary.

31st—Fourth Centenary of the Reformation under Martin Luther, 1516.

NOVEMBER

8th to 10th-Annual Meeting Women's Board of Missions, Northampton, Mass.

12th-World's Temperance Sunday.

17th-John Williams sailed for the South Seas, 1816. 100th anniversary.

19th to 26th-Home Missions' Week.

23d-Thanksgiving Day Service, Home Mission Sermons.

30th—Founding of the Edinburgh Medical Missionary Society, 1841.

DECEMBER

6th to 13th—Third Quadrennial Council, Federal Council of Churches of Christ in America, St. Louis, Mo.

19th—Birth of Adolphus Good, 1856. 60th anniversary.

23d-William Duncan sailed for Fort Simpson, British Columbia, 1856.

24th—Allen Gardiner sailed for South America, 1836. 80th anniversary.

24th-Christmas Sunday. Foreign Mission Services.

24th-Dedication of Duncan's Church at New Metlakahtla. 20th anniversary.

26th—Bishop Selwyn sailed for New Zealand, 1841. 75th anniversary.

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31st-Death of Bishop Crowther, 1891. 25th anniversary.



THE STREET OF THE SHOEMAKERS IN STAMBOUL, THE TURKISH QUARTER OF CONSTANTINOPLE

THE MISSIONARY PROPERTY ORLD

VOL.

OCTOBER, 1916

NUMBER TEN

A New Beginning

EDITORIAL

HE MISSIONARY REVIEW OF THE WORLD, with this issue, passes under a new management which will endeavor to make the Review as far as possible the expression of the common mind and spirit of the whole modern missionary movement.

The Review was established in 1878 by the Rev. Royal G. Wilder, who had been a missionary in India for nearly thirty years. He had thus a first-hand knowledge of missionary facts and strong convictions on questions of missionary policy. Upon his death in 1888, Dr. Arthur T. Pierson and Dr. James M. Sherwood took the Review and improved and enlarged it. When Dr. Sherwood passed away in 1890, Dr. Pierson became editor-in-chief and brought to the work a wealth of missionary information and enthusiasm. His son, Delavan L. Pierson, became managing editor in 1891 and has carried the full editorial direction since 1911. Funk & Wagnalls Company have owned and published the magazine since it was taken over from Mr. Wilder.

During the past four years plans have been under consideration to purchase the Review and to conduct it under the direction of a committee or board of managers, which, while not officially appointed by the mission boards nor committing them to any responsibility, would yet truly represent the home and foreign missionary agencies of the United States and Canada and would stand for the convictions and principles which began and have sustained the missionary movement and which are ever more and more closely associating the Christian people of all denominations in their common undertaking to hasten the reign of Jesus Christ our Lord over all the life of the world.

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

There has been an immense change in the missionary situation since the founding of the Missionary Review in 1878.

Then the total reported foreign missionary gifts of the churches of the United States and Canada were \$1,905,910. Now they are \$18,302,905—nearly a thousand per cent. increase.

There were some good missionary books and magazines then. Some of the books like Wells Williams' "Middle Kingdom" and Muir's "Life of Mahomet" are authoritative books still. But missionary literature was scant and unsatisfactory. The local missionary societies of those times were efficient agencies but they were smaller and fewer in number than to-day. There was then little general knowledge of missions and there were no mission study classes or text-books.

The newspapers and secular magazines thirty-nine years ago paid no attention to foreign missions except to ridicule them. There was neither the popular nor the scientific presentation of missions with which we are familiar to-day. A new mind on the subject of missions has come into existence, especially among business men. Last year 110,000 men enrolled in the sixty-nine three-day missionary conventions of the Laymen's Missionary Movement. The just public opinion of the world has come to recognize and honor the purpose, the character and the results of the missionary enterprise.

The mission field at home and abroad has altered as greatly as the attitude of people toward missions. Foreign fields which were then geographically or intellectually inaccessible have since been opened. The problem of home missions has also radically changed its character. The areas of human life and thought which are yet unoccupied by Christianity have been more clearly discerned, and the churches have set themselves by mutual understanding and cooperative plans to cover the regions of neglect. Even where they have not as yet been able to do this, the clearer discernment of what yet remains to be attempted and achieved is of double advantage. It reveals duty and it demands unity.

Both at home and abroad there have been great movements of change and advance since the Review began to advocate a united missionary program for the whole world. Abroad the methods of mission work have been greatly enriched and the equipment of the work has increased almost beyond belief. Its fruitfulness also has surpassed all the faith of the founders. Africa has become a new continent since Livingstone, the missionary Pathfinder, died in 1874. Japan has grown to be a world power, with the Christian Church one of the most powerful factors in the nation's life. China has also undergone a titanic political, intellectual and spiritual upheaval. The divine forces of Christianity which have wrought upon the world are not now spent nor is their work yet completed. They

are about to disclose to mankind anew the omnipotence of the energies which are lodged in the Gospel of Christ.

At home the period of the Review's past life has witnessed almost the entire development of women's work for missions and, in the church, and the founding and development of the organizations of young people, students and of laymen. There has grown up at the same time a new interrelationship between churches and their boards and committees, involving increasing measures of practical cooperation, and foreshadowing changes which can not be defined. And the public conscience has been penetrated by the ideas which missions have embodied.

This missionary movement needs a mouthpiece and interpreter. It is the greatest movement in the world, and those who watch it and work in it believe that they are attempting to do a great Christian service in taking over the Review and in seeking to make it a true organ of the missionary cause. To meet the legal and business requirements of the case a stock company has been formed with a capital of \$50,000, of which \$35,000 has been subscribed. The directors named on page two of the cover have been chosen to have general oversight of the affairs of the company.

The magazine is not to be conducted as a commercial enterprise for financial profit. The money invested in it is a missionary investment and the time and strength which will be given to it are given for the sake of the cause it is intended to serve. The editors aim to promote this cause at home and abroad by presenting the facts of missions, the successes and failures, the problems and policies of mission work, the motive principles which should impel Christians to give the Gospel to every creature, the need of men for Christ, and the adequacy of Christ to meet all human need. The Review will seek to interpret contemporary history in relation to missions in terms of the Kingdom of God. It will strive to maintain just racial judgments and to promote fair and kindly interracial feelings.

The editors and the Board of Directors have full appreciation of the need of the denominational method of missionary administration and desire to stimulate denominational loyalty and missionary zeal, but they will also strive to view the whole field and the facts of mission work without denominational or national limitations. The Review is the representative journal of the common cause and as such will seek to be indispensable to missionary workers and to all intelligent leaders in the work of the churches.

The management of the Review holds and will express the great evangelical convictions which prompted and have sustained the mission cause. Among these convictions are the following, which it is well to declare at the outset: That Jesus Christ is the supreme revelation of God and the only Lord and Savior of men;

That men and nations need Him and the life and love and light which are in Him alone:

That the living Spirit of God is at work in the world and is the power on whom we must depend for guidance and victory in missions;

That the Bible is the inspired record of God's great, historic revelation of Himself to men, that it is an indispensable agency for making known God's will and that the heart of man can not be fully satisfied without this revelation;

That the Kingdom of God is to come upon the earth and the will of God is to be done here as it is in heaven;

That the Church was established to be a witness to Christ and the great agency of His missionary purpose, and that her faithfulness in this work is vitally related to the realization of the Kingdom of God.

That every Christian should bear his or her share in the missionary task by intelligent prayer, by consecrated gifts and by life; and that it is the duty of every pastor to be the leader of his people in the world-wide work of the Kingdom;

That it is the duty of every congregation to determine and to discharge its part of the missionary task of the denomination to which it belongs and that every church should adopt adequate plans of missionary education, of systematic and of proportionate giving, and of the enlistment of life in the service of God and man;

That now as ever the great need of missionary work is men and women of genuine and living Christian experience, who will be and do in their measure what Paul was and did in his day and generation.

We believe in the unity of humanity and in the oneness of the Church as the body of Christ who is the Head. In that faith we shall exalt the bonds that bind all Christians and shall seek to promote the united efforts which Christians are now making to avoid waste and conflict, to enlarge faith and prayer, and to increase the power of the appeal which the whole Church of Christ makes in His name to the world.

Such an undertaking as the Review will inevitably and justly be judged by results. The directors and editors do not think that they alone can accomplish the objects which they have set before them. If the Review is to be what they hope, they must have the active support of the movement which it represents. Our hope and prayer is that this magazine may serve the missonary cause effectively and, in some real measure, help to hasten the coming of the Kingdom of Christ.

A FORWARD LOOK

HE REVIEW has already many friends who have found in its pages instruction, stimulus and the means for increased efficiency. It is hoped that the plans for the coming years will mean added power and wider influence.

The change in cover and typography is merely a sign of life and growth. Most of the old departments are maintained, as they have proved their value, and the new ones that are added will immediately commend themselves.

- 1. The Signs of the Times fittingly opens the Review each month. Here are presented the most important recent events that show the trend of history and opinion as they relate to Christian progress. Pastors and other leaders will find in these paragraphs timely topics for thought and discussion.
- 2. The *Editorials* that follow are to be prepared by leading missionary specialists. They will deal with the principles and practical problems of missionary work—the subjects on which readers wish expert opinion based on an intimate knowledge of facts, such as the Rockefeller Fund and Chinese Missions, the effect of Japanese educational regulations on missions in Korea, the movements toward unity and cooperation among churches in America.
- 3. The main features of the Review each month will be the contributed articles on outstanding movements connected with missionary work at home and abroad. These articles will include the histories of great movements and prominent missions, biographical sketches and studies in the theory and the experiments of missions. Many of these articles will be richly illustrated.
- 4. The selected articles will be taken from the best periodical literature of the world, and will make this magazine a "Missionary Review of Reviews." There are about four hundred such weeklies, monthlies and quarterlies from which selections will be made. Thus the cream of missionary literature will be gathered for readers of the Review.
- 5. The Best Metholds, described by Miss Brain, have already won a reputation for helpfulness in presenting ideas and plans that have proved successful. Their adoption may make the work less tedious and more effective elsewhere. The missionary societies, Sunday-schools, homes and the various church organizations that have used this Department know what a rich mine of workable material it is.
- 6. The new department of Seed Thoughts for Missionary Addresses offers topics, outlines and illustrative material for those who are looking for suggestions for sermons, papers at missionary meetings, and talks to Sunday-schools and young people's societies. It is expected that this department will grow increasingly valuable

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as it becomes better known and as public speakers contribute more largely to its store of facts and ideas.

- 7. The department of *Missionary News from Many Lands* is indispensable. This news is gathered from correspondents, cablegrams, the public press, reports to mission boards, interviews with missionaries, and from hundreds of papers in many languages and from many lands. Enough news is gathered each month to fill the Review twice over, but only the most important items can be used.
- 8. The Missionary Library is a department which reviews and recommends the best recent literature. Considering the multiplicity of books now published it is obviously impossible to mention them all at length and only the most notable will be selected for extended notice. It is our aim to make this department a serviceable guide to those who appreciate a clue to current missionary literature.
- 9. Two features of the Review that have been found useful, but are not necessarily of sufficient permanent value to be included in the bound volume, are now printed in the advertising pages. These are the "Coming Events"—now called "Our Missionary Calendar"—and "Fuel for Missionary Fires"—now called "Facts worth Quoting." The former notes the principal anniversaries of missionary history to be celebrated, and the missionary conventions and other meetings announced for the coming month. The latter takes some of the most noteworthy facts mentioned in the pages of the Review for the current month and puts them in a form available for church bulletins or for quotation at missionary meetings.
- 10. The editor and business manager propose to make the advertising pages of the Review of special interest and value, not only by the careful censorship of advertisements, but by the introduction of photographic illustrations, personal notes, and talks with the editor and business manager. These pages are a vital part of the Review and contain much of interest and value to those who wish to be well informed in missionary matters.

At all times the editors and Board of Directors invite suggestions by correspondence from the readers of the Review. Opinions may differ, but the aim of all true followers of Christ is one—that He may be glorified and that the Kingdom of God may come on earth and that His will may be done here as it is done in Heaven.

THE SPIRIT OF COOPERATION

HE usefulness of The Review in past years has been due very largely to the fine spirit of cooperation on the part of Christian leaders at home and of missionaries in every land. Contributions have been sent in freely for the sake of the cause we represent. We speak for a continuance of this same spirit of Christian service. The Review is not a personal organ, but a channel

through which to bring missionary information and inspiration to the church. It is both a storehouse and a tool shop, on the one hand receiving from God's servants the results of their study and experience and, on the other hand, offering to other workers the ideals and methods that have been tested and found effective.

There are ways in which each can help to make The Review a greater power:

- 1. Editors, missionaries, travelers, and others are invited to send in striking photographs, maps, charts, and diagrams relating to home and foreign mission work. These should be carefully protected and clearly marked with full descriptions. They will be returned if requested.
- 2. Workers in the home and foreign mission fields, travelers, and students of missions are invited to submit manuscripts for publication. These should describe or discuss important movements, stories of success, lessons learned from failures, life stories of great missionaries and native converts, needy fields, inspiring examples of Christian heroism and the underlying principles of missions. Such facts and articles may kindle other fires and so may stir with unselfish enthusiasm a church or pastor, a new giver or a student volunteer.
- 3. Pastors, laymen and women are requested to send to the editorial rooms outlines of missionary sermons that have proved effective; plans and programs for missionary meetings; illustrations gathered from life or from study. That which has been helpful, or that has been used to advantage in one place, may be of value elsewhere. "Freely ye have received, freely give."

As to remuneration, while The Review pays its contributors for manuscripts accepted, it is not a commercial enterprise and can not compete with secular magazines in payment for pictures and manuscripts. Service effectively rendered to the cause of Christ must bring its own reward. Just as speakers on missions gladly give their services in churches and conventions without regard to the compensation offered, so many authors and artists contribute to these pages, though their work might command much higher prices elsewhere. It is hoped that the number of such contributors will increase.

THE SUFFERING NON-COMBATANTS

EVER before in the history of the world has there been such an appalling amount of suffering due to hunger, destitution and disease. Moreover, this is a condition for which the passions and prejudices of men are responsible, and it might have been avoided. There have been other days in history made terrible by wars, by famines, by plagues, by earthquakes or floods or conflagrations, by persecutions and reigns of terror, but never has there been such wholesale slaughter of humanity by human forces and such suffering on the part of the innocent non-combatants.

The widows and orphans of the millions dead cry aloud or weep in silence. The thousands of wounded fill hundreds of hospitals, and the blind, the lame and the mutilated remnants of men who have survived the battles will be object lessons against war for many a long day.

A traveler, who has recently had many unusual opportunities for visiting the warring countries in Europe, reports that the destitution among the aged and infirm, the women and children, is indescribable. Of the seven million Belgians, at least two million are destitute and entirely dependent on charity for food and clothing. One writer says that of the 14,000,000 people of Poland nearly one-half have been wiped out by war and starvation. The children are dead, and at least two and a half million are now utterly destitute. They have suffered so much from both Russians and Germans that they say: "When the Russians came, they hung us; when the Germans came we hung ourselves." Hundreds of thousands of them have been driven from their homes, naked and destitute. The area covered by Poland is more than all the Atlantic States. In addition there is Serbia, with three and onehalf million people, one million of whom are refugees and a half million have already died.

Then there is Armenia, with six hundred thousand already put to death by the Turks and nearly a million homeless and starving. There are the Jews and Christians of Syria and Palestine, about whose fate little is known, but who are undoubtedly suffering greatly from famine and oppression. In addition to these are the thousands of Assyrian Christians in Persia and those in the disturbed areas of Arabia and Africa. Not less than eight million non-combatants are destitute and dependent on charity because of the present war—a population so large that if they marched by single file to be fed, at the rate of thirty a minute, day and night, it would take them six months to pass a single station.

If Christ had compassion on the hungry multitudes in Galilee has He not compassion on these harried and helpless sheep? What are we doing to feed them? America is the only nation that is able to undertake the gigantic task. The American Red Cross and Relief Committees for Belgium, Poland, Serbia, Albania, Armenia, Syria and Persia have given about \$36,000,000 during the past two years, and the relief committees are now working to raise \$5,000,000, and it is hoped that even more may be given. "What are these among so many?" And the portion served to the hungry is only from one to three slices of bread and a bowl of soup per day!

If the relief work is conducted in the name and the Spirit of Christ, the effect on those who do not now know Him may be such that blessing will come out of calamity.



SIGNS OF DEATH IN TURKEY

IKE the death throes of a wild beast are the frantic efforts of the ruling party in the Ottoman Empire to destroy their fellow countrymen—the Armenians and others who are of a different race and an opposing faith. The horrors of this march of death have been told only in part. They can not be fully described. Over eight hundred thousand Armenians have already been murdered or have died as a result of deportation and abuse. A like number have been deported to Mesopotamia and Arabia or have fled into Russia and Egypt. How many of these will survive can not be estimated, but the Armenian and Syrian Relief Committee (70 Fifth Avenue, New York) is endeavoring to raise \$5,000,000 to feed and clothe the starving and naked and to enable survivors to become again self-supporting.

One who has recently traveled in northern Arabia and whose statements are reliable gives this vivid glimpse of the horrors he saw there:

"At Meskene I found 3,500 deported Armenians, and more than 100 orphans. A part of the people have settled here as bakers and butchers, etc., even though Meskene is but a halting-place. All the rest are begging. In every tent there are sick and dying. Any one who can not manage to get a piece of bread by begging, eats grass raw and without salt. Many hundreds of the sick are left without any tent and covering, in the open, under the glowing sun. I saw desperate ones throw themselves in grave-trenches, and beg the grave-diggers to bury them. The Turkish Government does not give the hungry any bread, nor any tent to those who remain outside. There came a caravan of sick women and children from Bab. They were in an indescribable condition. They were thrown down from the wagons like dogs. They cried for water, they were given each a piece of dry bread, but no one gave them water.

"I sought some one to care for the orphans and I found a young widow from Hadjin, who asked to take the children. She belonged to a good family, and gave herself with an intense love to the work for children. Ten days after my departure they had sent the woman with the one hundred children south. A few weeks later I found her in Sepka clothed in rags; she had lost her wits and wandered about the place asking every one: 'Where are my children?' Only two had survived.

"In Hama I found 7,000 deported, three thousand of them hungry and practically naked. Here there is no grass, for the locusts have consumed everything. The people were gathering locusts and eating them raw or cooked. Others were looking for the roots of grasses. They catch street dogs and, like savages, pounce upon dead animals whose flesh they eat eagerly without cooking.

"At Der Zor and in the neighborhood there are over 30,000 Armenians. The deportees are especially badly treated in the region of Der Zor. The people are driven back and forward with whip blows and can not even take their most urgent necessities. The people have the appearance of lost men. We often see a whole row of ghastly forms, raising suddenly out of a grave and asking for some bread and water. They have all dug their graves and lie waiting death. In Sepka a preacher from Aintab told me that parents have often killed their children. At the Government investigation it was shown that some people had eaten their children."

Such is the death struggle. It is inconceivable. Fortunately there is also a brighter side in Turkey even now.

SIGNS OF LIFE IN TURKEY

IN the midst of cruelty, bloodshed, starvation and death, there are signs of new life where the Christian missionaries have continued to manifest the life of Christ. Rev. S. Ralph Harlow, who has recently returned from Smyrna, tells of the sorrow and suffering there, but also of the blessing that has come in many ways. The mission schools for girls and the college have continued their work, and the spiritual growth of the students has been greater than ever. Many of the Christian Association meetings have had an attendance of one hundred and fifty, and, as was reported in the September Review, the students inaugurated the "Morning Watch." A Student Volunteer band of 34 members has been formed, composed of the young people of the college and the girls' school. All these have dedicated their lives to Christ's service in Turkey. This band has had great influence for spiritual growth and power among the students. Another sign of life has been the opening of a neighborhood house in the town of Prophetelia, near the college, to serve the people in clubs, meetings, dispensaries and religious work. Even the Greek Orthodox leaders, after some opposition, have come to acknowledge the good that is being accomplished.

Mr. Harlow also tells of the volunteer band of young women from the Collegiate Institute who have been helping two thousand destitute people each week.

The conditions in Smyrna are desperate. Cholera, famine and shortage of all supplies threatens the life of the people, but in the midst of all the darkness the life of Christians shines out. It is difficult to understand the philosophy of the Turks that seek to obliterate the work that has uplifted as many as have the hospitals, schools and churches of the American Board. All of the missionaries in Turkey, in spite of the massacres and persecution and destruction of

so many schools and the deportation of thousands of Christians, are stedfast in the faith that, after the war is over, there will come the greatest era of Christian progress ever known in the Turkish Empire.

OPPORTUNITIES OF THE WAR

AR is born of hatred and begets all the offspring of hatred and of passions set free. But war also brings men face to face with the stern realities of life and death. Never have there been greater sacrifices or more open benevolence manifested than in the present strife and never have there been wider opportunities for Christian service.

Encouraging reports come from many camps, and the demand for New Testaments on the part of the troops continues as great as at the beginning of the war. One British worker, who has given away thousands of Testaments, supplied to him by the Pocket Testament League, says he could use a million more! He says: "I wired for more Testaments several days in succession last week. Hundreds were sent, and the moment they were brought into the camp they were devoured. But you should have seen the blank look on the faces of the men for whom there were no Testaments." Another worker, who had spent a week at Wareham Camp, reports that 550 men, during his visit, joined the Pocket Testament League, and that number could easily have been doubled if the supply of Testaments had not run out. Later, about 480 of these men made a profession of accepting Christ.

The evangelistic work among the soldiers in the English training camps and in France at the front, is conducted under the auspices of the English Young Men's Christian Association. In some camps the work is not conducted with spiritual methods, but in others there are many signs of God's power.

Mr. Sherwood Eddy left New York in the early summer to help in this work in France and found that the situation there had great possibilities. He soon cabled to his brother, Rev. D. Brewer Eddy, an American Board secretary: "Come at once, imperative need." The latter sailed in August. This spiritual warfare is worth while. Of the great importance of the present opportunity, Dr. John R. Mott says: "In nearly thirty years of passing in and out among the nations, of standing before great citadels and great opportunities, I have never known anything to compare with the opportunity presented just now by the millions of men under arms and in the military prisons. We never had the opportunity before the war—the unlimited opportunity for the distribution of the New Testament and preaching the Gospel. The place where the Gospel is needed most is the place where the men pause before going into battle, or where they come back to recuperate. If ever a man needs help, it is under those conditions."

AN EXPERIMENT IN EAST AFRICA

N these days when discussion is rife, in Korea, Turkey, China. America and elsewhere, as to the expediency of allowing religious instruction in secular schools, the experiment tried in connection with the Church Missionary Society high school in Mombasa, British East Africa, is interesting and illuminating.

Some years ago the Mohammedan authorities urged the Government of the Protectorate to establish secular schools, in order that the Christian influence of the mission might be eliminated. The Government agreed, and the very existence of the mission school seemed at stake. "Then," writes Rev. S. A. Martin, "we offered to adopt a 'conscience clause' for a short time, if the Government would withdraw their scheme of Mohammedan schools. This the Government was delighted to do, and even prepared to hand over to the Church Missionary Society grants to enable us to carry out the necessary building improvements and enlargements, and to obtain a more efficient staff."

There was opposition to this plan from both Mohammedans and Hindus, and after further consideration the missionaries decided that there must be no compromise in their effort to teach Christianity. They gave up the Government support and returned to compulsory Christian instruction. As a result the Government put up their schools—for purely secular teaching—and in one school the Koran was taught on Fridays. The Mission, on the other hand, declined all pupils who were not willing to receive Christian education.

What have been the results? Mr. Martin writes: "We lost somewhat at first, but not for long. Soon we won back our numbers, even the sons of the leaders—Mohammedans, Bhorahs, Khojahs, Arabs, and Swahilis. One retired Arab governor even came and offered to build a house in our compound for his two sons, and defray all the cost of their education, so as to keep them from the immoral influences of the Mohammedan town."

Even from the point of view of expediency Christians are learning to avoid compromise in promoting the mission school, hospital and printing press. There is only one way of salvation known to man and that Living Way is through the Son of God.

AN APPEAL TO STUDENTS IN INDIA

N view of the great difficulty of finding Christian teachers for Christian schools in India and the great of ploying non-Christians, the Student Christian Association of India and Ceylon has sent out a strong appeal to the Christian students of India. It is an encouraging evidence that the Indian Church is awakening to their responsibility. There is good reason to hope that the evangelistic campaigns now conducted among the students

will help to bring a large response to this call. The national general secretary, Mr. K. T. Paul, thus voices the need:*

"Few of us, indeed, are not alive to the infinite debt that we of India owe to Jesus of Nazareth: the light, the liberty, the equality, the worth of personality, the riches of family life, to mention just a few of the things that have purchased us, body and soul, as the willing slaves of the Son of God! Of this sensibility I have no doubt. The difficulty is in translating the sensibility into loyal action. . . .

"The first 'Finding' of the National Representative Conference of Missions, which met at Calcutta in December, 1912, has this to say of the 'Indian Church':

It is the conviction of this Conference that the stage has been reached when every effort should be made to make the Indian Church in reality the most efficient factor in the Christian propaganda in this land.

"This double-edged challenge summons the missions to a new attitude: it stimulates the Church to a new ambition. It wants the Church to step forward from the rear and take up a position, not by the side of the mission, left or right, but in front of it.

"This is really a challenge to the educated members of the community. Taking India as a whole, there is not that leadership in the ministry which could enable the Church to rise to this opportunity. The first need is the ministry. 'The pew can not rise higher than the pulpit.' The ministry is difficult and fails at present to get the recognition it ought to have.

"Next to the minister, the most influential person in church life is the Christian teacher. He is the leader of public opinion, the greatest support or the most feared opponent of the minister. . . . In the evolution of the Indian Church, unmistakably the Christian teacher is the most responsible factor in the present phase of things, and likely so to remain until the ministry is considerably raised in standard. It is an opportunity which I wish definitely to place before my brothers in the colleges. . . . The whole Church has to take more and more the evangelistic and educational responsibilities now carried by the mission.

"Consider the evangelistic opportunity. There are 53 mission high schools for boys in South India alone. There are no fewer than 27,756 pupils on their rolls. The influence of each one of these may be for better or for worse, but one thing is certain—it is going to be infinitely effective. They pass through our institutions in the most plastic and open-minded period of their lives. Large sums of money and great, patient efforts have been spent in building up these institutions just for getting this opportunity. But look at the tragedy of it. There is the opportunity so laboriously secured, but it is not being adequately taken hold of. Why? Because an adequate number of

^{*} In The Young Men of India.

educated Indian Christians have not seen it as a great missionary opportunity and pressed in to take it in the name of Christ. There are 1,169 teachers in these schools. Of these only 408 are Christians, while 761 are non-Christians. The seriousness of the situation will be more clearly realized if it is noted that the Christian teachers are unevenly distributed over the area. One school with 337 pupils has only two Christian teachers on the staff, of whom one is a graduate.

"The National Conference makes the statement that what is wanted is 'to produce a profound Christian impression rather than a diffused Christian atmosphere." How is this ever to be attained with-

out a full and adequate staff of effective Christian teachers?

"This great call to a great opportunity comes to every Christian man and woman in an Indian college. It comes to you. What will be your answer?"

ARE MISSIONS IN CUBA WORTH WHILE?

OME, who look for national prosperity only as the result of mental and physical development, have called in question the need for evangelical missions in Roman Catholic countries. They do not know the "facts." Take Cuba, for example, where Roman Catholics were in full control for centuries. Evangelical work began in earnest at the close of the Spanish war. The byproducts of these missions include the following: The diffusion of the Scriptures and other evangelistic literature far and wide among the people. (These are taking the place of ignorance of the Bible and familiarity with vicious books and papers.) Purification of domestic conditions by the lessening of concubinage through the gratuitous celebration of marriages (3,400 in fourteen years by one Protestant pastor); the inculcation and exemplification of the sanctity of the Sabbath; establishment and maintenance of virtuous homes by married clergy; education of the public conscience as to lying, blasphemy and dishonesty by replacing erroneous teaching with the divine standard of life and conduct; protest by word and example against the lottery and the consequent impoverishment and demoralization of the people; correction of the general belief that Protestants do not believe in God, and that the Protestant Bible is a counterfeit; changes effected in Roman Catholicism itself as seen in the repair of their dingy churches, introduction of pews, more frequent preaching by the priests and an evangelical note now heard from their pulpits.

"All these things are evident to the public," says Dr. J. Milton Greene, "and we reap the reward of them in the general respect shown us—mere toleration, as at first, having given place to a positive deference."

But indirect results are not by any means all the harvest reaped in these fourteen years of missions in Cuba. The thousands who have been gathered into the various evangelical missions form the vanguard of true moral reform and spiritual progress in Cuba. They are the real salt of the nation, the bulwark against the inrushing tide of agnosticism, indifference and gross immorality. Splendid characters abound among the young people.

THE PANAMA CANAL AND CHRISTIANITY

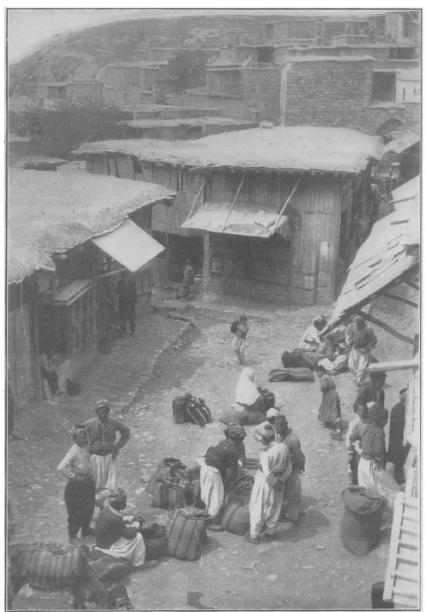
HAT has a canal to do with the progress of Christianity? Every highway becomes a link and a bond of union and so brings non-Christians into touch with Christians.

Formerly, the waters of the Atlantic and Pacific mingled in the Straits of Magellan; now they meet in the Panama Canal. A writer in the Church Missionary Review remarks:

"The problems of the Pacific—racial, industrial, and missionary—are those of the coming days. On the one hand is the great American coast line; on the other the Asiatic sweep of Mongolia, Japan and Korea, China, Siam and the Malay Peninsula; between them the myriad islands of the southern seas, New Guinea, and the East Indies; still southward, Australia and New Zealand."

The existing problems are bound to multiply when trade flows in increasing volume, as it will do after the war, through the Panama Canal. In consequence of the war, fresh international questions are likely also to arise. On the mainland of Asia most of the great missionary agencies of America and Europe are at work. In the Islands there are—moving from Asia eastward—large Dutch and some German missions in the East Indies, German and British Missions in New Guinea, and in the further Pacific Islands, French, German and British Missions have been at work. The Christian churches of Australia have been developing their island missions, and have recently taken over the work in the Torres Straits at the request of the London Missionary Society. The missionary story of the Pacific has a thrilling past; the watchful prayer and strenuous effort of the Christian Church will be needed if the dangers of the future are to be averted, and the promise which it holds fulfilled.

Now is the time when Christian principles ought to prevail so that all barriers may be broken down and new highways established. The United States Government is planning to purchase the Danish West Indies, with an area of 138 square miles and 30,000 population, for the sum of \$25,000,000. These islands lie to the east of Porto Rico, and their acquisition will give the American Republic still greater influence in the Caribbean Sea. May this influence be used for the advancement of righteousness and peace and the Gospel of Christ.



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A VILLAGE SCENE IN THE LAND OF THE TURK

This view of a village in Asia Minor, reveals the primitive and unprogressive conditions under Turkish rule. Little progress has been made in sanitation, in education, in building or in transportation facilities during the past centuries.

Is the Turk Worth Saving?

This is an illuminating article that all should read. The writer, for obvious reasons, desires at present to remain anonymous. He has spent more than thirty years in the Turkish Empire, in close contact with all classes of the people. He knows them and is deeply interested in their welfare.—Editor.

"HERE'S no use trying to understand the Turk—it's impossible," said a brilliant speaker at a recent public gathering in one of the large American cities. He had had only a very brief experience among the Turks, but the problem of understanding them does not seem much easier after a lifetime in Turkey. More opprobrious adjectives have been squandered on the Turk in the past fifty years than on any other one nationality, but he has never yet been adequately described. "Unspeakable" is a fair sample of most of the characterizations, for they are usually negative and only partial. A recent writer * says:

"Their contributions to the art, literature, science and religion of the world are practically *nil*. Their destiny has not been to instruct, to charm, or to improve, hardly even to govern, but simply

to conquer."

Yet there are many positive qualities, and not a few noble and admirable characteristics that can truthfully be asserted of the Turks. But after studying them at close quarters for ten years, or twenty, or thirty, or fifty, you find suddenly that your opinion of them suffers a decided reverse, and you revert to the opinion first quoted.

WHENCE THE TURK CAME

The Turks were originally Tartars, and a large number of them at the present time show decidedly Mongolian features. The name appears in literature as early as the fifth and sixth centuries of our era. They have been of several different migrations from their original home in central Asia, near the western limits of the Chinese Empire. One tribe helped the Abbasid Caliphs of Baghdad, about the year 639, to conquer Persia. The Seljuk Turks appeared in the eleventh century, and defeated the Byzantine Emperor in 1071. In the twelfth century the Seljukian Sultanate of Konia flourished.

But the Turks of to-day are the Ottoman, or Osmanli Turks, so called from the first Padishah or Sultan of the dynasty, Osman, son of Ertoghroul, who came into power in 1288 a.b. His tribe came, from Khorasan, in what is now northeastern Persia; and his capital was between Brousa and Nicea. From a very small beginning, the

^{* &}quot;Odysseus," in "Turkey in Europe," p. 80.

incipient empire had, by 1400, absorbed most of the former Seljukian domains, including practically all of western Asia Minor. They had also captured Nicomedia and Nicæa, and crossing the Dardanelles, had taken Gallipoli and Adrianople, and conquered Serbia and Bulgaria. Within the next fifty years, despite a temporary setback owing to severe defeat by Lenk Timour, or Tamerlane, and his Mongols, the Ottoman rulers added Albania, Wallachia, Hungary, Greece and practically all of Asia Minor. In 1453 Mohammed II., Fatih, or conqueror, captured Constantinople and terminated the eastern Roman Empire.

CHARACTERISTICS-GOOD AND BAD

The qualities by which a small and obscure tribe from Central Asia succeeded, in less than two centuries, in carving out such a mighty empire as struck terror to the heart of Europe, and twice in a century and a half attacked with its armies the proud city of Vienna, are worth noting. These same qualities have enabled the Turks to survive the shocks of succeeding years, and remain to this day. They have been summarized as courage, energy, obedience, discipline, and temperance. Such traits are all essential to a conquering race; but they indicate very little as to its ability to govern, or to progress along the path of civilization. The baggy-trousered, turbaned Turk is no model of energy; nor is temperance, sad to say, as characteristic of the Ottoman Turk as it used to be. But the Gallipoli campaign added greatly to the respect of their British and French foes for the Moslem defenders of that famous peninsula.

It is difficult to portray the physical characteristics of the average Turk. Perhaps the average Turk does not exist to-day. The original Mongol or Tartar stock has been so intermingled with Semitic, or Arab, and Indo-European, or Circassian and Kurdish and Albanian blood, that no feature is universally noticeable. They are perhaps under the average height, with a rather swarthy complexion and dark hair. They frequently shave the crown of the head, leaving the back hair and a fringe in front. They are never clean-shaven, but invariably wear the moustache, while the elderly men usually add the dignity of a beard.

HOW TURKS THINK AND SPEAK

The language is likewise a great mixture. Of late, and especially since debates in Parliament have demanded a simpler style of speech, there has been a tendency to purify Turkish from its Persian and Arabic elements; but this has been only partly successful. Not only are there very many Persian and Arabic roots and words, but whole forms of expression are transferred bodily into the Turkish of to-day, and the Turkish grammar has to have large sections deal-



A TURK OF THE LOWER CLASS

A beggar of Sivas, Western Asia Minor

ing with Persian and Arabic forms of inflection and rules for sequence. This mixture of Turanian, Aryan and Semitic inflection is by no means easy; and my attention has been called by Turks to grammatical infelicities in the published works of foreigners who had studied and used Turkish for over half a century.

Back in the eighth century, it is recorded that the Turkish tribes had an alphabet of their own. What it may have been does not appear; but on coming in contact with the Arabs the Turks adopted the Arabic characters and have since used them. These read from right to left; and an additional fact of much importance is that not only do they write backward, but their methods of thought are backward, and consequently from our standpoint most involved. This may be illustrated thus:

Yarundan itibaren vaporlarumuzun adetden (To-morrow-from) (commencing) (steamers-our-of) (custom-than) bir sa'at evvel hareket edejeklerini mühterem (one) (hour) (earlier) (start) (going-to-make-their) (honorable) yoljoularumuza ilan edertz. (travelers-our-to) (notice) (give-we.)

—where we should say: "We give notice to our honorable patrons that, commencing from to-morrow, the time of starting of our steamers will be one hour earlier than customary."

The Turkish conception of oratory and of literature apparently involves the skilful use of words to produce a pleasing impression of learning, where the more successfully thought is obscured, the finer the style. This by no means indicates confusion of ideas on the part of the Turk; rather it points to a superior ability to fathom a deep and involved construction. It is a matter of wonder how the Turk can keep clearly in his mind the whole line of thought through an intricate sentence of half a page in length. In official documents, the vocabulary used is so technical and often so ambiguous as to render the document well-nigh inexplicable. In fact, this incomprehensibility is to them a proof of superhuman skill. It is often stated that in their sacred Koran each single word has seventy-seven different meanings; and as God alone knows which meaning is intended in each individual case, of course it would be sacrilege to attempt to translate the book!

HOW THE TURKS LIVE

By nature, the Turk is agricultural and pastoral. The race has not essentially changed in this from their nomadic period, nearly a thousand years ago. They are lazy and procrastinating, but hospitable and generous. Except when in official authority, they are honest and truthful. With a characteristic lack of curiosity or interest, they combine a noticeable instinct for discipline and order.

This unhappily has nothing to do with good government, but merely makes every man render implicit obedience to his military or official superior. This instinct for obedience and discipline explains in great measure the military successes of the Turks at Gallipoli and in Mesopotamia and wherever they have had capable leadership.

The Turk is almost totally lacking in originality. All he has is borrowed. He has no art of his own, no music, no philosophy, no literature. He never invented anything, nor has he even adopted the obviously helpful inventions or discoveries of others until very recently. All the art among the Turks is Seljuk or Saracen; their mosque architecture was taken from the Byzantines; their alphabet is the Arabic, and so is their religion. As one writer says: "He makes nothing at all; he takes whatever he can get as plunder or pillage." The railroads in Turkey were all built by foreign brains and foreign capital. Even the Hedjaz Railway, the pride of the Turks, and the only one built by them, had a German engineer-Meissner Pasha. Not a single unit of the Ottoman navy, not even a transport or a collier, nor even the Sultan's own royal yacht, was built in Turkey. The rifles of the army are foreign, as is the material for the soldiers' uniforms. The trolley system in the Capital was put in by a German firm, and the telephones by a British firm. Most of the farming machinery in the country came from America, and the sewing-machines from America and Germany.

In the home life of the Turk, the wife is his slave. If there are two or more wives they share the burdens of the household, but are frequently at open enmity between themselves. The Turk is extremely fond of children and, in general, indulgent to them. Boys soon learn to tyrannize over their mothers and sisters, who admire them for their masterfulness. There is no such home life as we know in America and England, nor does the Turkish language contain a word for "home." Yet there are honorable exceptions, lovely homes, where the love of husband and wife, and that of both for their children, and of the children for their parents, is pure and deep and strong. These homes are, however, invariably those into which have come, somehow or other, Christian influences.

THE RELIGION OF THE TURKS

The Moslem idea of God is an exalted one. The ninety-nine names, or attributes, of God which are recited over in prayers and counted over on the beads, are a splendid catalogue of excellencies. A Moslem will talk reverently and intelligently of righteousness, love, and duty, of heaven and hell, of God's books of revelation to man, of his prophets, and of Jesus the Messiah; but just when you think you have found much common ground, suddenly you find that his understanding and use of these terms is utterly different from

yours. His conception of Allah is a cold, negative one, very hard to define. Whatever is predicated of Allah must never be understood in the same sense as a similar statement regarding man. Nor do they deem it safe to explain in just what sense they ought to be understood. God is love; God sees us; God is merciful; God is just—all these are true, but each attribute has a mystic sense applicable only to God, and does not mean what we ordinarily understand it to mean.

So also with the Moslem sense of sin. The standard is a variable one, not absolute. What is sin for a non-Moslem is perfectly right for a Moslem; and what is sinful at one time may not be at another. The Koran says: "Kill the unbelievers," and when the Caliph says kill, it would be wrong to disobey, though at other times it is not a duty. The Moslem idea of revelation differs radically from ours, being a most mechanical one. And so on, till one feels that not a single point of contact has been left us for beginning really to understand the Moslems. Their religious leaders who think deeply or try to be philosophical in their thinking, are rapidly turning either to materialistic pantheism or to mysticism and then to agnosticism. It is no easy task for any one to approach an educated Moslem with the truths of Christianity from any other angle than the experimental. A life means infinitely more than a creed or a system.

WHAT HAS THE TURK DONE?

It has already been stated that the genius of the Turk does not run to government. He was a conqueror; but as soon as he ceased to conquer, he ceased to prosper. To quote again: "They became idle, luxurious and inert, lying like an incubus upon the country, deadening and crushing its civilization and its spirit, hindering all growth, stopping all progress, just as incapable of calling out the resources of a people as of rooting out their national life." This very inertia and incapacity, coupled with their pride, has made the Turks jealous of the commercial prosperity of the nations under their rule. The heartlessness engendered by the Koranic injunction to kill the unbelievers has led them to cruel massacres. We must not forget that the massacres of the past year are merely the culmination of a long series.

In the sixteenth century Sultan Selim I., surnamed "Yavouz," or the Grim (after whom the Turks have re-named the German battle-cruiser *Goeben*, which the Kaiser donated), massacred 45,000 of his Mohammedan subjects, because they belonged to the un-Orthodox Shiite sect. A hundred and twenty years later, Sultan Mourad IV. massacred the Persians in Baghdad in vast numbers after capturing the city. They also were Shiite Moslems. In 1860, by command of Sultan Abdul Medjid, thousands of Syrians were massacred in Mount Lebanon. In 1876, it was the wholesale and brutal massacres of Bul-



ONE PHASE OF THE RELIGION OF THE TURKS

The sect of Whirling Dervishes in Constantinople. They whirl for hours to bring themselves into what they consider a state of spiritual ecstacy

garians in the Danubian provinces that impelled Russia to declare war on Turkey in order to liberate the Bulgarians. The Greeks of the island of Chios were cruelly massacred in 1822, and at various times Greeks in Samos, Thessaly and Crete have suffered likewise. There have been three separate series of massacres of Armenians by Turks—in 1895 and 1896, again in 1909, and once more during the past year. Probably at least 700,000 defenseless Armenians have lost their lives in these three orgies of blood.

The whole official record of the Turk may be summed up in the word *incapacity*. They themselves are fond of quoting about their own government the old story of the camel, whose master asked him why his nose was so crooked, whereat the camel retorted: "Which part of me is straight, that my nose should be straight?"

When a building in Constantinople is to be demolished, Turkish workmen are called to do the tearing down; but if another is to be erected in its place, Greeks or Armenians or Italians must be employed. The Turk is for destruction, but not for construction. That is why the empire is tottering to-day. The Turk has torn down his own political house. Whatever eras of prosperity there have been since the Turk ceased his victorious era of conquest, have been due to other than Turkish blood. The Arabs and Circassians and Albanians have furnished the brainiest of their Grand Viziers; and the powerful Janizaries were of Christian descent.

HOW SAVE THE TURK?

Is it worth while to try to save the Turks or to do anything for them? As a political organization, certainly not; but as a people, and as individuals, most assuredly, yes. What the Turk needs is the dynamic of a new religion. It is the fatalism and the inherent cruelty of Islam that is at the root of his faults and is responsible for his failings. The wrong and utterly frigid Moslem idea about God has given the Turk a false notion of our gracious and loving Heavenly Father. The Koran's teaching about polygamy and the social place of woman has destroyed home life and contributed to the heartless treatment of women—his own and others. Give the Turk the corrective of the Christian message, and life will take on a new meaning for him.

If the Gospel went in among the pagan savages of Europe and made them capable of producing a Luther, a Calvin, a Knox and a Wesley, what may it not do with the Turk of to-day! If it can transform a drunken sot into a child of God, what may it not accomplish with the naturally temperate Ottoman! There is good material in the Turk, if he is rescued from the benumbing influences of Islam.

There is another reason why the Turk is worth saving. Certainly a large part of the Moslem world looks to-day to the Turk as the rep-

resentative of Islam—as its political defender and as holding the Caliphate. So that when from among the Turks shall go forth preachers of the Gospel, it will be like the influence of Paul, the Pharisee, among the Jews of his day. If the Moslems of Central Asia are ever to be reached and won for Christ, it will be best accomplished by Turkish Christian workers.

Whatever becomes of the Turkish government, we still have a people of five or six millions or more to deal with. Who will say they have no claim on the Gospel? The very blood of their massacred victims calls for recompense—not by retaliation, but by evangelization. Christianity will make MEN of them, and such a transformation would compel the attention of all the Moslem world.

Shall we not prepare for a great campaign of love and service as soon as this awful campaign of hatred and of self-seeking is over? Let the Turks see that Christianity is meant to deal lovingly with just such persons as they, and to rescue them from themselves. Think again of the Turkish characteristics: courage, energy, obedience, discipline and temperance. Electrify these with the dynamic current of Christianity, and who can foretell the results! If Paul was a debtor to the Jews, who tried so hard to kill him, and to the Greeks, who in their self-satisfaction would have nothing to do with him, surely we are debtors to the Turks, to rescue them from the fatalism and cruelty of Islam, and bring them out into the sunshine of the love of Christ.



AN ATTEMPT TO SAVE THE TURK-A MISSION SCHOOL IN ASIA MINOR



DR. AND MRS. DANIEL BLISS, OF SYRIA

Dr. Bliss, one of the founders of the Syrian Protestant College in Beirut, spent over sixty years of his life to serve and save the people of Moslem lands

The Grand Old Man of Syria

A TRIBUTE TO THE REV. DANIEL BLISS, D.D., LATE OF BEIRUT

BY REV. D. STUART DODGE, D.D., NEW YORK

On July 28th, Dr. Daniel Bliss, a founder and President Emeritus of the Syrian Protestant College, Beirut, Syria, passed on to his Eternal Home almost at the age of 93. He had spent over threescore years in Syria and for Syria; had founded a great college and left his mark on the world. This glimpse of his character and life, by the President of the Board of Trustees of the Syrian Protestant College, is worth reading.

T is not always given to one who initiates a great enterprise, to see it reach full development. This privilege was granted to the founder of the Syrian Protestant College.

In the early morning of his missionary career, Daniel Bliss shared in the conception of establishing a Christian institution of higher learning for Syria and the adjacent countries. He was chosen to lead the effort. For more than fifty years every energy of his being was devoted to this one object. At sunset he looked out upon the noble array of buildings which proclaims the site of one of the largest and most influential institutions of the missionary world.

Daniel Bliss was born in Vermont, August 17, 1823, and died in Beirut, July 28, 1916, in his ninety-third year. He came of sturdy New England stock, and while still a boy, the family moved to Madison, Ohio. He went to the district school, learned a trade, and finally established a business, which had a fair prospect of success. He was known as a man of ability, uprightness, and influence. He was fond of books, and his craving for a wider education led him, in time, to decide to enter college.

He studied in a neighboring academy, supporting himself in part by teaching. When prepared he, with a companion of like mind, made the journey eastward on foot and by canal boat, visiting the various prominent institutions, to determine which was best adapted to satisfy their hopes and ambitions.

When they reached Amherst, Mass., they concluded the ideal place had been found. Daniel Bliss was then twenty-five years of age, and his maturity and eagerness for knowledge helped him to gain more from the four years of study than most of his classmates. He paid special attention to mental philosophy, logic, and similar branches. He was a keen debater, interested in all college affairs, popular everywhere, a natural leader, and was esteemed for his manliness and high moral character. His tall and vigorous frame and fine features made him a marked man on the campus.

During the first weeks of his college life, Bliss became an earn-

est and outspoken believer in the Christian faith, and soon after felt called to give his life to foreign missionary service.

After graduation he entered the Andover Theological Seminary, and at the close of his course delivered an address on missions, which was afterward published. He offered himself to the American Board of Commissioners for Foreign Missions, and was assigned to the Syria Mission.

In 1855 he married Abby Maria Wood, of Amherst, to whom he had become attached during his college days. She was well fitted to be the companion of such a man, and for such a work. She was refined and cultured, deeply religious, and remarkable for energy and executive gifts, yet she was apparently so unsuited to endure the hardships of missionary service, that anxious friends were confident she could not survive a year in Syria. Both of this happy couple lived for several years beyond the celebration of their golden wedding.

On arriving at Beirut, they took up work in one of the villages of Mount Lebanon, and for nearly seven years discharged the ordinary duties of missionaries in that field. They studied not only the language, but the people, and their experience among these mountaineers completed a necessary preparation for their appointed life work.

In 1862, by a vote of the Mission, Mr. Bliss was sent home to present the need of the proposed institution of higher education. Although America was in the midst of the excitement and distresses of the Civil War, prominent men in the churches and in educational efforts became interested in the project, and supporters of the American Board gave it liberal encouragement.

The college was finally incorporated under the laws of the State of New York, and its first trustees were business men closely allied to the American Board. Dr. Bliss had the satisfaction of securing the first \$100,000 for the endowment of the institution, and afterward went to England, where he obtained further contributions.

He returned to Beirut in March, 1866, and began immediately to lay foundations for the college. The local Board of Managers had already established a preparatory department in connection with the school of a well-known Protestant Arabic scholar.

Syria once abounded in temples. In the earlier centuries Beirut had been a famous seat of learning, with splendid buildings, but all traces of this past glory had disappeared. A new temple was now to be erected, dedicated to Christian education.

Only sixteen students were at first enrolled. The sessions were held in hired rooms, and the equipment was meager. Year by year, however, numbers increased, and able teachers joined the faculty. Within two years a medical department was organized, to which was afterward added a School of Pharmacy, and recently a School of Dentistry. The Department of Arts and Sciences embraced all the

courses of a college in America. Then a school of Commerce was established, introducing the modern branches and the best methods known.

Within ten years the college began to occupy its own buildings on a bold promontory, projecting out into the Mediterranean and overlooking the city and its harbor, with the long range of Mount Lebanon beyond. Solid stone buildings arose in steady succession, until there are now more than twenty-five large structures on a campus of fifty acres, with halls, dormitories, a spacious Assembly Hall, library, observatory, three hospitals, a school for the training of native nurses, accommodations for laboratories, museums, offices, and an imposing and thoroughly equipped establishment for the college Young Men's Christian Association.

The year before the present European war began, nearly a thousand students were in attendance, with a teaching staff of eighty professors and tutors. All the familiar features of college life are in evidence: various faculties, societies, athletic sports, musical entertainments, a college journal, and all the time-honored functions for the observance of commencement.

The language of instruction was at first Arabic, but was changed to English, although other languages are taught, and much attention is given to native tongues. The system of spies and irritating supervision practised in most Oriental institutions was avoided; students were put upon their honor, and much of the freedom of American colleges was enjoyed. The aim was to build character, and to teach young men the necessity of uprightness, self-control, truthfulness, unselfish service, respect for the rights of others, submission to established authority, love for their country.

The students came from all parts of Syria, Asia Minor and Egypt, representing many antagonistic nationalities and religions. The college community was, in miniature, a picture of the Turkish Empire. All studies and influences were shaped to prepare young men to return to their homes fitted to be leaders in the reconstruction and elevation of their own countries.

Happily they found in the honored head of the college the illustration and embodiment of the virtues and principles they themselves needed. President Bliss taught them that the Bible was the only true rule of life. He loved God supremely, and his neighbor as himself. There was no ostentation, no tinge of Phariseeism, but the daily exhibition of a simple, attractive, unmistakable manhood. He loved the young men around him. They knew that he sought their highest good, and took pride in obeying him. He rarely had occasion to resort to severe discipline. A look, a word, an anecdote, a parable to fit the case, uttered in his quiet incisive tones, was sufficient.

His very presence had the hidden charm of commingled kindness and authority. As declining years drew on, his step grew less firm in his daily walk through the college grounds, his whitened locks

were a glory about his head, his benignant face shone upon all he met, and the affection and reverence of the students increased.

Twenty-five hundred graduates of the different departments, and a far larger number who, for various reasons, were unable to complete their entire course, are now widely scattered throughout all those countries, but not one of them has gone out without bearing in his heart the image of their revered president, and inspiring memories of the words he spoke.

The instructors in the college, with the exception of some who teach foreign languages, are Protestant Christians, and all tutors sent out from America are required to be members of some evangelical church. They are expected to seek the spiritual good of the students and to be, themselves, examples of the faith they profess. It is a missionary college, and its work and spirit sustain the claim.

The teaching of the college is based on the principles of the Word of God. This book is honored as the inspired guide adapted to the needs of all men and all races. A pure Christianity is upheld as the source of the highest civilization.

Other religions are never denounced in the instruction or preaching of the college, and all acrimonious discussion of religious subjects among the students is forbidden. No attempt is made to force upon any one the truths of the Christian faith. Attendance upon the general religious exercises is now largely voluntary, but regular Bible instruction is included in the curriculum. The Bible classes and religious meetings are held in the Young Men's Christian Association building.

Many of the former students live in Egypt, and a number occupy positions in the public service, where their efficiency and high moral character have been recognized. They were warmly devoted to Dr. Bliss and raised a fund among themselves to pay an eminent Italian sculptor to carve a life-sized statue of their beloved teacher. This now stands in the library of the college, a lasting memorial of their personal regard for its founder and the first president.

At the close of his last visit to America, a reception was tendered to Dr. and Mrs. Bliss by some sixty alumni and Syrian friends of the college living in or near New York. There was a large attendance of those who had long known Dr. Bliss or were interested in missions in Turkey.

In Syria, Dr. Bliss was respected by all classes and by the chief men of all nationalities. He maintained friendly relations with the local government officials. Even the workmen, who were employed to erect the new buildings, were always ready to enter his service, because they received considerate treatment rarely found in those Eastern countries. At the close of the week, each man was paid all that was due him, nothing being kept back to compel him to continue the work.

Dr. Bliss was a man of large views, and was interested in all national affairs. He strove to make his students true and intelligent patriots, and followed intently all the political movements of the day

in every part of the world. He had generous praise for every one associated with him in the teaching or administration of the college; he appreciated their enthusiasm and the essential service they rendered in securing the success of the common enterprise.

As a speaker he was clear, forcible and magnetic, both in the pulpit and on the platform. He had little relish for religious disputations, but he had no dread of new views and modern interpretations. He knew that all truth came from one source, and he would accept nothing that did not bear proper credentials. He held firmly to the cardinal teachings of Scripture and was content to let others worry over minor points.

As a diligent student of missions, he concentrated his attention upon the absorbing problem of his life—the evangelization of the Moslem world. His early conviction was confirmed, that among the most effective methods of meeting this strongly entrenched and defiant faith, were Christian education and Christian literature. He rejoiced in God's leading which located this college in the very midst of the Mohammedan population of the Near East. He urged this as one of the unassailable arguments for its existence and support.

During all his administration.

Dr. Bliss enjoyed the fullest confidence of the trustees, and in his several visits to the United States he never failed to win new friends for the college. Mr. Morris K. Jesup, long a president of the Board, had a special regard for him, and erected on the campus two hospitals, with every modern appliance, one for women and the other for



children, with an endowment under the title of the "Maria De Witt Jesup Foundation." This was later largely increased by a bequest from Mrs. Jesup.

The latest public appearance of Dr. Bliss was at the College commencement, held June 19th of the present year. He occupied his accustomed place on the platform, and seemed to take deep satisfaction in the exercises. He saw the eager graduates receive their diplomas and heard the Governor of the province address them.

He looked upon the present unparalleled world conflict without fear, and doubtless meditated daily upon the changes that were inevitable, but he longed to know what might be the effect upon the progress of the college.

With the eye of a prophet, and with the assured confidence of an apostle, he foresaw the coming of the Kingdom of God. He never doubted that the work which had been begun under divine guidance, and had been blessed for long years, would be, for generations to come, one of the chosen agencies in the fulfillment of the divine promises and of the divine purposes.

Dr. Bliss had been permitted to see larger results than his earlier dreams had imagined. A beloved son, Howard Bliss, was already bearing the mantle of his father, as president of the college. Children and children's children were faithfully occupying places of trust in the development of the college. Strong workers were associated with them, and in the beloved homeland were wise and willing directors of its affairs, and multitudes of sympathetic friends.

The dawn of the eternal day was beginning to glow; he knew to whom he had committed the keeping of his soul, and he was persuaded that he could leave in the same Almighty hands the work so dear to him. He was fully ready to enter into the joy of his Lord.

WORLD-WIDE BLESSING OF CHRISTIANITY

Every citizen of the world has a personal stake in the success of Christian missions. If you doubt this, think of the tin shields on the cables of ships from the tropics, lying at the docks of New Orleans. These keep rats infected with bubonic plague from leaving these ships and bringing the disease ashore. Bubonic plague flourishes among heathen populations. There is no city in the world where the natural laws governing public health are made efficacious by ordinances backed by public opinion except where Christianity has prepared the way by popularizing the Christian conception of human brotherhood and the preciousness of the individual. Those tin shields on these cables are a tribute to heathenism. In Christianizing the world we shall incidentally rid ourselves of the menace of cholera, typhus and bubonic plague. The world of trade believes that all men are neighbors, and that the Chinamen, the Hindu, the Arab and the Turk ought to be bound up in a circle of interest with us through the interchange of goods. Shall we have commerce in products and not in ideas? Shall the human element—the element that sends out "get-acquainted" trains through St. Louis' trade territory—be present when we trade with the man in Oklahoma City, but absent when we trade with the man in Peking?



GIRL ESCAPING TO DOOR OF HOPE RECEIVING HOME, FOOCHOW ROAD

In six years over 1.000 girls and women have sought help at this door. The picture is one of a series of sketches made and presented to the Door of Hope by a Chinese artist, illustrating the sorrows, escape, rescue, and happy future of a Chinese girl from Foochow Road.

Chinese Daughters of the Night

A STORY OF THE DOOR OF HOPE FOR CHINESE WOMEN IN SHANGHAI

BY MISS M. C. MORRIS, SHANGHAI, CHINA

When Mrs. Henry W. Peabody and Mrs. Helen Barrett Montgomery were in Shanghai they saw the remarkable work conducted by a group of Christian women for their fallen Chinese sisters. The door of despair has been open for centuries, but this door of hope has been open to these unfortunates for only sixteen years. The story is worth reading. It is written by one of the workers who was recently in America on furlough.—Editor.

Watchman, what of the night?
The watchman said, "The morning cometh, and also the night."
—Isaiah 21: 11, 12.

WO Chinese countrymen, on their first visit to Shanghai, leisurely strolled along the Bund expressing their opinions of the various foreign buildings, such as banks, club houses, and the large hotels. They viewed with interest the public garden, with its fountain and band-stand, the beautifully designed flower beds, the well-turfed foreshore; along which sauntered prosperous looking foreigners, the large shade trees under which were resting numbers of wearied "ricksha" men, the block-paved streets of the foreign concessions, and the various Consulates visible from the garden bridge.

The old men were deeply imprest, for never before had they gazed upon such sights. After they had stood for some moments in silence, with wonder exprest on their faces, one exclaimed, "Ah,

brother, Shanghai would certainly be a fine place if the foreign devils were not here!"

When first approaching Shanghai, one is most favorably impressed with the so-called "model settlement." He is told that it is a center of social refinement and culture, that lovers of music and flowers are afforded every facility in the cultivation of their tastes; that there are few, if any, obstacles to prevent the expansion of commercial interests.

But what can be said about Shanghai beyond the Bund; what of the dense blackness of night which is found beyond the brilliantly lighted streets of this famous city? What of the night in some of the numberless alley-ways in the neighborhood of the old East gate, but especially in the Foochow road district where, hedged by gilt and glitter, is found a whirlpool of vice into which are drawn, year after year, thousands of victims. This moral cesspool enfolds in its bosom fearful yet flourishing enterprises of wickedness, such as the buying and selling of human beings, the traffic in sin, the utterly selfish disregard of the value of souls.

What awful power has wrought such physical havoc in the bodies of many young girls who are seen standing in groups at the end of certain dark side-streets? What has caused the expression of utter hopelessness on those wearied faces?

Can it be true that thousands of Chinese girls and children are denied the rights of innocence and virtue? Is it always night? Is there no morning of hope for those forced to enter the wretched schools for training in all the deceitful wiles of Satanic craft, the way of which is suffering, the end of which is death?

"If ye will enquire, enquire ye: return, come." (Isaiah, 21:12.) Come into this "Sing-song" hall which is crowded to its utmost capacity with pleasure-seeking youths and old men.

On the stage at the end of the room are seated a row of gaily dressed singing girls, carefully guarded by an elderly man, whose face is an advertisement of a long life of sin. A beautifully dressed girl of about eighteen is singing to her own accompaniment on a stringed instrument; the other girls in turn will afford similar amusement. And for what purpose? On either side of the platform is a row of attractive little girls, about twelve or fourteen years of age, who are being trained to follow these, their older sisters, in the very near future.

Almost immediately opposite this building is a great tea-house, several times larger than the "Sing-song" hall. Here are hundreds of guests, most of whom are men apparently having no higher aim in life beyond tea-drinking, smoking and talking. You do not understand their conversation, and it is well that you do not. In their company we find painted and gaudily dressed girls, in some cases accompanied by coarse and poorly dressed men and women. Are they related? Probably not. In some cases there may be a hope, hidden



THE HOME FOR THE FIRST-YEAR GIRLS OF THE "DOOR OF HOPE," SHANGHAI

beneath that coarse garment, of clandestinely arranging the sale of the unsuspecting victim in order that some pressing debt may be paid; or the desire to be free from the burden of support. Some young woman may not be acceptable to her husband, who would gladly dispose of her for a price, and with the proceeds secure another wife.

The next building we visit is a restaurant where meals are served a la "Outside Kingdom" (foreign style) or a la "Middle Kingdom" (native style). Here we also see something of night's devotees of pleasure, who are quite unmindful of the cup of bitterness, which, in most cases, will be drunk to its dregs. Oh! can nothing be done to save these victims? Is there no one who cares for their souls? Is there no one to pity and save them?

These girls come from nearly every province in China. Hundreds are Cantonese, preferred for their cleanliness, and these supply brothels frequented by foreigners, many of whom are sailors. Soochow, Hangehow, Nanking and neighboring cities furnish girls of attractive appearance for the houses around Foochow road, visited by Chinese gentry. And the poor districts of Kiang-Si and neighboring provinces furnish yearly hundreds of girls for the wretched dens which are the resort of the coolie class.

Poverty, cruelty and greed are the sufficient causes in a heathen country for the sale of wives, sisters and daughters into a life of shame, even though they themselves may be utterly unwilling to enter it. Ignorance, stupidity and poverty explain the enormous number of kidnapped girls found among this class in Shanghai. Well-organized companies exist for this beastly traffic in girls.

Until ten years ago many hundreds of inmates of these infamous places were children of tender years who, night after night, were carried on the shoulders of men, as advertisements of vice. Unspeakable acts of cruelty were inflicted upon many who were insufficiently advanced in the wicked art of lying, deceit and ability to allure men into the net of shame, and so were unsuccessful in adding to the mistress' ill-gotten gains. Many little children who were unable to sing, were beaten unmercifully, or their bodies were burned with the red-hot point of an opium needle. Yet, knowing all this, "Men love darkness rather than light, because their deeds are evil." Truly the heart, that knows not God, is "desperately wicked!"

THE WORK OF RESCUE

The Watchman said, "The morning cometh."

The Lord of pity heard the cry of anguish and in the year 1900 He spoke by His Spirit to five missionaries, who were representatives of the leading denominations, ladies whose hearts and hands were full with other phases of Christian activity, yet knowing something of the facts, "were bowed down at the hearing of it and dismayed at the seeing of it."

Each one understood something of the power of prayer, and to each was given a holy determination to obey the call to "Make up the hedge and stand in the gap."

This little band, together with a gifted woman, Miss Cornelia L. Bonnell, the first missionary in the Door of Hope, were enabled in November, 1901, to open a rescue home for Chinese girls and children who had been unwillingly sold or rented into a life of shame. It was known that there were at least 5,000 of these "daughters of the night" in Shanghai, not counting another 5,000 who were living lives of sin, either partly or wholly, on their own responsibility. In addition to these, the number of children being reared for the same degraded life reached into the thousands.

The brave pioneers in this work of rescue were not ignorant of the many difficulties awaiting them, but they persistently set their faces toward the One who is far greater than all the forces of opposition, and through prevailing prayer, one mountain of difficulty after another disappeared before the mustard-seed grains of faith. They laid hold upon One who is mighty, but God Himself has brought the work to its present proportions.

After the "Door of Hope" had been established about four years, a Chinese gentleman of official rank learned of the work and succeeded in influencing a number of the gentry in Shanghai to take some active interest in helping it forward. Through their cooperation a receiving home was established in the Foochow road, and proved to be a veritable "City of Refuge" to many poor girls. In spite of the warnings they received from their masters as to their probable fate should they enter its door, many girls were prepared to take the risk rather than to endure longer their cruel existence.

These Chinese gentlemen not only financed this home, but they secured a proclamation from the Mixed Court magistrate, which later became a municipal regulation, limiting the age of girls in brothels to fifteen years. As a



A RESCUED GIRL Rachel, whose husband is a school teacher

result of this proclamation some hundreds of little children have been rescued. These men also secured the passage of a law which forbids the appearance on the streets of singing girls carried on the shoulders of men.

Knowledge of the work spread among all classes of Chinese, and thus most effectively reached the girls themselves. This brought about a decided change for the better in their treatment by their owners, who for fear that the girls would run away to the "Door of Hope" no longer dared to practise the cruelty which formerly had been so common.

At the end of four years, the Chinese financial support of the receiving home was discontinued, the leader becoming interested in another kind of work. But the receiving home, as such, has continued

to be the door through which a great number have found comfort in sorrow, healing for wounds, love for harshness, hope for despair. Their eyes were opened to the wonderful truth that, to those who will receive it, be the night never so dark, "The morning cometh."

In June, 1907, about sixty rescued children were removed from



A "DOOR OF HOPE" BRIDE

the overcrowded Shanghai rented homes to a large house in the neighborhood village of Chiang-Wan. This building, with a little over an acre of ground, was God's answer to prayer for the first property and has been a house of blessing since the first day it was occupied. God's goodness to the children brought a melting of hearts and He was glorified, as one after another has inquired: "What must I do to be saved?"

Through believing prayer much opposition from heathen neighbors was gradually overcome and, to-day, many of their children are found in the village day-school, connected with the "Love-reared" home.

In 1909 the number of children in the home had so increased, that prayer was offered for additional homes. The answer came in a gift of ten thousand dollars (Mex.) from the surplus of the *Christian Herald* famine fund, given in view of the fact that a number of girls and children, who had been kidnapped or sold from the famine district, had been rescued and brought into the "Door of Hope."

This money was used to build five cottages, the first of which is the home for the kindergarten children. These little ones are "mothered" by a young native woman who has been especially sent of God for that purpose. The same thing can truly be said concerning the head of each of these homes, all of which are under the superintendence of a foreign missionary peculiarly fitted for the care of motherless little girls.

On the same compound a preaching hall has been built by the members of a well-known Christian family from America living in Shanghai, as a memorial to their sainted mother. This building has



A CHILD OF THE HOME ENJOYING NOODLES, A BIRTHDAY DISH

not only been a place of worship for the children and teachers of the "Love-reared" school, but services are frequently held for people of the neighboring villages, many of whom, for the first time, have there learned of Him who is the Light of the world.

The family continued to increase and soon there was pressing need of a sanitarium in which suitable care could be given the tubercular and other diseased children. Once again the prayer of faith brought the answer from the One "Who faileth not."

The heartless and opium-smoking mistress of one of night's suf-

fering victims had been convicted of cruelty by the Mixed Court officials and fined taels eight hundred, in addition to serving a short term in prison, and being expelled from the "Settlement." The victim, Miau-Tsung, was in the home long enough to become a Christian, but she never regained her health. Before her death she expressed a wish that the greater part of her money should be given to the "Door of Hope." This was used in starting a sanitarium, which was finally completed through smaller gifts sent for the purpose.

The overcrowded condition of the native houses, which for several years had been the home for the rescued young women, was a call to prayer for larger and more healthful premises. Once again the Lord answered through a gentleman in the United States, who had become deeply interested in the work of the "Door of Hope." He was led to bequeath \$5,000 gold, and after his decease, his two daughters visited their brother, a medical missionary in China, and felt such a warm interest in the work that they added a generous gift. A grant of taels 2,500 from the Municipal Council made it possible to build the Industrial home, a part of which is used as the "First-year-home." The combined families in all the homes number one hundred and thirty.

SATAN'S SCHOOL AND GOD'S SCHOOL

This "First-year-home" family is composed of a number of young women, who have been sent through the Mixed Court. Most of them have passed through Satan's night-school, their lives having been full of tragedy and sorrow. Previous to entering this home, each girl has declared her willingness to enter and become subject to the rules and regulations of school life. To many of these the story of God's love manifested through His only Son is marvelous indeed! The testimony of some whose hearts were touched with gratitude, has been:

"I never knew what it meant to be loved until I came to the 'Tsi-Liang-Soo' (Door of Hope)."

These girls are taught the ordinary domestic duties of a Chinese household; also to make their own clothes and shoes. They are permitted to earn a small wage by making Chinese models, the sale of which helps toward the support of the family.

At least a half of each day is devoted to the study of Chinese characters and to elementary studies in arithmetic, hygiene and other subjects. Greatest emphasis is placed upon study of the Scriptures, which alone is able to make them "wise unto salvation."

After about one year and a half in this home, they are free to enter the Industrial Home, which is under the same roof, but separate from the "First-year-home."

Here more than fifty girls have become self-supporting. They are taught fine needlework and the art of foreign embroidery. This is made possible through a constant demand for ladies' lingerie and

babies' outfits. They are also taught habits of thrift and cleanliness, lessons greatly needed by some, who, in the dark past, have known only self-indulgence and waste.

Three evenings each week enable them to continue the studies begun during their first year. In this home the hope hidden in many a heart is materialized, and numbers of the girls go out to reign in their own homes, where they will be cared for by husbands who respect them as a "proper wife." God who has tenderly brought a girl into this new life is not unmindful of her future. Not a few girls have gone out from the home with a strong determination to live and teach the Bible truths.

Since 1906 the Municipal Council of Shanghai has given an an-



INSIDE THE "SAVED BY GRACE" SCHOOL

nual grant of taels 2,000, as an expression of their appreciation as to the value of the public service accomplished through the "Door of Hope." The municipal officials and Mixed Court native magistrates have frequently assisted in advancing the interests of the work, sometimes thwarting the purposes of unscrupulous foreign lawyers, who were hired to defend certain prisoners who had been engaged in the traffic of prostitution.

Previous to 1912 the authorities were often perplexed concerning the disposition of homeless children continually found wandering on the streets. The "Door of Hope" was asked to undertake the superintendence of a home for "waifs and strays," the expenses being provided by the Municipal Council. This new branch of service was also undertaken, with the hope of finding increased opportunity

for bringing Jesus Christ to many other needy souls. This home is superintended by one especially fitted for such a difficult work.

Last year 212 children were received into the home, 73 of whom were returned to parents or guardians; 80 were placed in Christian families where the newly adopted child has taken the place made empty by death, or has become the comfort of a childless couple.

Another door of ministry has been opened, for women prisoners of whom there is an average of eighty in the Shanghai Mixed Court jail. Among this unfortunate class, not a few are serving sentences for kidnapping or for traffic in girls. Some, in past years, willingly engaged in prostitution, finally became mistresses of houses of shame, and had been arrested for cruelty to their girl slaves. Some had been arrested for soliciting and other crimes, or are victims of false arrest.

All are needy souls who look forward with mingled hope and pleasure to the Sunday afternoon service held by one of the missionaries, who is accompanied by native teachers and rescued girls now redeemed and glad to witness to the saving and keeping power of the Lord Jesus, who came to bind up the broken-hearted; "to proclaim liberty to the captives and the opening of the prison to them that are bound." The teaching of Gospel hymns and the simple story of redeeming love surely bears fruit. These also are hearing that "The morning cometh."

We have drawn aside but a small part of the veil behind which is "A grievous vision," where "The treacherous dealer dealeth treacherously and the spoiler spoileth," and where all the "sighing is not yet made to cease!"

From these homes, no child of the night is ever turned away. During the fifteen years about 1,400 girls have been lovingly cared for until other provision has been made through marriage, or an opportunity has been given for further education in some mission school. A few have become school-teachers; some have been married to preachers and teachers; while others have become Bible-women and hospital nurses.

The daily provision for the expenses of the "Door of Hope" families has been met through prayer. God has graciously answered through His trusted ones, who "having ears to hear" have been led to contribute, considering it a privilege to share with the King in this His work of saving the precious "Children of the night."

Note.—These homes are supported by voluntary contributions. Checks, bank-notes, and money or postal orders of any country, sent in aid of the work, may be addressed to the Treasurer, or any other member of the Committee, and can easily be negotiated in Shanghai. Cost of supporting a child for one year is \$25.00.

Mr. E. Evans (Chairman), "Missionary Home,"
38 Quinsan Road.
Mrs. A. G. Parrott (Secretary and Treasurer).
31 North Szechuen Road, Shanghai, Ohina.

What Missionaries Have Done for China

BY HIS EXCELLENCY DR. V. K. WELLINGTON KOO, WASHINGTON, D. C. Chinese Minister to America.

At our request, Minister Koo has sent us the following statement through his secretary, Dr. W. P. Wei. It will be read with interest, not only as revealing the friendly attitude of a high Chinese official, but as an evidence of how Christians in America may further help the great Chinese people solve the problems that confront them.—Editor.

Note his translation of modern education. Note only through their translation of books of modern science, but also through their personal efforts in teaching modern science and arts and in establishing modern schools and colleges, missionaries, particularly those from this country, have awakened an interest on the part of the Chinese masses in the importance and value of modern education. The present widespread educational movement in China is traceable in its origin to a very large extent to the humble efforts begun half a century ago by pioneer missionaries of the Christian Church in China. The efficiency of missionary institutions in training men of discipline and character is a fact generally admitted. Indeed, many of the missionary schools and colleges are recognized as among the best of our educational institutions.

In the second place, the missionary, as a doctor, has rendered no less service to China than as an educator. The missionary hospitals and dispensaries numbering, I am informed, nearly four hundred, are not only places of comfort to the sick and suffering, but also serve as centers from which the light of modern medical science radiates to the length and breadth of China.

Then the missionary as a moral and religious teacher and as a social reformer has been a distinct force in China. Perhaps no one can tell how many miserable lives have been made happy and how many living in darkness have been brought to see the light by missionary teaching. Many of the epoch-making reforms, such as the suppression of opium and abolition of footbinding, etc., have been brought about with no little support from the workers of the Christian Church in China.

I hold missionary work in high regard, as do many of my fellow countrymen. The Christian Church has not only rendered valuable service in propagating Christian doctrines, but has by her various activities contributed to the modernization of China, and under the new *régime* of republicanism Christianity is bound to make even more rapid progress and accomplish much more in China than she has in the past.

The Progress of the Disciples

A remarkable story of the possibilities of missionary achievement as illustrated by actual experience of the Disciples of Christ: in parishes; in groups of parishes; in entire communions. It reveals the value of an ideal—a goal—and of energetic missionary endeavor.

BY ABRAM E. CORY, CINCINNATI, OHIO
Secretary of the Men and Millions Movement, of the Christian Church

OUR words express the progress of the Disciples of Christ in the ten years immediately past—the extensive growth, unity, faith's outreaches, and the triumph of prayer. The Disciples, as they face that part of the world which they have undertaken to evangelize, realize that they have not done as much as they should toward the world's redemption, but God has blessed them in their efforts to carry out His program.

Under extensive growth we note the strengthening of the home base. Missionary indifference and opposition has disappeared before the triumphant march of missionary education and sentiment. In these ten years nearly twelve thousand adult classes have been organized in our Bible Schools, all of which are generators of missionary enthusiasm.

The Disciples, in these ten years, have opened eight centers for immigrant work. We have made an intimate and definite study of social service in the rural church. We have reached out to Alaska and have sought definitely in these years to do a constructive work in unoccupied fields.

In these ten years the missionary offerings for both home and foreign missions have increased about 90 per cent. from Sunday-schools and churches, and from individuals a much greater per cent.

In these ten years the Disciples have seen the development of more than a dozen great benevolent institutions, and a program that will properly care for those who have devoted their lives to the ministry.

In this decade one of the greatest building programs ever undertaken by a single church has been fostered and helped by our Church Extension Society. Our colleges have made an adequate program for standards and enlargement, and are having the greatest attendance from the homes of the churches in their history.

We have organized the College of Missions, the first institution in response to the recommendation of the Edinburgh Conference for institutions for higher training for missionaries. Since 1910, not including the figures for this present year, there have been in attendance 84 regular students. Besides these, 186 occasional students have been admitted to elective courses. The regular students have represented 47 institutions of learning and five religious communions. Of these graduates 39 have received appointments under several different foreign boards.

ON THE MISSION FIELDS

With this extensive development of the home base it is natural, indeed, that, on the mission fields, the membership in our churches and Sunday-schools should have more than doubled and the number of pupils in schools and colleges more than trebled, while the number of patients receiving medical treatment has quadrupled.

But the greatest progress can not be stated in the language of statistics. Ten years ago our colleges, missionary and benevolent organizations were all in either friendly or unfriendly competition, each seeking the ear of the churches without regard to the interests of others. This last decade, we believe, will stand out forever in the history of the Disciples as the period when all of our organizations began to cooperate toward a common end for the uplift and the upbuilding, not only of our own body, but for the saving of the world. A single movement, known as the *Men and Millions Movement*, is pleading for every organized interest of the church, and the leaders are making a common plea, not for the special interests with which they may be officially connected, but for the whole work of the whole church.

These ten years have seen not only this unity at home among ourselves, but it has given us a rare part in that great University in Nanking, which is an expression of our unity with all Christian bodies in the world. This is but a forerunner, we believe, of the unity that we shall be led to practise in all mission fields.

In the last ten years we have seen a little church of thirty members, on the bank of the mighty Congo, grow to four great churches, with a total membership of over five thousand people and one hundred and fifty native evangelists, and with a mission steamer plying its way to regions where dwell savages heretofore untouched; and one of our boards is even studying the great Ubange District, which reaches to the edge of the great Mohammedan belt where we may have a part in the solution of that great problem.

In contrast to this outstanding triumph of faith is that small group of missionaries who have found their way to the edge of the Tibetan border and are journeying seventeen days in Tibet itself, towards Lhasa.

A CAMPAIGN FOR MILLIONS

The challenging need of great populations in South America, India, Africa, China and Japan for whom we were alone responsible, drove us to our knees five years ago, and we were led to begin a campaign among individuals that has been the very triumph of prayer. Doubt-

ing that we could do anything worthy, we saw a million dollars pledged for foreign missions, and then began the movement for unity among our societies and we decided to go out for two and a half millions for the world fields. The business men of our church realized that our colleges were not up to standard, and it was suggested that we should go out for as large a sum as six millions of dollars. But how? Men were driven to their knees, and as they faced the world's task they also faced the question of their relation to their money. After a night of prayer one man was asked for a million dollars, and he finally gave a million dollars on the condition that a total of six million, three hundred thousand dollars be secured for the united agencies of the church. Practically two-thirds of that sum has been secured, not by high pressure methods of money-raising, but by the prayers of men driven to their knees as they faced the needs of the world.

A man who would not consent to give \$600 a year to support a missionary afterward gave \$25,000 to begin the evangelization of a great district, where he hopes that a work may be done that will really honor the Christ. One woman worth one hundred thousand dollars gave one-tenth when the movement was started, but she was afterward led to give two-thirds when she faced the world's needs. Another woman decided to give a thousand dollars, and afterward gave twenty thousand.

The call for money has made us realize that we may over-emphasize money, and the slogan has been given that we should enlist a thousand workers and inaugurate a constructive missionary program in every church.

Beside this constructive program at home can be placed the intensive development of foreign fields that represent at least forty millions of people for whom the Disciples feel that they are responsible abroad, and the great sections in America on the frontier and in the cities for which we are responsible at home.

When we face these outstanding tasks we feel impotent, and it seems impossible that we shall be able to accomplish them. While these ten years have given us growth and a marvelous increase in financial returns, they have also taught us, with more emphasis than has ever been placed on them before, two things:

First, that no single agency of the church can perform the church's task, but that this can only be accomplished by the world church.

Second, that as the whole church moves to carry out the work of the Christ, it must not rely on human plans but on God, for it is "not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

The White "Ma" of Calabar

A REVIEW OF THE LIFE OF MARY SLESSOR, OF CALABAR *

BY MRS. A. F. SCHAUFFLER, NEW YORK

T is a pleasure and an inspiration to read the story of a life so unselfish, so devoted to the service of the Master, and so successful in unremitting efforts for the uplift of the degraded African tribes, among whom the greater part of her life was spent.

The first twenty-eight years of Mary Slessor's life (1848 to 1876) were spent in the mills, as a Scotch factory girl. These early years gave little indication of the energy and mental power which later made her such a successful pioneer missionary.

She was the daughter of a shoemaker, and was born in Aberdeen, Scotland, on December 2, 1848. Her father became intemperate, and after the removal of the family to Dundee, there was a long period of struggle and hardship. At the early age of eleven Mary was sent to the mills to earn her living as a weaver during half a day, while the other half she spent in school. She soon became an expert and well-paid worker, and eventually was the mainstay of the family.

For fourteen years, the freshest years of her life, Mary toiled for ten hours a day in a factory, yet all this time her interest in the church and in missions was keen and constantly growing. She read the best books that she could find, and her bright intellect expanded under the influence of master minds. Constant study of the Bible gave her style a Biblical tone which it never lost. In her young girlhood she became interested in the mission at Calabar, Africa, of which she heard from returned missionaries.

It was intended that her brother John should go to Calabar as a missionary, and when he died in early boyhood Mary immediately conceived the desire to take his place. She longed to go to that difficult field, where conditions were formidable, and where the natives were said to be the most degraded of any in Africa. The missionaries described them with such words as "bloody," "savage," "crafty," "cruel," "cannibals," and "murderers." Yet it was to these people that Mary Slessor's heart turned. In 1875 she offered her services to the Foreign Mission Board of the Free Church of Scotland, and was immediately accepted. After some months of special preparation, she sailed for Africa on August 5, 1876, and began the long period of strenuous service which lasted until her death, thirty-nine years later.

The second period of Miss Slessor's life covers the twelve years

^{*} In the biography of Mary Slessor, by W. P. Livingstone, published by George H. Doran Co., New York (\$2.00), and by Hodder & Stoughton, of London, we have a valuable addition to the missionary book-shelf.

of her work at Duketown (1876 to 1888). On her arrival in Calabar, she entered with enthusiasm into the work which had already begun at Duketown, close to the coast. She was appalled at the ignorance and superstition of the natives among whom three or four missionaries were laboring with slight success.

Calabar has one of the worst climates in the world, combining tropical heat with great humidity. Diseases of all kinds are prevalent, and the land has been fatal to many Europeans who have gone there. As Mary Slessor seems from the first to have disregarded the rules of health, it is a wonder that her life was spared so long. She felt the necessity of sending a large share of her meager salary to support her mother and sister in Scotland, and in order to do this she lived on native food in the most frugal way. She wore her hair short, always went bareheaded, even in the intense heat of a tropical sun, and never wore shoes or stockings, except as a concession to the conventions when among Europeans. She refused even the protection of a mosquito net, and we are not surprized to find that she soon began to suffer from malaria, and other troubles which made it necessary for her to return to Scotland, for a short furlough in 1879.

When she was well enough to return to Africa, she pleaded for a station where she could do active pioneer work, and was placed in charge of the work at Old Town, where she began a life of lonely self-denying effort. Her energy and intense spiritual life soon bore fruit, and peace and order began to spread around the mission house. The native practise of killing twin babies, and driving the unfortunate mother into the bush to die, stirred her heart to immediate and active effort. She undertook to save the babies by caring for them in the mission compound, and thus began the warfare against this cruel custom which she was to wage for many a weary year, and which was ultimately crowned with success.

The third period of Mary Slessor's life covers the conquest of Okoyong, and lasted from 1888 to 1902. She was a born pioneer, and made many visits to the neighboring villages, in which she told the Gospel story in the most simple and direct way. The history of some of these first visits to the "interior" (which was only thirty miles from the coast) shows what she was willing to endure for Christ's sake. The dirt, the smells, the venomous snakes, and the continual presence of the natives, made life a burden, but with unfailing cheerfulness she bore the burden and carried the message of love.

Her mother and sister died in 1886, and she wrote, broken-heart-edly, that but one solace remained: "Heaven is now nearer to me than Britain, and no one will be anxious about me if I go up-country." She longed to work among the degraded people in the interior, and she rejoiced when she could write home: "I am going to a new tribe up-country, a fierce, cruel people, and every one tells me that they will

kill me. But I do not fear any hurt—only to combat their savage customs will require courage and firmness on my part."

The story of the cruelty and savagery which Miss Slessor had to witness in Okoyong, and the description of the conditions under which she was forced to live, are quite without precedent in missionary annals! Witchcraft controlled the daily life of the natives, and the sufferings of those who fell under its power are indescribable. When a chief died many of his wives and slaves were murdered, in order that he might not go unattended into the spirit world. Poison

and boiling oil were used to settle questions of guilt, and the murder of twin babies was an absolute law. She built a simple mud house at Ekenge, with two rooms and a veranda. she lived for a year, quite alone in the midst of a people not only savage, but constantly drunk! She soon gained an influence over them, and began simple services for which some sort of church building was necessary. The arrival of a Christian carpenter from Scotland \mathbf{made} such a building possible, and though it



MARY M. SLESSOR

was of the roughest construction, to her eyes it was a thing of beauty. When Miss Slessor went to Scotland again in 1891 she took with her a little native girl, named Janie, who aroused great interest in all who met her. On her return to Africa she returned to her inland station, and took up again the long fight to save the lives of twin babies, to stop the ordeal of trial by poison, and to put an end to the killing of slaves on the death of a chief. After long years this fight ended so successfully that Sir Claude Macdonald, then Consul General of the Niger Coast Protectorate, appointed her as a government agent, and she actually conducted all the public affairs of the tribe. She presided over a native court, hearing both sides with undisturbed calm, and steadily knitting all the while, and she settled palavers with shrewd verdicts. Government men who came to see her were amazed at her political influence.

Fifteen years after Mary Slessor had settled in Ekenge, the first communion service was held there, and a little church was organized, with seven members. The day was one of intense joy to the patient missionary as she compared the orderly community around her with the wild savages whom she found on her arrival.

When Mary Slessor was fifty-four years of age, we come to the fourth phase of her life, which is called "The romance of the Enyong Creek." It is a fascinating story of the opening up of new work, on a creek which was full of natural beauty, but which had been for years the highway of slave traffic. She learned to ride a bicycle in order to



THE OKOYONG HOUSEHOLD IN SCOTLAND

reach distant villages, and continued to labor with the same energy as in other stations. She established schools, held Sunday services (sometimes eight or ten on one day), and exercised her power of governing with wonderful success. When failing health obliged her to go to Scotland again, in 1907, she took with her a little black boy, only six years of age, as her sole companion.

The last period of her life (1910 to 1915), was marked by the same failing health and untiring energy which had been characteristic of the previous years of her life. She went to start a new station two days' journey up the Enyong Creek, and plunged into work with all possible zeal. As she was now too weak to ride a bicycle, her friends in Scotland sent out to her a Cape cart (a basket chair on wheels), which two boys could easily push through the forest paths. She had completed thirty-six years as a missionary, in the most difficult field in the world, and was almost worn out, but her spirit remained unquenched, and she worked on amid difficulties which would have appalled any less stout-hearted woman.

There was something pathetic in her ecstasy of enjoyment of the simple pleasures which came to her. The voyage, the food, the climate, and the rest for two months, worked for her a miracle, and she returned to Calabar very much stronger than she had been for years. She was very lonely at her station in Use, and complained that once for seven weeks she received no message from the outside world. She had nothing to read except old newspapers! Wild beasts abounded in the district, and venomous snakes were often found near her home.

Government officials continued to be friendly, and Sir Frederick Lugard and Lord Egerton added their testimony to her wonderful power of control over the savage natives.

"The power which enabled Mary Slessor to live so intensely, to triumph over physical weakness, to face the dangers of the bush, and gave her the magnetic personality that captivated the hearts of white and black alike, was derived from her intimate and constant contact with the unseen, and the means of that contact were prayer and the



THE WHITE "MA'S" QUARTERS AT AKPAP, WEST AFRICA

Bible." She wrote to a friend, "My life is one long daily, hourly record of answered prayer: for physical strength, for mental overstrain, for guidance given, for dangers averted, for food provided, for everything that goes to make up life, and my poor service. I can testify, with wonder-stricken awe, that I believe God answers prayer. I know that God answers prayer."

Her self-sacrificing efforts for the good of others brought royal recognition from England, and the King had the pleasure of conferring upon her the order for Meritorious Services, from the "Hospital of St. John in Jerusalem."

Increasing weakness now appeared, and after many days of fever and suffering, the tired heart ceased to beat, and Mary Slessor went to her rest and her reward on January 13, 1915. All classes united to do her honor in death, and her funeral at Duketown was attended by Government officials, missionaries, and natives. All were bowed with grief, and realized what a friend they had lost.

This truly pioneer missionary had exceptional talents, untiring energy, wonderful courage, and childlike faith. She had doubtless also many eccentricities, but as Mr. Livingstone says in his preface: "When her life is viewed as a whole, and in the light of what she achieved, all these angles and oddities fall away, and she stands out, a woman of unique and inspiring personality, one of the most heroic figures of the age."

MERCY FOR ARMENIA

THE TURK'S WAY

STAND back, ye messengers of mercy! Stand
Far off, for I will save my troubled folk
In my own way. So the false Sultan spoke;
And Europe, hearkening to his base command,
Stood still to see him heal his wounded land.
Through blinding snows of winter and through smoke
Of burning towns, she saw him deal the stroke
Of cruel mercy that his hate had planned.
Unto the prisoners and the sick he gave
New tortures, horrible, without a name;
Unto the thirsty, blood to drink; a sword
Unto the hungry; with a robe of shame
He clad the naked, making life abhorred.
He saved by slaughter, and denied a grave.

AMERICA'S WAY

But thou, my country, though no fault be thine
For that red horror far across the sea;
Though not a tortured wretch can point to thee,
And curse thee for the selfishness supine
Of those great Powers that cowardly combine
To shield the Turk in his iniquity;
Yet, since thy hand is innocent and free,
Rise, thou, and show the world the way divine!
Thou canst not break the oppressor's iron rod,
But thou canst minister to the oppressed;
Thou canst not loose the captive's heavy chain,
But thou canst bind his wounds and soothe his pain.
Armenia calls thee, Empire of the West,
To play the Good Samaritan for God.

—Henry van Dyke.

From Poems of Henry van Dyke; copyright, 1911; published by Charles Scribner's Sons.

The Prayer of a Moslem Wife

BY MRS. G. D. VAN PEURSEM, BAHREIN, ARABIA

This inside view of Moslem home life is an effective call to Christian work among Mohammedans. It is written by a missionary of the Reformed Church in America, and appeared in the quarterly "Neglected Arabia."

weeks in a town on the mainland as guests in an Arab home. These two weeks taught me more of real Arab home life than the rest of the time I have spent in Arabia. There is nothing in my experience of the last five years that has left a deeper impression. I only wish I could procure some such opportunity to the writers who want to give the world the impression that there is as much happiness in Moslem homes as in Christian.

OME time ago we spent two

Our host was a Moslem enjoying an exceptionally good reputation. Hospitable, popular, just, generous, are some of the adjectives used when he was spoken of. A real Arab lady was our hostess. She was refined, sweet-mannered, loving and lovable, sympathetic, attractive in every sense of the word. Her children loved her. She loved them and was proud of them. She loved them husband and was proud of him. That sounds like the story of a happy home, does it not? But—!!!

We arrived at the house late at night, so we did not see much of our hostess till the next day. As soon as the regular salutations were over and the usual questions answered, such as: "How long have you been married? How many children have you? Will your husband take another wife?" the faces relaxed and that typical sad expression appeared,—that expression so familiar to us women missionaries to Islam. The preliminary conversation ended, with a deep sigh, by the hostess saying: "Your religion and your ways are so much better than ours. There is no God, but God,' etc. What can we do? Misery, grief and all sorts of troubles have been written over the heads of the Arab women by God. Liberty, joy,

and happiness is your portion. You are different from us. We are like beasts and our men treat us as such—no better. God is merciful. Praise be to God, and Peace on his prophet."

The next day preparations were made for the feast of El Kassam. The husband sent home his purchases of rice, dates, peanuts, sweets, etc., more than ten times the amount needed. The younger members of the family prepared their prettiest garments and jewelry. I have never before noticed this feast in Bahrein. falls two weeks before the first day of Ramadhan. The Shiah Moslems say that on that day God sits on a special throne arranging and planning the affairs of the world for the ensuing year. Who is to die and who is to be born, who is to go on pilgrimage, who is to become rich, who is to become poor, all the joys and griefs of life are assigned to mortals that day. People have the privilege to appeal to God at that time, and the most frequently repeated petition is the one God answers. Women are admitted to the mosque in the evening. We were invited to join with the family in their petition so that theirs might be the one most often repeated and consequently answered by God. What do you think they pleaded for?

The previous year the husband took unto himself a second wife and built for her a nice house. She was a pretty, young and amiable girl and was soon to become a mother. The plea that went up to God was for the death of this young woman and her child. The whole family, mother, children, servants and even friends, all joined to plead from sunset to sunset for the death of this unfortunate second wife in the new home. "Is she not taking my husband away from us half the time? Did he not send to her just as many bags of

rice, and peanuts and sweets? All of the gifts I receive from him now give me pain because I know she gets exactly the same. Have I not reared his children and been the best wife to him for eighteen years? Had he not always said he would never marry again?" Sobbing she continued: "Do pray with us for her death; oh, I want to die myself. I take no pleasure in my clothes and jewelry. I always dress in old clothes even on feast days. The food I eat chokes me. Inside of my heart is a continuous pain which is eating me up like a fire. Whenever he sends a bag of rice or a pound of coffee here, he sends the same to her. He fears she might be jealous. Yes, he is afraid of hurting her. Me! he does not think of me any more; he does not even know how I suffer. Were I to complain I am sure

he would whip me to silence. Why? Don't you know? Because I am old, nearly thirty and not pretty any more, and my health is gone." Her sobbing and her daily complaints were enough to soften the stoniest heart. Here was a picture of sadness impossible to find in a Christian home, but there are many such in Moslem homes. Jealousy, hatred, envy and murder in their hearts, and no weapons to fight these enemies!

What golden opportunities we had to tell of Christ and His love! And what an intense listener she proved to be! She drank in every word eagerly. Much comfort she received in these two weeks and we hope it will be a lasting joy to her, to know that Jesus is her Saviour and comforter.

A Moslem Imam Discovers Christ*

BY REV. JAMES L. BARTON, D.D., BOSTON, MASS. Secretary of the American Board.

HE story of the spiritual experience of an educated Mohammedan young man in connection with one of the Christian educational institutions in a Mohammedan country is full of human in-Moreover, it is of religious interest to those who are following closely the movement of Christianity among Mohammedans and its influence over their thinking as well as over their life. For reasons which will be obvious to all readers, it is necessary that the name, college, and place in which this experience occurred must for the present remain a secret within a small circle. It must be sufficient for our readers to know that it is an actual experience which at every point can be verified.

The young man under consideration was born about the year 1890, in one of the large cities of the Turkish empire. The father was a Moslem Turk who had come from Russia at the time of the war. His mother was also a Moslem Turk. The young man, whom we will call, for

the sake of having a name, Mahmud, although that was not his name, grew up in Moslem surroundings and attended Turkish elementary schools. At the age of sixteen he began his religious studies in schools established for the training of imams. He desired of his own initiative to be an imam. When but eleven years of age he saw a hafts repeating the Koran, and so began himself to learn it. and became, while still a boy, a hafiz, knowing the entire Koran by heart. His longings for religion and for spiritual things had been so ardent that in his younger years he even cried out, "I want to be a hafiz."

Until the age of sixteen Mahmud loved Islam, although he was ignorant of its philosophy or its theology. By nature he was deeply spiritual and longed for spiritual truth. In his younger theological days he prayed daily that his nation might be made perfect. For himself, his deepest desire was to know God. At the medresse he began to have serious doubts as to the efficiency of the teachings he was

^{*} From the Missionary Herald.

learning. He alone of the students in the theological school revolted from the massacres, although it was openly held among the *imams* that it was a virtue to kill a Christian. He continued the forms and prayers, but inwardly he was losing faith.

With the restoration of the Constitution in 1908 and the sudden new impulse for liberty that swept over the Turkish empire, he determined to take Truth for his standard, wherever Truth might be found. At that time he met a Mohammedan judge from Crete, who was of a very liberal turn of mind. This judge told him a great deal about the English people, their ways and their religion. It seems that he had for sixteen years served under the English, and so entertained very kindly feelings toward them. Not only did he tell Mahmud about their Christian ways and customs; he also told him things about Mohammedanism which the young man had not before thought of. pointed out that Mohammed's life was not perfect; in fact, that it had serious moral blemishes. From that time Mahmud resolved to learn all he could about the religion of the English people.

In 1913 Mahmud went to a Christian educational institution. His appearance made an excellent impression. He had a winning smile upon his face whenever he greeted his teachers, although he knew no English. The first English he began to read was the Psalms. When he came to the Twenty-third Psalm he said to his teacher, "Ah, I love that psalm!"

Mahmud's liberal thinking in matters of religion, viewed from the Mohammedan standpoint, had attracted the attention of the Moslem students in the institution where he was studying to such an extent that persecution began to appear. He was at that time the head of a mosque in his native city, and the fanatical element connected with the mosque went so far as to follow him to his school and watch to see whether or not he attended chapel exercises. When they found that he did attend the religious exercises, he was warned that unless he gave them up he would lose his place as an imam. So he gave up attending chapel.

A year later he sought English lessons from a Christian teacher, coming each day from the city for this purpose. The rela-

tionship between this young seeker after truth and his Christian teacher ripened into a beautiful friendship. He was asked if he was willing to study the teachings of Jesus, and his reply was that that was what he wanted to study most of all. And so, with the Turkish Testament side by side with the English, his studies be-The Beatitudes were first taken up. His teacher reported that he should never forget the radiance upon the young man's face when he came to "Blessed are the pure in heart, for they shall see God." His own heart was ready to receive that spiritual truth.

Another Christian teacher joined in the circle, and in November the three knelt together, in the privacy of the teacher's study, in earnest prayer. The studies were continued, comparing side by side the teachings of Mohammed with the teachings of Jesus: the Fatherhood of God was set over against the impersonal power and force of Islam; the moral basis for society and the gospel of Jesus for the home over against the plurality of wives and the loose moral system permitted by the Koran. This study was accompanied by repeated times of prayer together for guidance and light, and it was under these conditions that Mahmud became a true follower of Jesus Christ.

But persecution was rife. It was not the purpose of his associates and friends in his own city to allow this change to take place without a protest. The attack culminated in his being betrayed to the government officials, so as to have him arrested and sent to the battle front at the Dardanelles. He had been deprived of his position in the mosque long before this, and the vilest stories were concected and circulated about him in the coffee shops and on the streets. These were carefully investigated and found to be wholly without foundation, mere fabrications of fanatical persecutors.

One day soldiers came for Mahmud, and after many vicissitudes he was taken before the court where the decision was to be rendered as to whether he should be sent to the front as a soldier. The court room was crowded. There were some of the highest military men and officials present; the leading religious *khadi* (judge) presided. Mahmud had many friends

among the crowd in the court room, because he had already shown himself to be a man of influence, with a friendly spirit that tended to break down opposition. The *khadi* at the opening of the trial, with friendly tones, whispered to him: "Why have you taken the white off your fez? Why have you ceased being an *imam?*" Mahmud replied, "Because I am a Christian."

For more than an hour and a half they questioned him. The answers came, clear, modest, gentle, unequivocal. "You may kill me," said he; "you may slay me in any way you please; you may make me a slave; but my heart is free. I see in Islam many plants not of God's planting, and by the grace of God I want to do all that I can to root them all up. I see a great building, very high, very glorious, built by force, but with no heart or soul in it; some day it will fall down and destroy those who occupy it."

These are some of the things Mahmud

said to his prosecutors; but with the exception of the khadi's question at the opening, no one asked him if he was a Chris-Several voluntarily spoke in his One colonel put his hand upon Mahmud's shoulder and said, "May you become a great and good teacher in the college where you have been studying." Another one addressed him in a most friendly way as "our Protestant imam." The khadi spoke long and kindly with him, and offered to let Mahmud address a crowd in a mosque in the city. However, some of the imams who were present in court room were very angry. It was decided to take the regular exemption tax in lieu of his service as a soldier.

So Mahmud was set free. He returned to his school, and a service of rejoicing was held there that night that the new disciple whom they had counted as lost had been found—almost as given back to them from the dead.

STATISTICS OF THE INDIAN MISSIONS OF THE PROTESTANT CHURCHES OF THE UNITED STATES, 1915

Baptist, North. 23 118 5 13 99 12 3 5,408 13,582 29 1,220 5 22 24 25 24 25 25 25	Boards and Societies**	Tribes	Churches	Stations.	dai Mi	Native single		rs	Communicants Native	Estimated ‡Adherents	Sunday Schools	Enrolment	Mission Schools	Teachers and Helpers	Enrolment
	Baptist, South. Christian Reformed. Congregational. Friends. Ind. Evang, Mission. Lutheran. Mennonite. Methodist Episcopal, South. Moravian. National Indian Association. Norwegian Lutheran. Norwegian Evang. Lutheran Society. Presbyterian, North. Presbyterian, North. Protestant Episcopal. Reformed Church in Merica. Reformed Church in Merica. Reformed Church in J. S. (German). Reformed Presbyterian. Swedish Evang. Mis. Covenant of America. United Presbyterian. V. M. C. A.	2 8 10 4 1 4 25 9 3 10 · · · · · 57 7 2 20 7 7 1 3 · · · · 2 · · · · · · 2	223 222 645 955 1 1344 200 1 1 1 1 1 2	110 66 22 111 477 153 366 111 115 1266 77 13 113	14 12 25 5 8 14 12 25 5 8 	100 32	11 11 8 8 6 2 7 2 18 1 2 26 34	13 13 15 10 7	90 1,331 550 120 2,500 2,875 875 100 8,955 500 6,982 800 9 74 44 4152	3,000 1,200 200 900 560 6,000 1,187 1,688 250 200 18,319 1,200 1,500 400 400 1,50	143 12 84 7 143 12 84 7 1 143	300 463 769 81 500 388 1,750 766 514 100 1,500 500 175	1 2 4 1 4 6 13 1 18 1	4 4 23 20 57 15 22	90 270 9 92 1,174 138

^{*} Stations are places where services are held or missions established, but no churches organized. † Helpers are all unordained mission employes except those reported under heading of schools. ‡ Adherents include all communicants, children or church and Sunday-school, and regular attendants

at services.

**In addition, the Norwegian Lutherans have one church and one station, with four missionaries, and 100 members. The Swedish Evangelical Mission has one church with a minister and 44 members. The Y. M. C. A. has 115 stations and four workers; and the Y. W. C. A. has 14 stations and two workers. These are included in the totals given above.



THE PASTOR AT WORK FOR MISSIONS

N these days, when women work so efficiently for missions and laymen are pushing so hard, we are apt to forget that the pastor is, after all, the most important human factor at the home end of the work.

"The secret of enabling the Church to press her advantage in the non-Christian world is one of leadership," says John R. Mott. "The people do not go beyond their leaders in knowledge and zeal, nor surpass them in consecration and sacrifice. The Christian pastor, minister, rector whatever he may be denominated-holds the divinely appointed office for guiding and inspiring the thought and activities of the Church. By virtue of his position he can be a mighty force in the evangelism of the world."

Pastors have done great things for missions in the past. Hans Egede, John Eliot, William Carey, Thomas Coke, James Hannington, and Samuel Rollins Brown in the regions beyond; Charles Simeon, Louis Harms, John Evangelist Gosner, Arthur T. Pierson and Adoniram Judson Gordon in their churches at home -these are a few of the many pastors who have wrought mightily for the missionary cause.

And pastors are doing great things for missions at the present time. these things we take pleasure in presenting this month.

What is your pastor doing for missions?

Tell us about it.

It may help some other pastor in his work.

PUTTING MEN TO WORK

"One of the most efficient means of developing a missionary church," said The Missionary Survey some years ago, "is the actual enlistment of the people in some form of active missionary work. This is such a difficult thing that few pastors

attempt it. But those who do are astonished at their own success. We would recommend those who desire to attempt it to correspond with Doctor J. Sprole Lyons of Louisville, Kentucky, concerning the methods by which he succeeded in enlisting a large number of the men in his church in personal work, first in their own community, second in the mountains of Kentucky, third, in enlarged help to the cause of foreign missions. Doctor Lyons is a strong foreign missionary pastor and, before attempting this work, brought his church up to a standard far above the average in this particular. We believe that in this is to be found, at least in part, the secret of his success."

Believing that many pastors would be helped by it, we have asked Doctor Lyons to tell us more about his work. He has recently been called to the pastorate of the First Presbyterian Church, Atlanta, Georgia, and is one of the ablest men in the ministry. In 1913 he served as moderator of the General Asembly of the Southern Presbyterian Church at its famous session at Atlanta. He savs:

"The awakening to active Christian service of the men in my pastorate in Louisville was due, so far as I can judge, to two special causes: First, the earnest and prayerful study of God's Word, with a desire to be led into Christian service: and second, the special public (pulpit) searching of the Scriptures for the secret of the power and joy of apostolic Christianity and the discovery that one of those secrets was the willingness with which the early Christians obeyed the Lord's command to be His 'witnesses.'

"The church had already advanced from a condition of nominal interest in foreign missions to one of quickened zeal and liberality. This had a profound effect upon the spirituality of the people and opened the way to a winter and spring of earnest Bible study by a group of ten or twelve men, who met once a week to read and discuss the Scriptures (usually the Acts

of the Apostles) with prayer in which all engaged.

"The pastor was one of this group, and was led to see that the early church, as described in the Acts and Epistles, had elements of joy and power which are lacking in the church of to-day. He announced that he would begin to preach at Sunday services and on Wednesday evenings on the subject. 'What Did the Early Church Have That the Church of To-day Has Lost?' and that he would keep on preaching along that line until he found out what those lost elements of joy and power were.

"They were found and earnestly pressed home upon the hearts of the people.

"One of these lost powers was found to be that every early believer was expected to be a ready and willing 'witness' for Christ. This was the culminating theme of the series and was presented at the spring communion service, when the pastor, greatly burdened by the shortcomings of his congregation in this prime characteristic of primitive Christianity, felt impelled by the Spirit to call for volunteers among the men of the church who would be willing to be 'witnesses' for Christ and would serve as 'yoke-fellows' in His cause, especially in local missionary work. goodly number volunteered, and during the remainder of my pastorate in that church I know of no instance where a member of that 'Band of Yoke-fellows' ever failed to try to perform any duty within his power to which he was assigned. They always went two and two, in apostolic fashion, and their usefulness was phenomenal. The range and variety of their services was a joyful refutation of the old complaint that there is nothing for men to do in the church.

"The organization of the band was very simple. There was a leader and a secretary—no dues—and one meeting a month, at which we made reports of the work done and read some portion of the Scriptures, verse by verse, in rotation, giving time, as we read, for a word of comment or question. Sometimes these meetings were truly pentecostal experiences.

"The work attempted was anything that 'witnesses' for Christ might be called upon to render, and contemplated particularly

personal work in our own church and assistance in missionary work in general. They became known in Louisville as men ready for any adventure for Christ, and were in demand to supply pulpits, help in the various missions, white and colored, in the city and in interdenominational work of all kinds.

"I will give one or two illustrations. They heard of a Methodist minister who needed a vacation but could not afford to take it and pay a supply for his pulpit as well. So they told him to use his salary for a trip and they would take charge of his services while he was away. They did it, and did it well.

"I used them to supply my own pulpit during my vacation. We always sent them in couples (two will do what one will not even try to do). One man would read the Scriptures and assist in all the devotional work at one service, and then be assigned to make the address at the next service. Thus he was 'on' for two services and would be comparatively at ease when it was his time to speak.

"One summer I took some of them for a ten-days' campaign in one of the remote mountain counties of Kentucky. I remained at the county seat, preaching each day and night and directing the work of four couples out in the country. They used school-houses, country stores, mills, front porches, etc., as places for 'talking the Gospel.' They carried Pocket Testament supplies and organized a league of approximately 300 members. Many gave token of a purpose to live for Christ, and our workers had the best vacation of their lives."

Doctor Lyons' closing sentences are so full of significance that we give them special emphasis:

"This is a type of work that can not be launched by a banquet. It must be rooted in a well-developed religious experience."

DO PREACHERS PREACH MISSIONS?

In May, 1916, The Ladies' Home Journal contained an analysis of 800 sermons preached from American pulpits during the last five years. These were carefully examined and classified in seven groups which are supposed to answer, fairly well, the question, "What

do preachers preach about?" The last group is as follows:

Group VII-Social

* Missions, Home, Foreign	-00
Civic Purity and Progress	14
Temperance	
Philanthropy, Social Service	
Social Justice, Labor, etc	10

* Addresses by representatives of Mission Boards not included.

"The infrequency of sermons with direct application to the world outside the four walls of the church is one of the surprising results of the investigation," says the Rev. Alvin E. Magary who conducted it. "No pastor talked to his people about the great missionary enterprise of the church, though two or three addresses by representatives of Mission Boards are reported."

There is undoubtedly a great lack of missionary preaching. Yet it can hardly be as bad as this. There are certainly some preachers who preach missions. Nevertheless, the article, with its amazing revelations along many lines, is worthy of careful study.

MISSIONARY STORY-SERMONS

Doctor Hugh T. Kerr, pastor of Shady-side Presbyterian Church, Pittsburgh, Pa., is a master in the art of preaching to children, and some of his best children's sermons have been on the subject of missions. In his recent volume, "Children's Missionary Story-Sermons,"* he has grouped together fifty-four of these. They consist, for the most part, of brief but fascinating stories, woven around some incident in the career of a great missionary. The titles alone are sufficient to insure interest in the book. A few of them are:

"A Boy Who Had Three Names."
"The Knotted Handkerchief."
"The Golden Chariot."
"The Prison Pillow."
"The Trunk that Came Home."
"A Story About Stockings."

This book should be in the hands of every pastor. It also has great value for mothers, Sunday-school teachers and all workers with children. Through the courtesy of Doctor Kerr we are enabled to tell something of the way in which he has used these stories in his own congregation.

"The best method of training children in the study of missions," he says, "includes first of all the awakening of their interest. I have found that a missionary story, true to fact and true to faith, simply told, will hold its own against any other story told to children.

"I have made use of the missionary story method in two ways: first of all in the Children's Mission Bands, which are organized in connection with all the grades of our Sunday-school. I have an idea that children's missionary organizations should follow the organization of the Sunday-school. A story well told forms the very center of interest in a Children's Missionary Circle. Such stories make children familiar with the great names in missionary history and help to create a missionary atmosphere.

"A second use has been in connection with the church service. For years it has been my custom to tell a story to the children at the morning service. Sometimes it has been told to the children scattered in the pews, and the indirect benefit coming to the fathers and mothers has been no small part of the success of the venture. Sometimes the children have been grouped for the first part of the service and then dismissed. Every minister must choose his own method and follow his own path. Of one thing I am sure, however, and that is, he ought to have a method and follow a path."

Another pastor who makes use of the story-sermon method in presenting missions is the Rev. Charles E. Gordon, Franconia, New Hampshire. Some months ago, in a letter asking where the series of "Love Stories of Great Missionaries" published in The Sunday School Times could be obtained, Mr. Gordon stated that in a former pastorate these had been of great assistance to him in awakening an interest among his young people at the Sunday evening service. In response to our request. Mr. Gordon writes as follows in regard to the use of these and other stories in his church:

"Almost everybody likes a story. With this fact in mind I have tried to awaken an interest, especially among young peo-

^{*} Revell, \$1.00.

ple, in the lives and work of missionaries by the use of stories. I do not read them directly from books, but retell them in my own language. This catches the attention of my hearers and makes the story a means to an end. I never aim merely to tell a story for the sake of entertainment, but try to give the facts concerning missionary work and set forth such lessons as self-sacrifice, heroism, loyalty to Christ and the like, with the story.

"It pleases me to hear some persons say, after such a talk, 'I never knew before that missions could be so interesting,' and express the hope that I will give another talk soon.

"These talks are given on Sunday evenings. Of course they are only a part of the work of presenting missions to my people. Another thing I do is to employ illustrations from the mission field in my ordinary sermons. In this way, without listening to the formal missionary sermon which might prejudice some minds, the people get the news of the wonderful work that is going on."

So eagerly is this pastor on the outlook for the best missionary story material that when we wrote him of Doctor Kerr's new book he sent in an immediate order for it.

HOW ONE PASTOR USES THE REVIEW

"I am using The Missionary Review of the World, constantly, to good advantage," says the Rev. H. E. Wetherbee, pastor First Baptist Church, Troy, New Hampshire, in a letter to the editor. "I get many helpful illustrations for sermons and many suggestions as to methods that help in all branches of the church work.

"I have cut out Sam Higginbottom's article on 'The Gospel of the Plow' in India, put it into oilcloth covers and passed it out among the men. It appealed to them. I am doing the same thing with Henry Roe Cloud's 'From Wigwam to Pulpit.' This is (in fact, both are) as good as the latest story to the young people."

MISSIONARY WEEK AT THE CHURCH OF THE ATONEMENT

Under the leadership of the Rev. Charles Wesley Schreiner, the Church of the Atonement, Philadelphia, is becoming one of the strongest missionary churches in the Diocese of Pennsylvania. In seven years—from 1909 to 1915—the Children's Lenten Missionary Offering in this parish increased from \$53 to \$850, and last spring reached the amazing total of \$1,400!

One of the plans devised by Mr. Schreiner last year for increasing the interest was "Missionary Week." Beginning with Sunday, October 24, 1915, there were missionary services in the church on four successive evenings and a special one for women on Monday afternoon.

The program included work in the United States, Mexico, Alaska, China. Japan and the city of Philadelphia. choirs of three sister churches assisted with the music, and the speakers were Bishop Lloyd of the Board of Missions, Bishop Rhinelander of Japan, the Rev. Roger A. Walke of Japan, the Rev. Charles E. Betticher, Jr., of Alaska, the Rev. Robert J. McFetridge of Wyoming, and local clergy representing diocesan and city missions. The speakers at the woman's meeting were Miss Whitaker of Mexico City, Miss Blakiston of Japan, and Sister Katherine from a Home for Colored Children in Philadelphia.

Themeetings were thoroughly advertised. More than 10,000 cards of invitation, attractively printed in red and black, were scattered broadcast. Posters announcing dates and speakers were placed in store windows throughout the neighborhood; and on the Saturday preceding an excellent "write-up" appeared in the daily press.

Dependence was not placed chiefly on advertising, however. The greatest stress was laid on prayer. During the week preceding the meetings, preparatory services for prayer were held both in the church and in the homes of twenty different members of the parish. And cards containing the prayer that the "Holy Spirit may so live in the minds and hearts of all the members of this parish that they may give themselves more and more to the advancement of the Kingdom throughout the world," were widely distributed throughout the congregation, and the people urged to use them morning and evening and throughout the day.

The results were very great. "No wonder blessings came when blessings were thus sought," says The Spirit of Missions. The congregations at the evening services averaged 350, and the influences of the meetings were felt, not only in the Church of the Atonement, but in all the adjoining parishes as well.

AMERICAN BOARD DAY IN BROOKLYN

Setting apart an entire day for the consideration of some one field or phase of missionary work has worked well in some communities. Shansi Day in Oberlin, when the college gathers its gifts for its famous mission in China, is an annual event which inspires interest and enthusiasm.

In 1914 the pastors of the Congregational churches in Brooklyn combined to conduct a one-day campaign in behalf of the foreign mission work of their denomination. On their invitation the American Board sent a team of ten speakers from Boston, and about twenty churches participated. Sunday, November 8, 1914, was the day agreed upon, and a committee of the pastors assigned the speakers and provided entertainment and publicity.

"The presentation gained emphasis by the campaign feature," says The Missionary Herald. "That the pastors could say, 'All our churches are listening to the same message to-day and at our invitation,' helped to focus attention and excite inter-Offerings were not sought, the aim being entirely educational and inspirational. With the president, the chairman of the Prudential Committee, six secretaries, and three missionaries present, it looked as though the Board were transferred for the day to the City of Churches. Pastors were cordial in their introductions, congregations were large and attentive, and every member of the team reported a profitable time."

Besides the services on Sunday, there was a very enjoyable reception given in honor of the team on Saturday evening. This was attended by the pastors and official members of the participating churches, with their wives, making in all about 150 persons present. There were addresses by President Moore, Secretary Barton and others, and abundant opportunity for making personal acquaintances.

What these Brooklyn pastors did, groups

of pastors in other cities could do with the same success.

ENLISTING A CHURCH IN MISSION STUDY

The very successful mission study campaign organized by the Rev. Percy W. Stephens in the First Baptist Church, Jacksonville, Illinois, last year, shows what a pastor can do to arouse his people along the line of mission study. More than 235 members of the church and Sunday-school were enrolled in fourteen classes, which met on Wednesday evenings from 7.15 to 8.00 o'clock—the three-quarters of an hour preceding the regular mid-week church prayer-meeting.

There were six regular sessions beginning with October 27, 1915, and a seventh devoted to graduating exercises presided over by the pastor. The text-books studied were "The King's Highway," by Mrs. Montgomery, for adults, and "Around the World with Jack and Janet," by Miss Waterbury, for the juniors. Each session was opened with prayer and a hymn, and was closed with a brief quiz by the pastor who asked three or four questions on the chapter studied, "firing" them at different classes each week.

The leaders of the classes were selected from the active workers in the church and Sunday-school and, together with the officers of the campaign, constituted the faculty. The officers—all members of the church—were the Rev. Percy W. Stephens, president; Professor Rollin H. Tanner of Illinois College, dean; Miss Bess Newman, secretary; Miss Elizabeth Long, treasurer. The secretary kept the class records, and the treasurer took charge of selling the text-books.

On the two Sundays preceding the opening of the campaign, enrolment cards, which called for the name, address, telephone number and age (for those under fifteen) of any who desired to enroll, were passed during the church services and in the Sunday-school. Space was also provided on the cards for the group number and the name of the text-book, these to be filled out later by the secretary.

At first each class was assigned a number but later, at the request of the faculty, each chose a class name having some missionary significance. Among those selected

(they were largely suggested by the text-books) were these:

"Rajah Caste";
"Kandy Klass";
"Judson Class";
"Paton Class";
"Ella Kyle Class";
"Helen Rawlings Class."

The last was named for a member of the church, now a missionary in China.

The graduating exercises were held on Wednesday evening, December 8th. There was appropriate music, a baccalaureate address, letters from the authors of the text-books, and an old-fashioned "spell-down" on the contents of the books. At the close, an attractive diploma, designed by the pastor and signed by the officers, was presented to each graduate. The requirements for graduation were: (1) a careful reading of the text-book; and (2) attendance at five of the six class sessions. More than 200 of those enrolled met these requirements and received diplomas.

The most striking feature of the graduation exercises was the spell-down conducted by the dean. Each class was asked to select three of its brightest members for the purpose. The contestants were lined up across the front of the auditorium facing the audience, and the questions covered the religious and social conditions of the countries studied; the missionaries and their special fields and work; and the special needs as outlined in the text-books. They made necessary a review of the entire book which tended to fix its contents in the mind. Some of the questions were as follows:

Where is the Coptic Church and by whom was it founded?

What is the religion of Northern Africa and what are some of its degrading effects upon women?

Who founded Buddhism? When and where?

Who founded Mohammedanism? When and where?

Who founded Confucianism? When and where?

What is the caste system and where is it found?

Who was the first missionary to China? To India? To Burma?

Describe the Karens and state where they live.

A novel feature of this mission study campaign was the enrolment of forty blind girls most of whom are members of the First Baptist Sunday-school. came from a state school for the blind located at Jacksonville, and proved among the very brightest of the students. The pastor's wife took charge of them, dividing them into three classes, the most advanced of which she taught herself. It was necessary to use the lecture method in teaching them, but as the girls have remarkably retentive memories, they made fine progress. At the spell-down they stood with the rest and came off with flying colors. They were fascinated with the study and greatly appreciated the interest that was taken in them.

"As a result of our campaign," says Mr. Stephens, "our church has received a tremendous uplift along missionary lines and its influence is being felt also in the aggressive local evangelistic work we are carrying on here at home."

A MISSIONARY RALLY DAY

While pastor of the First Presbyterian Church, Millersburg, Kentucky, the Rev. Robert Stuart Sanders, now pastor of the Presbyterian Church, Thomasville, Georgia, inaugurated an annual Missionary Rally Day which gave a great impulse to woman's work in his church and shows how much a pastor can do to help his faithful workers.

These rallies alternated between Home and Foreign Missions, and at each there was a morning and an afternoon session with a bountiful repast at noon, to which the men were invited. The meetings were well worked up long in advance. At least ten days beforehand an invitation with a program was sent to every woman and girl in the church, and musicians, artists, social leaders and good cooks no less than those who could talk and write and pray were urged to cooperate to make the rally a success. As a rule, from 90 to 95 per cent. of the women responded.

At the Home Mission Rally, held September 30, 1909, the attendance was about 125. At the door a registrar recorded the names of all who came in a book with hand-painted covers which is kept from year to year for the purpose. The church was beautiful-

ly decorated with ferns and across the pulpit was a banner with the words,

"As America goes, so goes the world."

There were 24 charts, containing pictures of the Home Mission fields of the Southern Presbyterian Church, also displayed, and at the close of the morning program these were made the basis of a Home Missionary game. At the luncheon small maps of America showing the proportion of the country that is Christianized were presented to all.

The Foreign Missionary Rally, held October 8, 1910, was also largely attended. As before, the registrar took the names in the vestibule and a Souvenir Committee pinned on each a little souvenir typical of the foreign missionary enterprise. The auditorium was decorated with mottoes, charts, maps and flags of the seven countries in which the Southern Presbyterian Church has missionaries. There was also an exhibit with sets of missionary picture postcards; a bulletin-board with clippings and scenes in water-color from the seven different fields; a missionary library; pictures of famous missionaries;

the little hand-decorated year-books of each of the societies; and a fine display of missionary scrap-books made by the children.

At the close of the morning program there was a contest for which all had been asked to prepare in advance. This consisted of 75 questions on the missionary work of the Southern Presbyterian Church and the general principles of all missionary work.

The programs for both rallies were models of excellence. Each contained an address by a special speaker; brief surveys of the fields; a plea for the circulation of the magazines and prayer-calendar; and a round table on the work in the church. Interspersed with these were music, recitations and brief addresses which gave opportunity for a large number to take part.

"Every church should have a missionary rally once a year," says Mr. Sanders. "Nothing so arouses missionary zeal, increases the membership and interest in the missionary societies, or secures so many subscribers to the missionary magazines and the Year-Book of Prayer."

GETTING A CALL*

This Man Received a Call

In its extremity a pastorless church in Ohio used its missionary money for current expenses. An Oberlin student was called and the first thing he did was to have them "dig up" enough money to make good what they had taken from the missionary fund.

"Now," he said, "we must raise our apportionment for the present year."

Under his courageous leadership this was done; the whole apportionment was met. Then he told the State Conference that the apportionment for his church was too low and asked them to raise it \$100. The next year he raised the additional amount. Then the church raised his salary \$200.

About this time his fame began to spread and he received a call from one of the largest churches in the interior and accepted it.

SUCCESS TO HIM

This Man Did Not

He preached an excellent sermon. He was quite good-looking, and he prayed for everybody in sight—deacons, ushers, the Sunday-school superintendent, the aged, the infants in arms. He was the most likable candidate they had heard. But he did not get a call.

For years that particular church had been interested in missionary work throughout the world. They had come to consider such interest as essential to their Christianity, and for a minister not to have the extension of Christ's Kingdom prominently in thought was to them almost inconceivable. So when they listened to his prayer and not one petition went beyond the walls of their own church they said, "He will never do for us."

Some may say that this judgment was unjust and unwarranted; but was it?

THINK IT OVER

NOTE.—By an unfortunate printer's error there was a transposition of a paragraph, and an omission in the article, "The Order of Becruits," pages 699 and 700, in the Best Methods for September. A corrected copy will be sent on request.—Editors.

^{*} Placed side by side, these two incidents, both reprinted from The Missionary Herald, tell their own story. It is needless for us "to point a moral to adorn the tale."—B. M. B.

SEED THOUGHTS FOR MISSIONARY ADDRESSES

The Editor invites contributions to this department—unique and practical suggestions as to topics for sermons and missionary talks, striking outlines, impressive facts, and brief but powerful incidents to illustrate lessons and talks. Direct to the Editor.

CHRIST'S MISSIONARY PROGRAM, MATTHEW 9:36-10:8*

KNOW

"Harvest Plenteous—Laborers Few."

PRAY

"Pray ye the Lord of the Harvest."

GIVE

"Freely ye Have Received, Freely Give."

GO-PREACH

"As ye Go Preach—Heal,"

The World's Religions

Christians

Study Missions-Magazines-Books-Reports of Travelers.

Missionary Meetings—Regular — Powerful-Bright Addresses.

Missionary Days-Anniversaries. Letters from Church Missionaries.

Definitely-Regularly-Earnestly. The Prayer Circle-Groups-Agreement. Public—Dependence on God.

Systematically—Intelligently. Weekly-Monthly-Annually. Proportionately—Generously. Cheerfully-As a Privilege-Thankfully.

Yourself-Sons-Daughters-Friends. Student Volunteers-Encourage. Pastors—Christian Workers. At Home and Abroad.

IMPRESSIVE FACTS

564 510 000

Christians 564,510,000
Roman Catholic 272,860,000
Protestant 171,650,000
Greek Catholics,
etc.) 120,000,000
Confucianists and Taoists 300,830,000
Mohammedans 221,825,000
Hindus and Brahmans 210,540,000
Animists 158,270,000
Buddhists (all sects) 138,031,000
Shintoists
Jews
Unclassified 15,280,000

Losses in the Great War									
T	\mathbf{IE}	list	of	dead,	wot	ınde	d and	p	
1	one	rs,	as	furnis	$_{ m hed}$	by	Paul	Še	

riscott Mowrer, special war correspondent for the Daily News, gives appalling figures and is as follows:

	rmea	wounded	Prisoners	Total				
France		660,000	180.000	1,300,000				
Englan		200,000	90,000	471,000				
Belgiun		49,000	15,000	113,000				
Russia	1,250,000	1,680,000	850,000	3,780,000				
Ger-			=					
many	1,630,000	1,880,000	490,000	4,000,000				
Austria	1,610,000	1,865,000	910,000	4,385,000				
Turkey	110,000	144,000	95,000	349,000				
Totals	5,290,000	6,478,000	2,630,000	14,398,000				
These figures include only men and cover								
and cover								
only the first man of the man on								

only the first year of the war. They are not exact, but if they approximate the facts they are awful beyond conception. How small seems the number of men (12,000) who have gone out as Christ's missionaries to win the world!

Grand Total..... 1,647,338,846 * Adapted from The Women's Missionary Magazine.

ILLUSTRATIONS FROM LIFE

Great Possessions-Where?

A RICH man was showing his friend his posessions from the top of a high tower. He pointed to the four points of the compass and proudly said that all that eye could see was his. His friend pointed heavenward and asked what posessions he had there.—Rev. Robert Stanfield.

The Bondage of Fear *

HRISTIAN work at Nyarsanze, a station in Africa, had been languishing for some four years; no one knew why. At last the leaders of the mission sent there Isaiah Mupepwa, a student of the mission training-school. He found that an old witch-doctor had left in a cave nearby two mogana or fetishes, and had warned the people that if they took on a new religion a pestilence would break out in the village. Death was threatened to any one who should go into the cave to investigate. One mogana was the horn of a bull containing a liquid made from a hundred horrible things. The other was a image of a man, divided across the chest.

The student-pastor, Isaiah Mupepwa, was but six years removed from belief in such superstitions, but he called the church together and said: "I shall go to the cave and bring out the mogana to prove that they have no power."

People begged him not to go; his wife implored him to stay away. Nevertheless he went. The villagers saw him enter the cave and come out with something in his arms. Overcome with terror, the crowd broke and ran.

Isaiah took the mogana to his house and the people watched daily for the plague or some dire calamity. But Isaiah and his family continued in perfect health. After three weeks the men called a council and then came to Isaiah and said: "We have been talking it over, and now believe that the witch-doctor is an old liar. We desire to take your God for our God. What must we do?" "Give up your beer pots and the rest of the old ife," replied Isaiah. They brought these, together with their charms and tobacco.

"We will give these up also," they said. Since that day there has been nothing to impede the work at Nyarsanze.

Workers, Not Shirkers *

We may not stop, and we dare not err;
Our men are risking their lives out there,
And we at home must do our share;—
But it's long and long the day is. . . .
Are our faces grave and our eyes intent?
Is every ounce that is in us bent
On the uttermost pitch of accomplishment?

Though it's long and long the day is!

Ah—we know what it means if we fool
or slack;—

A rifle jammed—and one comes not back; And we never forget—it's for us they gave.

And so we will slave, and slave, and save,

Lest the men at the front should rue it. Their all they gave, and their lives we'll save.

If the hardest of work can do it;— But it's long and long the day is. . . . Up before light and home in the night, That is our share in the desperate fight;—

And it's long and long the day is!
Backs and arms and heads that ache;
Eyes over-tired and legs that shake;
And hearts full nigh to burst and break;
Oh, it's long and long the day is! . . .
And you can help us in many a way,
You others, who have not to be in the

For it's your men, too, we are working to save,

Your bravest and best, just as we did, you gave. . . .

There are plenty of ways for you to express

The warmth of your hearts and your thoughtfulness—

For it's weary and weary our way is, And it's long, long, the day is.

> We're not slacking, Though we lack. You're not lacking, Will you slack?

^{*} The World Outlook.

^{*} From a poem "Vox Clamantis," written for the Y. W. C. A. by John Oxenham, inspired by a visit he paid in company with one of the British Y. W. C. A. leaders to a munitions factory in England. These lines have a truth for those who are tempted to shirk in the great campaign of Christ.

THE MOSLEM WORLD

The New Ambassador to Turkey

T is a novel thing for a group of men officially related to missionary and educational interests to give a farewell luncheon to an outgoing diplomat.

But the character of the new Minister to Turkey is a matter of such deep concern to the several mission boards which have work in the Turkish Empire and to the trustees of the great mission colleges in the Near East, that it seemed fitting that such a farewell should be extended to Mr. Abram I. Elkus, the new Minister to Turkey. The new appointee is the choice of his predecessor, Henry Morgenthau. He also is a Hebrew, and was educated in the New York City public schools, the College of the City of New York and the Columbia Law College. His influence as a counselor and advocate has been in favor of higher mercantile standards, and standardization of commercial methods, especially in bankruptcy and warehousing of merchandise. He served as legal adviser for the New York State factory commission, and in 1911, was made regent of the University of the State of New York. He is a trustee of the Baron de Hirsch fund, and is expected to be of great weight among the Jewish influences which prevail in Constantinople.

The luncheon given by members of the Christian forces in Turkey was held with the purpose of assuring Mr. Elkus of the hope felt, by those present and by those whom they represented, that he would protect American interests and maintain high standards in Turkey.

Confiscated Missions in Turkey

MISSIONARY who has just returned from Central Turkey reports that the Turkish Government has confiscated a half million dollars' worth of American property. It is not considered advisable to make his name public, but he says:

"As you probably know, all our property has been requisitioned by the Turks

missionaries have all been forcibly sent to Constantinople. Five hundred thousand dollars worth of American property at Marsovan alone has fallen into their hands. I had a talk with Mr. ---- who arrived from Smyrna last Friday. He says the food situation in that city is desperate and that the people are dying in large numbers from starvation. Mr. --- told him to say with all possible emphasis that the Turks are determined to get possession of all college properties.

"The Marsovan girls saved by Miss Willard are now all lost again. The girls and women who were being cared for by the missionaries in Cæsarea were forced to become Mohammedans the same day they were taken."

Reports from Armenia

HE American Board missionaries, who remained at Erzroom two months after the Russians had taken possession, have come to America by way of Petrograd, but plan to return without their children to Erzroom for the winter. They report friendly relations with the Russian officials. Dr. Macallum and Mr. Gracey, who are engaged in relief work in the Caucasus, reached Van and report that all but five or six of the mission buildings there have been destroyed. Mr. Gracey is using relief money to furnish cattle, seed and implements for the returning refugees in Van, and is employing many in cleaning up the grounds, making roads, etc. The missionaries in Trebizond are reported safe and well after the Russian occupancy. Five hundred Armenians have appeared, after hiding for months in the caves in the mountains.

The missionaries who had been in the Caucasus and in contact with the Russians officials have met kindness and sympathetic cooperation. The church at Van is used in the morning as the military church and, in the afternoon, by the mission for public worship. The Harpoot party at Beirut report themselves as most at Marsovan, Sivas and Cæsarea and the comfortably located, but with no immediate prospect of being able to leave the country.

About the end of August, word reached London, mainly from German and Turkish sources, of a massacre of Armenians which took place by the great Bobanti Tunnel through the Taurus Mountains. Some 12,000 Armenian workers, including women and children, had collected in that vicinity where they thought they were comparatively safe from molestation. Toward the end of June some forty of the more active and intelligent of the men were massacred with the utmost brutality. Then the women were separated from the men and driven in one direction, and the surviving men taken in another, after which they were killed.

Starvation in Northern Syria

HE reports, which continue to come from northern Syria, seem to indicate that the Turks have set about exterminating the Syrian people as thoroughly as they did the Armenians, though more silently. The Turkish Government has refused permission to a neutral committee to take relief to the Syrians who are known to be starving, and such remittances as are sent by the Lebanese emigrants in America to their people, through the American Mission, for distribution, have now to be deposited at the Ottoman Bank with a list of the payees. Orders have been passed to the said bank not to effect payment till one year after the date of the receipt of the money, and then only in Government paper. The recent visit of Enver Pasha to Syria spelled disaster to the Lebanese, because he actually cut off their rocky mountain from the neighboring vilayets, and allowed only an unwholesome quality of flour, made up of dark barley and vetches, to enter the Lebanon. When some of the notables begged for more merciful treatment, they were told that it was the Government's concern, not theirs. Most of the leading members of well-known families are said to have been exiled lately; beasts of burden have been taken away; and the weak and unfit, left behind, are dying of starvation, so that the land could not be plowed and sown. Whole families are alleged to have disappeared and some of

the villages lost more than one-third of their population. One paper goes so far as to state that, up to the beginning of May, the death-roll in the Lebanon had attained the appalling figure of 80,000.

The Hoskins family of the American Presbyterian Mission, who left Syria at the end of June, state that these reports have been very greatly exaggerated, though the situation is bad enough. The Continent suggests that some of these figures include the suffering Armenians in the Aleppo region, to the north.

Moslem Independence Proclaimed

THE significance of the recent revolt in Arabia was pointed out in the August Review. Special interest now attaches to a proclamation issued by the Grand Sheriff of Mecca, which announces a definite rupture between orthodox Moslems and the Young Turks. It is addressed to "all our Moslem brothers," and reads in part as follows:

"We were one with the Government until the Unionists appeared. Since then, ruin has overtaken the State, which now has been drawn into this fatal war. We bore with the Unionists, notwithstanding their departure from the precepts of religion, until it became apparent that Enver Pasha, Djemal Pasha and Talaat Bey absolutely ruled Turkey, doing whatever they pleased. On one day they hanged twenty-one of the most honorable and enlightened Moslems, while children, old men and delicate women were bereaved of their natural protectors and subjected to foul usage, even torture. What stronger proof of their faithlessness is needed than the bombardment of holy places, such as Abraham's tomb, and the killing of persons praying within a mosque?

"Allah has opened the way to indedependence and freedom for us. Our independence is complete and absolute. Our aim is the preservation of Islam."

"If the War Would Only End"

M RS. COCHRAN, a missionary, writes from Urumia:

"Yesterday I visited a mosque full of Moslem and Kurdish refugees, most of them sick and lying about on the floor, suffering from exposure and 'cold feet,'

meaning that they had walked two days barefoot in the snow. Suffering too, they were, from starvation and fear. We are feeding 1.300 over there every day with one piece of bread each. To-day I have learned there is ten dollars to my credit with the treasurer. I am very grateful indeed, and shall endeavor to use it to the best advantage for homeless starving orphans, for widows, cripples, helplessly old or helplessly young or any other class that particularly appeals. I shall have to use most of the money to clothe the poor, whose clothes are now, after a year of this sort of life, just about falling off them.

"We have the poor of every variety, and are called upon to do every kind of service for them that man may profitably do for his neighbor. We can't tell when it may be our turn to be homeless refugees with nothing of our earthly possessions on this side of the globe, as the Van missionaries were. But, while we have our possessions still left us, we will use our opportunities to do what we can for those in that plight.

"We have some encouragements on this side of the world this year over last year, but, oh, if only the war would end!"

Y.M.C.A. Work in Mesopotamia

WITH the British army captured by the Turks in Mesopotamia were a number of Young Men's Christian Association secretaries. Colonel Wauchope, of the Black Watch, gives this glimpse of their ministries: "One scene on the Tigris comes to my mind. Three boats on the river are filled to overflowing with wounded soldiers. There are Highlanders from Scotland and Highlanders from the Himalayas; there are Christians, Hindus and Mohammedans. But all have this in common, that they are wounded; and on those three boats there is space for great suffering, yet room for little comfort. When the three boats reached Kut-El-Amara, there came on board two men from the Y. M. C. A. depot. I can not tell of all the change they wrought among those three hundred wounded soldiers—of the food distributed, the shelters they contrived against the rain (for all the three boats were exposed to wind and rain), the quilts and mattresses they laid

under the wounded on the decks that were swimming in water. I can tell you this—that whoever gives in money or in kind toward the Young Men's Christian Association in Mesopotamia (and there is much need of extension and development of their work there) may give in the sure knowledge he is doing something to lessen the sufferings of the soldiers who are fighting there now, and who will be fighting throughout this next hot weather, under conditions of hardship and difficulty without parallel in my experience in any other theater of war."

INDIA, BURMA AND CEYLON

A Notable Indian Convert

TALENTED young Hindu, who called at the Young Men's Christian Association in Calcutta some sixteen years ago, in the hope of converting to Hinduism Mr. Campbell White, the new secretary of the Association, was led to a thoughtful study of the Bible, and was finally baptized. For many years he has been one of the most valued Association workers in India-Mr. B. C. Sircar, the traveling secretary of the Young Men's Christian Association in Bengal. speaking to Hindu audiences is particularly effective, for, deeply sympathetic with all that is noble and true in the religious truth and genius of the Hindus, he declares that he is himself a true Hindu in that he has followed the Hindu teachings and aspirations through to the end-Jesus Christ.

He points out to his Hindu friends where, in their Scriptures, it is written that, after the progressive sacrifices of inanimate things, of animals, and then of human beings, it was predicted that one day there was to come the sacrifice of a sinless One, which should avail for the sins of all humanity and of all time. And thus he wins a hearing for his message regarding the Lamb slain from the foundation of the world.

Restrictions on Missionaries to India

DIRECTIONS have been issued from the Foreign Office in London and the Indian Government that all non-British American missionaries and teachers who contemplate entering upon work anywhere in British India, must first make application to the British Embassy in Washington, giving name, age, place of birth, citizenship, etc., together with the name of the society under whose auspices the person is to go out. Every individual is required to sign a statement declaring, "I hereby undertake to do nothing contrary to, or in diminution of, the authority of Government as by law established in British India."

This measure, as one of the results of the war, came as a surprize to the Mission boards, and they appealed through the State Department and Ambassador Page and Lord Bryce, directly to the Foreign Office in London, to secure, if possible, a modification of the order as it relates to missionaries whose sailings had already been engaged in order to avoid the large expense and great inconvenience which a prolonged postponement of sailing would involve.

Honor for a Karen Christian

HE Government Burma Gazette announces the appointment of a Karen Christian, Dr. San C. Po, to the Legislative Council. No Karen has ever sat on the Council before. It has been left to the new Lieutenant-Governor, Sir Harcourt Butler, to recognize the Karens as a separate entity among the people of the Province, and to select so sterling a man as their representative. Dr. San C. Po is a native of Kozu, a Karen Christian village on the outskirts of Bassein, where his grandfather was the first pastor. After a preliminary course at the Karen School at Bassein, he left in 1886 for America, where he received a medical education.

He returned to his native land in 1894, and was soon in Government employ, serving several years at the Civil Hospital at Bassein, and for short periods acting as Civil Surgeon at other centers. Some fifteen years ago, however, he gave up Government service and began private practise. He has been conspicuously successful, having a wide practise among all races. He is public-spirited, popular and progressive, and is already a member of the Municipal Committee of his town of 40,000. The Karens are noted for their

loyalty, but this recognition of their race has produced a thrill of gratitude and pride which was quite unexpected.

One Hundred Years in Ceylon

R EFERENCE has already been made to the proposed celebration this year of the centennial of the American Board Mission in Ceylon. The preaching and the school work was begun in Jaffna in October, 1816, and Jaffna College was opened in 1822. The Central School for girls, at Uduvil, which began a few years later, was the first permanent boardingschool for girls on missionary soil. Thousands of girls and women have gone happily through its course since then, and its enrolment last year was 352, of whom 180 were from Christian homes. In 1847 Dr. S. F. Green began to teach medicine to Tamil boys, but found that he had also to make a Tamil medical nomenclature which he accordingly did, translating and putting through the press some 4,000 pages of medical treatises and similar works, as well as printed vocabularies accepted as of great value by authorities in both India and Ceylon. The twentyone Christian churches in connection with the Ceylon Mission are practically selfsupporting, and have each a membership of about a hundred. They have a Laymen's Missionary Movement which links them with other Christian bodies working in Jaffna. The Jaffna Evangelical Society is the Home Missionary organization of these native churches. It has completed sixty-eight years of life and has work in four islands off the west coast of Ceylon.

SIAM AND LAOS

Tithing in Siam

NE of the elders in the Tap Teang church, Siam, is a firm believer in tithing. During the recent floods in his section of the country, his rice field, as well as his unbelieving neighbor's, was almost covered by the water. It seemed a complete loss to the Christian, although there was some hope that the neighbor's could be saved. But the elder believed it was his duty to keep on tithing in spite of the loss, and he now feels he has reaped the reward of his sacrifice, for

when the harvest time came, he found the crop the largest he had ever had. neighbor's field was a complete failure. Now the elder says that God opened the windows of heaven, according to His promise, as a reward for his trust in giving his tithe.

Buddhist Girls learn Bible

IN the girls' school in Nan, north Siam, of the 83 cirls and 1 of the 83 girls enrolled last year, 27 were from Buddhist homes. One of these, after reading the story of Rebekah, said, "That is the most pleasing story I ever read. I beg a copy of it." She had to take the whole of Genesis to get it. After the class study of Ruth, every girl wanted a copy of her own. Besides this class of the 10 oldest girls, Mrs. Hugh Taylor has had one of 11 members studying John's Gospel. The Child's Catechism takes the place of a first reader in Lao, so every girl has it by heart by the time she is able to read, and many passages of Scripture have been memorized by the whole school.

CHINA

The New President of China

URTHER evidence is accumulating as to the favorable attitude which President Li Yuan Hung holds toward Chris-That he has been commonly tianity. known among Chinese as a Christian, is declared by Dr. Cecil Davenport, medical superintendent of the Chinese hospital, Shanghai. When Dr. Davenport was in charge of the London Mission hospital in Wuchang, a number of years ago, one of his patients was Li Yuan Hung, then a young military officer stationed in that city. The young man was recognized as favorable to Christianity; he not only permitted his troops to attend Christian services, but urged them to do so.

According to the C. M. S. Gleaner, Bishop Waite of Honan has pointed out that it was Li Yuan Hung who, soon after the Revolution, publicly credited the missionaries with the progress which China has made of late.

Christians throughout the world are requested to pray for President Li in an article appearing in Chinese in the Chinese Christian Intelligencer, Shanghai.

In a recent interview the new president said plainly that, after a fair trial, Confucianism has been found ill suited to the needs of a republic. As reported by Rev. Hwang Sui Chiang, President Li declared Confucianism "necessitates an autocrat. and the eight basic principles of the system must be thoroughly investigated before a republic can continue with effi-The principles of equality and freedom inculcated by the Christian religion are bound to prevail in China. The young men and women in this land who have been taught these principles are to be depended upon; they make good, strong citizens of the republic."

Building Up the Church

'HE China Inland Mission reports: "Side by side with encouraging additions to the Church, the good and necessary work of building up the converts has gone forward, as well as the extending of operations into new areas. Increased attention has been given to Bible instruction, both in the Bible Training Institutes established for that purpose and by the increasing practise of gathering the Chinese leaders together for Bible study and prayer. Conferences for the deepening of the spiritual life have been held at many centers, in some of which the Rev. J. Goforth has exercised a most helpful ministry. Provincial conferences and representative gatherings have been held for the better organizing of churches located in the same province or district. Special evangelistic missions for women have been conducted in many stations, Miss Gregg having traveled 2,820 miles during the year for this purpose, and having held missions at twenty-six different stations in the provinces of Shansi and Honan. During these missions more than 500 women and girls professed conversion, and all these and many more are now receiving special instruction and pastoral oversight."

A Notable Baptism

R. SUN YAT SEN, who was the leader of the revolution which established the Republic of China and became its Provisional President, has shown considerable sympathy with missionary work, but has not declared him-

self a Christian. Special interest attaches to the announcement which comes from Macao of the recent baptism of his wife, by one of the Southern Baptist missionaries there. She first heard the Gospel while in America, several years ago; not in English, however, but in her own tongue, for unlike her husband, she does not understand English. She did not at that time get a very intelligent understanding of "the doctrine"; in fact, when she first returned to China she seemed to understand very little about it. During the last two or three years, however, while Dr. Sun has been carrying on his propaganda in Japan she has been residing in Macao, and for the past year or so has been attending, with more or less regularity, the services at the mission church. As long ago as last February she expressed a desire to be baptized, but the missionaries postponed her reception into the church until she had been more thoroughly instructed.

At the Borden Memorial Hospital

A T Lanchowfu, North China, a hospital has been erected by the China Inland Mission in the memory of William Whiting Borden, who passed away in Cairo, on April 9, 1913, while preparing to give his life to work among the Moslems of China. Mrs. George King, the wife of the physician in charge of the hospital, sends the following interesting information about the work:

"Three months ago an old Tibetan woman came for treatment, to have cataracts removed. For six years she had been, as it were, totally blind. months before she came to us, she had heard about the cure of a man who was blind and she longed very much to come, but was afraid of the foreigner. It took her several months to screw up enough courage to come. I shall not soon forget the look of abject fear on her face when she appeared at the hospital door. I looked at her eyes and seeing they both had cataract told her not to be afraid, as her eyes could be cured. For a moment or two she seemed almost overcome with joy, then a look half of cunning and half of fear came over her face, and she turned to her two sons who had accompanied her and spoke to them in her own language. They turned and asked what treasures I would require from them in return for the cure. When I told them 'nothing' they seemed unable to believe it but, after many thanks and pleas to take care of their mother, they left saying that they would come each day to see her.

"The dear old lady was with us only a fortnight, but during that time she heard much of the Saviour's love. She listened to the Gospel and learned to repeat several verses of Scripture and with her queer, quavering voice would join in singing, 'Jesus loves me.' We all grew very fond of her and our hearts were sad when she left. We praise God because He answered prayer and restored her sight. How we longed to see her saved, but whether she is or not only the Lord knows. She said that she loved the Lord and was sure He is the True God. Praise be to the Lord, He can save her still, though she has gone to her village again. We have heard of her frequently lately, for she has sent many of her villagers to us, some of whom we have been able to help, and others whom we have not."

JAPAN—CHOSEN

"Worth-while" Work in Japan

A N English missionary writes from Japan:

"The long-postponed evangelistic campaign meetings were held in Kanazawa and Toyama this month. We had some splendid meetings and some splendid speakers-several from our own church as well as others. They gave most convincing talks and to know what Christianity has done for these people alone in transforming their lives is most convincing of all. The audiences were large and very attentive. There is no doubt that the interest in Christianity here in Kanazawa is growing all the time. Among those who handed in their names as desiring to study Christianity were many in whom we are especially interested and for whom we had been praying. Afterward, at the meeting for inquirers, which was held in our church, several more came, among them some of the trades

people and workmen for whom we started a Bible class last year. One of the cooking class ladies and two of the girls in the Herbie Bellamy Home are to be baptized on Children's Day. I hope and pray that all of these other inquirers will take the step later—it would be grand to see them all there. The work never seemed so much worth while to me, nor did I ever feel so thankful as I do now that I can take even such a small part in it."

A Chair of Christianity in Tokio

B ARON MORIMURA, a Christian of wealth, has given 200,000 yen (\$100,000) for the establishment of a chair of Christianity at the Imperial University of Tokio. It was this same earnest Christian who financed the newspaper evangelistic campaign of last year which brought Christian teaching daily to some six million readers.

The Imperial University at Tokio has always been a center of materialism and agnosticism. It is surprising, therefore, to learn that in a newly organized society for the study of religion many of the leading professors have entered their names. This can not be interpreted as indicating an approach to Christianity, but it does show a changing attitude.

Korean School Closed

FROM Soonchun, Chosen, Miss Dupuy writes:

"The worst has happened. Our schools were closed by a written order from the Japanese last Friday. The order read, 'Closed on account of teaching the Bible in the Course.'

"The order came Friday morning. We had planned a Station meeting to discuss our schools, and it came while the Station was in session. I had classes and could not attend, and when Mr. Pratt sent me word to come (not stating the reason), I replied I was teaching, but would come when I had finished. I left the school in a Korean teacher's hands for a few hours, as I thought, but when I returned, it was to tell them that our school was closed. If some one had died it could not have been sadder. The girls just wept aloud, and I did too. The Japs sent up in the

afternoon to see if we had obeyed orders, and all was over save one Bible class that Mrs. Timmons was teaching. We finished up that day's work, and the last class taught in my little school was the Bible. Some of the girls will go with me to Kunsan. I have promised them work."

Yun Chi Ho Now Y. M. C. A. Secretary

HON. YUN CHI HO has consented to become general secretary of the Korean Central Young Men's Christian Association in Seoul. This is an event of exceptional importance, not only to the Association but to the whole Christian movement.

After pursuing his education in both Japan and America, he returned to Korea and entered government service, being at one time vice-minister of Foreign Affairs; but about ten years ago he withdrew from official life in order to devote himself to Christian education, serving as president of the Methodist school at Songdo, and as vice-president of the Seoul Young Men's Christian Association.

It will be remembered that Mr. Yun was one of a number of leading Korean Christians who were arrested and tried on a political charge. After spending three years in prison, he was pardoned and released in February, 1915, and has now regained the confidence of the highest authorities. He had never for a moment lost the confidence of the Christian body.

ISLANDS OF THE SEA

Changes in the South Seas

REV. JOHN GUNN, who has been for thirty-three years a missionary of the Free Church of Scotland on the Island of Futuna, in the New Hebrides, writes in a review of his work:

"Some persons who think the natives should be left alone to live their simple happy lives, free from care, should live among them. Quite happy, are they? In daily fear of malignant spirits; dreading to omit the smallest detail in their ceremonies, lest they should be smitten with disease, or their gardens be blighted; in terror to move at night from their huts lest they should fall under the un-

seen bullet of the hidden enemy—their lives were miserable, and it is the greatest mockery to say they were happy. All these things and more we saw during those early years in Futuna.

"Christianity has manifested its power among the natives by transforming their lives and eradicating superstitions, of which many of the younger generation are now quite ignorant. The people have become honest, trustworthy and diligent, living better and purer lives. Their material welfare is keeping pace with their Christianity. The paths, formerly dangerous tracks, and their huts, have been greatly improved. The number of fine, intelligent children is increasing, and doing so in proportion to the Christianity of the people. The mission history of Futuna affords another proof that the Gospel is able to uplift the people and bring light and healing to those who were in heathen darkness.

Memorial Building in Hawaii

THE handsome new Mission Memorial Building of the Hawaiian Board of Missions was dedicated July 16th, with interesting ceremonies.

The event was of unusual significance. It celebrated the 96th anniversary of the beginning of Christianity in Honolulu, when Hiram Bingham and other missionaries of the American Board landed there. The dedication reviewed in a striking manner the progress civilization has made in the Hawaiian Islands.

An organization called "The Cousins' Society" met in the new building for its 64th session. This society is composed of the descendants of the early missionaries, and receives its unique name from the fact that the first Christian workers in Hawaii always addressed one another as "brother" or "sister." Hence their children call themselves very appropriately "cousins." This name, used universally through Hawaii, is a nickname for the Hawaiian Mission Children's Society which, in 1907, was formally incorporated for the purpose of perpetuating the memory of the missionary fathers and mothers who brought Christianity to these islands, of promoting union among its members, of cultivating in them an active missionary spirit, stirring them to good deeds, and of assisting in the support of Christian work.

In the erection of the new building the "cousins" played a part both in the plans and in raising a generous share of the \$77,300 that the building cost.

NORTH AMERICA

Missionary Business

CHARGE is sometimes brought against philanthropic and missionary enterprises that they are conducted by incompetent persons and without business method. Many people seem to take for granted that philanthropy means flabbiness, and Christian zeal equals business incompetence. It is especially important, therefore, in the case of the large enterprises of the Church, that a guaranty should be furnished as to their being wisely conducted. As now and then criticisms have arisen, it seemed reasonable to the Board of Missions of the Protestant Episcopal Church to engage a firm of business experts to study carefully the methods in vogue in the Church Missions House and render a critical opinion upon them. A well-known firm of high standing undertook the work, and their report proves that "the children of light" are learning to be as wise in their generation as "the children of this world."

Christian Men in Business

THE recent convention of the "Gideons" brought about eight hundred commercial travelers together in Des Moines, and led one of the St. Louis newspapers to say:

"The present-day traveling man is not at all like the 'drummer' of former days. These are delegates, representing the Gideons from all over the United States. The Gideons are Christian men who are traveling salesmen, and their numbers are very large in proportion to the entire number of commercial travelers. It is their object to do good and spread the Gospel as they go over the country in their daily task, and some of them have become quite prominent in Sunday-school and mission work.

"Nothing so marks the higher plane on which modern business has been placed as the contrast between these sober, Christian gentlemen of the gripsack and sample trunk, and the roystering, story-telling, hail-fellow-well-met of the old 'drummer' days. Such a change in the character and methods of the traveling man must mean a like change in the character and methods of the business houses they represent. It is one of the proofs, in spite of what is so commonly said about there being no honor in modern business, that as a fact business is being conducted on a higher plane of honor, honesty, and fair dealing than ever before."

Making the Indian a Citizen

FOR the purpose of conferring full American citizenship upon a group of 186 Yankton Sioux Indians, Secretary Franklin K. Lane, of the Department of the Interior, made a trip to South Dakota during the summer. This is the first real step toward making effective the policy of giving all qualified Indians full control of their individual affairs, and placing them upon the same legal standing as other American citizens. An interesting ceremony was arranged in connection with the bestowal of citizenship, and at its conclusion the secretary said:

"I give into your hands the flag of your country. This is the only flag you have ever had or ever will have. It is the flag of freedom, the flag of free men, the flag of a hundred million free men and women of whom you are now one. That flag has a request to make of you, that you take it into your hands and repeat these words: 'For as much as the President has said that I am worthy to be a citizen of the United States, I now promise this flag that I will give my hands, my head, and my heart to the doing of all that will make me a true American citizen.'

"And now beneath this flag I place upon your breast the emblem of your citizenship. Wear this badge of honor always; and may the eagle that is on it never see you do aught of which the flag will not be proud."

The badge referred to is made of metal, is about the size of a quarter dollar, and bears the American eagle, the flag and the words "Citizen of the United States." A similar ceremony recognized certain chosen Indian women as citizens.

The Opportunity in Alaska

COME of the leaders in the Methodist home missionary work are giving especial attention to the great opportunity now presented in Alaska, where there is a white population of about 40,000, increasing at the rate of 3,000 annually. Federal Government has begun to take Alaska seriously and is shaping legislation looking to the conservation and development of the resources of that wonderful country. The most important is the power given the President to build and operate railroads in the Territory of Alaska. Congress put at the disposal of the President for this purpose \$35,000,000. This work has been begun. The public school system has been organized. health conditions among the white population are excellent, but the poor natives are being swept by tuberculosis. It must be admitted that so far legislation has been against the homesteaders in Alaska. The expense of surveying and the restrictions on the lands have prevented anything like the immigration into Alaska which the natural conditions warrant. The Government estimates that there are at least 50,-000,000 acres of fine agricultural land in Alaska.

Temperance Reform in Canada

L AST year showed marvelous progress on temperance reform lines in Canada. The number of licenses was greatly reduced, liquor selling hours were shortened, and much territory was brought under local option in various forms in the province of Quebec, which has almost taken the position of leadership in temperance reform.

Manitoba had a sweep of local option victories, put into power a government opposed to the bar-room system, and started preparation for a vote to be taken in March on the question of wiping out the retail liquor traffic.

Every bar-room in the province of Saskatchewan was closed. Drink-selling places were reduced to 23 government-controlled dispensaries, and already the patriotic electors, anxious to have the evil overthrown, and for the establishment of good, have abolished some of these, and made a good start toward the abolition of them altogether. By an overwhelming vote, the province of Alberta decided to suppress totally the retail traffic in intoxicating beverages, and soon that great, young, growing community will have made the whole degrading business an outlaw.

LATIN AMERICA

Rejects "The Evangelical Union"

THE Regional Conference on Christian Work of Porto Rico, which met after the Panama Conference, took steps toward the union of the Protestant forces in Porto Rico. The Living Church reports the action of the convocation of the Episcopal Church in Porto Rico on this subject at its meeting in May. Among the resolutions passed were the following:

"I. That this convocation views with profound interest and sympathy the proposals of the Regional Conference, as a practical expression of the desire for unity which is manifesting itself in all parts of Christendom.

"II. That in its general principles we heartily commend the suggested program as well suited for bringing together those bodies whose doctrine, polity, and modes of worship are of kindred type.

"III. That it is not possible for the Episeopal Church of Porto Rico to become a member of the proposed 'Evangelical Union,' for the reasons following:

"1. We do not regard as adequate a statement of common faith which fails to include the Apostles' and Nicene Creeds, and which makes no mention of the Incarnation of the Son of God, nor of the great redemptive facts of His life and ministry.

"2. We do not regard as adequate a scheme of union which makes no provision for insuring the due and valid celebration of the Christian Sacraments, and which disregards the fundamental conditions of a valid Ministry.

"3. We do not believe that any scheme of unity can have the assurance of permanency in the future, which is not firmly grounded upon unity with the historic Church of the past."

Raffling Images in Latin America

GAMBLING is recognized by thoughtful observers as one of the great national sins of the people of Latin America. How this may even become involved with religious things is shown by this advertisement, which was translated from La Republica, Guatemala:

"RAFFLE. On next Palm Sunday the precious image, 'The Children's Jesus,' which is now on exhibition in the Modern Barber Shop of Vitalino, Guerra C., will be raffled off. This Jesus is the work of the artist of national fame, Don Salvador Posadas."

From another local paper, Diario de Centro America, comes this similar shocking news item:

"RAFFLE. In the presence of Councilman Rafael Zirión, representing the mayor of this department, an image of Jesus of Nazareth was raffled on last Saturday night in José I. Juarez's store. Arturio H. Rubio was the lucky man. The chances were \$40, and a total of \$2,200 was taken in."

Rev. William Allison, a Presbyterian missionary in Guatemala, explains that the councilman came to prevent "frauds in the holy raffles." He adds:

"These same raffled 'gods' will in a few weeks or days be baptized and kneeled to, and asked to perform cures and find stolen goods for their fortunate owners."

Revival Meeting in Brazil

R EV. J. M. LANDER, of the M. E. Mission in Petropolis, Brazil, reports some encouraging features of his work, as follows:

"We have just had a revival meeting conducted by Brother Hippolyto de Campos, who before becoming a Protestant had been a priest in the Romish Church for twenty-six years. We distributed three thousand invitations and used the city papers for announcements and arti-We scattered nearly two thousand tracts and gospels and had a colporteur at work in the city all the time. We visited and personally invited a number of the officials. As a result the attendance was excellent. The Romish vicar became alarmed and warned his people against the 'apostate,' threatening them with excommunication for attending. The whole town got to talking about the 'Methodista.' Thirty-odd persons presented themselves as candidates. I am having weekly meetings with these for prayer and instruction.

"During the month we have celebrated Bible Day, Mothers' Day, and Children's Day with special services. On Children's Day some fifty came forward to manifest a desire to love and follow Jesus. During these last weeks forty-eight candidates presented themselves in Rio, fifty-eight in Ribeirao Preto, and ninety-eight in Pirassunnunga Circuit. The Lord is blessing his work."

EUROPE

British Business Men at Prayer

'HERE are many indications that religious feeling in England is being intensified by the war. Some weeks ago Admiral Beatty, the hero of the North Sea fight, wrote a letter to a religious association in which he said that we should soon see the end of the war if England looked out with humbler eyes and more prayerful This dictum from the quarterdeck had some unexpected consequences. In Hull, for instance, a number of business men took heed of Admiral Beatty's words and gathered themselves together for prayer. Their members have grown to five hundred and even the keepers of public-houses in this seaport have been drawn into the prayer circle. The Hull business men are now moving to get their fellow-citizens to set a fixed time daily for a pause in the midst of work, for a few moment's silent prayer.

Memorial to Dr. Thompson

THE directors of the London Missionary Society have decided to raise a fund to perpetuate the memory of their late secretary, Dr. Wardlaw Thompson, the object of which is to make better provision for the training and support of higher native agents in the fields of the Society. The great need which exists for this training was strongly felt by Dr. Thompson, and it will be in line with his most cherished desires.

Mr. W. H. Somerwell says of the plan: "Our object throughout the foreign field is to build up a native Church, which in due time can manage its own affairs, spiritual and temporal. For this purpose thoroughly educated and trained men of God, belonging to the indigenous native

Church, are the first and most absolutely essential factor. At the present time the native churches, generally speaking, are not able to pay for the preparation and support of such highly equipped leaders. We have a few such men already, and their service to the Church is inestimable. It is to multiply the small number of earnest, thoughtful, influential native workers in all L. M. S. fields, and to do it in the beloved name of Wardlaw Thompson, that the Memorial Fund is initiated."

The Carey House Purchased

THE cottage in Leicester, England, from which William Carey went to India, as one of the pioneer Protestant Christian missionaries, has recently been purchased for a missionary museum. The total cost was about \$7,500, of which sum \$5,000 has been contributed.

The house has been restored to its original condition, and many interesting relies have been secured and installed. The opening service took place in September of last year and since that time many interested friends have visited this sacred spot. American and British friends are asked to send contributions to pay the remaining indebtedness on the building. Contributions for this worthy purpose may be sent to Theodore Walker, Esq., Great Glen, Leicester, England.

The Needs of the French Churches

→HE General Secretary of the Federal Council of the Churches of Christ in America has sent out a very appealing letter to the churches in behalf of the French Dr. Macfarland Protestant churches. states that many of them have suffered through the devastation of the war, that many of their ministers are at the front, and that they need for a total of nearly five hundred churches about \$120,000 "to keep Protestantism in existence, to meet meager salaries, to provide humble places of worship in place of those destroyed." Pastor Roussel, after being here a year, has gone back with only one-sixth of the The Protestant Church amount needed. of France, with its old Huguenot parentage, is of great strategic importance at any time, but at this moment to let its strength wane will be a calamity, and as Dr. Macfarland urges, this is a need which

is a peculiar obligation of our churches in Protestant and prosperous America. Checks should be made to the order of the "French Relief Fund," and forwarded to the Federal Council, 105 East Twentysecond Street, New York City.

AFRICA

A Moorish Soldier Converted

NE of the Moorish boys, trained in the Raymond Lull Home, Tangier, had learned there long passages from the Magrebi version of the Scriptures. leaving the home he was apprenticed at a printing office in Tangier. Thence he drifted to Casablanca, where he grew careless and indifferent, and seemed to unlearn all he had been taught. When war broke out, he enlisted in one of the Moorish regiments of the French army, and was ordered to France. There he was wounded, and found himself in a hospital at St. Malo. Far from home, solitary, and lying on a bed of pain in that hospital, the Lord met him. The Holy Spirit brought to his remembrance the passages of Scripture which he had been encouraged to treasure up in his memory, and through those passages he was led to take refuge in the Lord Jesus Christ. The missionary of the Raymond Lull Home has received many letters from this soldier, which testify brightly not so much to his love for God, as to God's wonderful love for him .- The Moslem World.

Rescue Work in Egypt

RECENT letter from Mrs. Zwemer, A in Cairo, suggests the need for a type of work which would benefit many besides those directly concerned. "I wanted to ask you whether you could get me in touch with any one in connection with the Florence Crittenden Homes, or those in rescue work of any kind. There is desperate need here to do something among the fallen women of Cairo and other cities in Egypt; a Gospel rescue work should be started soon. It is a very difficult work; some of the cases are loathsome in the depths to which they have fallen. Workers would need to know French, possibly Italian, and of course Arabic. I wish I could get in touch with the Salvation Army in any country. Nothing has been attempted up to this time, nothing is being done now. Very many mothers of the lads who have offered themselves for king and country will always bear about a sore heart, because of the fierce temptations that have beset and overcome their sons. The Governments have tried to do their best, but protective measures do not touch the root of the matter. The women should be reached by the Gospel power, and it will be necessary for workers to live in the district and work among them and to have a home in the country for hopeful cases. Pray with us that something may be done."

The Successor of Lewanika

THE accession of the new king, Litia, of Barotsiland, northern Rhodesia, was marked by some striking features.

After two or three festival days had been spent by the people in their customary amusements, dances, and songs, and by the new chief and his Ministers of State in a prolonged Council meeting, a special assembly took place, at which Litia, contrary to all precedent, himself addressed his people.

After thanking the chiefs for the assistance they had given to his father in forwarding the welfare of the people and upholding the laws of the land, and after promising that they should be maintained in their offices as long as they continued to do so, he said:

"Schools are a blessing to the country—send all your children to them. Education and the preaching of the Gospel—therein lies the salvation of the country. Myself, I believe in God; others address their prayers elsewhere. Well, I declare that our only strength is in God. In vain to seek elsewhere, there is no medicine that can heal us. Our strength and our salvation are in God. . . ."

A College for Africans

THE opening of the South African native college at Fort Hare marks a milestone in the development of Christian education among the blacks. The new college is a joint undertaking of the government and the mission. The United Free Church of Scotland provided the site for the college and an initial gift of \$25,000, pledging itself further to an annual con-

tribution of the interest on an additional \$25,000. The college is within sight of Lovedale, the great center of industrial education built up by Dr. Stewart. the opening exercises native chiefs were present from the Transkei, Basutoland, Bechuanaland, Swaziland, the Transvaal, and the Free State. General Botha, the prime minister of the South African federation, delivered an admirable speech and left a substantial subscription to the institution funds upon his departure. The college will aim to provide the native churches with well-trained ministers. will have a training-school which will feed the school system of South Africa with negro educationists.—Record of Christian Work.

New Missionaries for Africa

C OME time in the spring it became Inland Mission, whose headquarters are in Philadelphia, that there were nineteen persons anxious to go to Africa as missionaries. treasury of the mission, however, was without funds. Then the officers and friends gave themselves to an all-day prayer meeting. A few days later there came enclosed in a letter from Dr. R. A. Torrey, of Los Angeles, a check for \$3,000 with the statement that on the day the prayer meeting was held, a check for \$1,000 for foreign missions had been handed him and two days later another check for \$2,000 for the same purpose from another person. From other sources \$7,000 was received. Word was at once sent to the missionaries. A farewell service for eight of these was attended with much enthusiasm in Berachah church July 19th. They were to join nine others in New York and to sail July 31st for Mombasa, East Africa.

OBITUARY NOTES

Right Rev. Samuel D. Ferguson

RIGHT REV. SAMUEL D. FERGU-SON, Bishop of Liberia and West Africa, and the first negro member of the House of Bishops of the Protestant Episcopal Church of America, died late in August, at his home in Monrovia, Liberia, in his seventy-fifth year. He was born in Charleston, S. C., but emigrated with his parents to Liberia when six years old.

He was educated in the mission schools, was an excellent student, and soon became a capable leader among his people. He came we are country to attend the 300th anniversary of the Episcopal Church in America, in 1907, and was then the ranking missionary bishop of his church. During his visits he showed true Christian tact in the face of the race prejudice in the South. "The divine power of the Gospel to enable a life to grow from the humblest origin into the fine courtesy of the Christian gentleman and the priceless ministry of spiritual leadership was manifest in this honored bishop."

Dr. Clarke, of Bulgaria

THE death of Dr. James F. Clarke, a missionary of the American Board in Sofia, Bulgaria, was reported July 2nd. He was born at Buckland, Mass., in 1832, and was graduated from Amherst in 1854, from Andover Seminary in 1858, and entered upon work in Bulgaria in 1859.

He showed his interest in the Bulgarian people, not only in their religious life, but in matters of general education and of temperance. The royal family, as well as the Bulgarians in general, came to have a genuine affection and regard for him, and there are undoubtedly many of the people who never thought of him as other than Bulgarian by nationality.

Harry Monroe, of Chicago

HARRY MONROE, superintendent of the Pacific Garden Mission, Chicago, under whose ministry Billy Sunday and Melville Trotter were converted, died July 31st. Mr. Monroe was born in Exeter, N. H., sixty-seven years ago, and twenty-five years and more ago was a well-known gambler in the saloon district of Chicago. While in the Cook County jail he was visited by a worker of the Pacific Garden Mission, his interest was aroused, and he was finally converted. In 1892 he was made superintendent of the mission and held that place until his death.

Dr. Dobbins, of Philadelphia

REV. FRANK S. DOBBINS, D.D., Baptist missionary, author, pastor and Christian statesman, died in Philadelphia, July 22d. Dr. Dobbins was a man of unusual ability and had served well his fellow men.

Leavening the Levant. By Rev. J. seph K. Greene, D.D. Illus., 8vo, 353 pp. \$1.50, net. The Pilgrim Press, 1916.

This book very amply fulfills expectations raised by its title, although the reader soon sees in Chapter II., that the leavening process has lately been sadly interferred with.

Dr. Greene has, in fact, given us several books in one. His volume is an elucidation, quite up to date, of the Turco-Armenian question.

It is a condensed, but carefully prepared and reliable account of the country of Turkey, and of the races and religions of its peoples.

It is a brief but intelligible and impressive presentation of the work of the American Board, and of American educators in the Ottoman Empire.

It is a book of sketches of the character and work of the principal workers, American and native, who have been most conspicuous in the growth of evangelical Christianity in that country.

It is an autobiography of the author (pages 271-344). Chapters XV., XVI. and XVII. are especially full of matter of practical value to candidates for foreign missionary service.

The very numerous illustrations (among them more than sixty personal photographs), and the maps add greatly to the illuminating quality of the book.

It is therefore a book of reference for members of missionary study classes, as well as a book to be read.

Dr. Greene here gives the best, the most instructive view to be found anywhere of the work of Americans in Turkey during the last ninety years.

The evidence throughout of a firm purpose to condense to the utmost a mass of material which could easily have been expanded into three such volumes as this is one of the greatest merits of the book. Twenty persons will read the one volume, while one would have read the three.

The intimate quality, the personal touch met everywhere is, perhaps, the

most appealing characteristic of the book. While one reader in twenty may think the author too self-revealing in the last chapter, it is probable that nineteen will regard this chapter as the best in the book.

Dr. Greene was facile master of his native languages, the Armenian and the Turkish, during nearly the whole of his missionary career.

The author has here given the Christian world the crowning service of a prolonged and variously useful and successful life and work on the foreign field, supplemented by wide and rare usefulness among the home churches.

The Centennial History of the American Bible Society. By Rev. Henry Otis Dwight, LL.D. Illustrated. 8vo, 605 pp. Paper, 50 cents. Cloth, \$1.00. The Macmillan Co, 1916.

As a systematic, condensed history of the one hundred years of the American Bible Society, this is most satisfactory. Many most interesting facts are recorded. In 1777 there was a famine of Bibles in America, owing to the Revolutionary War. and Congress voted to import 20,000 Bibles from Holland. The first missionary work done by the colonists was the effort to give the Bible to the Indians. Various local Bible societies were formed and, in 1816, a national society was organized. Among those interested in the founding of it were Dr. Elias Boudinot, president of the National Congress at the close of the Revolution; Mr. Samuel J. Mills, who was largely responsible for the formation of the American Board of Commissioners for Foreign Missions; James Fenimore Cooper, the novelist; Dr. Lyman Beecher. the "father of all the Beechers"; William Williams, the son of Dr. S. Wells Williams of China; William Jay, the son of the great statesman John Jay; and Dr. Eliphalet Nott, a distinguished pulpit orator and president of Union College.

The founding of the American Bible Society was a great stroke of Christian statesmanship. It is the greatest interdenominational organization in America, and has served all the Protestant churches and all races in many lands. The British and Foreign Bible Society donated \$2,200 to help the young sister-organization on its feet, and, later, the American Society voted \$1,000 to William Carey, the British missionary, to help pay for translating and printing the Bible in India.

Today the work has grown to vast proportions. The American Society carries on work in five continents, prints the Scriptures in over 150 languages, besides twelve kinds of Bibles for the blind; it employs over 2,000 agents and, last year, issued 7,150,911 volumes. Dr. Dwight has given us a great story of a great work.

The South To-Day. By John Monroe Moore. 12mo, 251 pp. Paper, 40 cents. Cloth, 60 cents. Missionary Education Movement, New York, 1916.

It is unfortunately a fact that many peopl eof the northern United States know less about the southern States than about China, Japan, India or Europe. Moore has rendered a valuable service by his clear and comprehensive statement about actual conditions in the Sunny South. He speaks from a southerner's viewpoint, but without prejudice. shows that the South is to-day a thrifty, progressive and powerful section of the United States. The South has peculiar problems, due to the climate, the undeveloped mountain tracks, the large proportion of negro population and the traditional social ideas. These problems are being solved by southerners in cooperation with those of the North.

While Dr. Moore's volume has been prepared as a mission study text-book, it has a wealth of facts as to economics, education and religion, that make it worthy of the attention of any American.

The war on illiteracy and on shiftlessness is bringing in a new era of prosperity to the southern States.

A Short History of Japan. By E. W. Clement, Illustrated. 12mo, 190 pp. University of Chicago Press, 1916.

Japan has had a unique history and an interesting one. Here the main facts are gathered in compact and readable form by one whose long residence in Japan as a teacher and editor has given him knowledge and discrimination. Mr. Clement takes up the history by periods from the dim age of tradition to the present marvelous era of progress. Japan is awake and is leading Asia—but whither? The story of the past throws much light on the present and future.

The appendix contains much specific information concerning the physiography and government of Japan. No history of Japan is so satisfactory for those seeking general information in brief compass.

Campaigning for Christ in Japan. By S. H. Wainwright, D.D. 12mo, 170 pp. 75 cents, net. Smith & Lamar, Nashville, Tenn.

There has been during the last three years a great forward evangelistic movement in Japan. Few at home know much of the details of the movement and the Dr. Wainwright, who is now secretary of the Christian Literature Society of Japan, gives a vivid description of his personal experiences in the campaigns in various districts. There are many interesting incidents, and glimpses given of actual mission work are the best means of seeing what real evangelistic work in Japan is like. The remarks of the Mayor of Tokyo on "The Need of Spiritual Civilization," show the Japanese consciousness of ideals and power that only Christ can supply.

Men and Missions, the organ of the Laymen's Missionary Movement, appeared in September in a new dress, with several new and attractive features. It is worth reading. We will include this magazine free with the REVIEW while requested for the regular subscription price, \$2.50 a year.

[[]Note.—Other new books are listed on pages II. and X. of our Advertising Section. Any book reviewed or listed here will be sent on receipt of published price. Make Checks and Money Orders payable to the Missionary Review Publishing Co., 156 Fifth Avenue, New York.]



NOVEMBER

8th to 10th—Annual Meeting Women's Board of Missions, Northampton, Mass. 10th—Day of Prayer for Foreign Missions.

12th-World's Temperance Sunday.

13th to 15th-Laymen's Missionary Movement Decennial, Concord, N. H.

16th-Laymen's Missionary Movement Decennial, New York, N. Y.

17th—John Williams sailed for the South Seas, 1816. 100th anniversary.

19th to 26th—Home Missions' Week.

20th to 22d-Laymen's Miss. State Conv. Methodist Men, Harrisburg, Pa.

23d-Laymen's Missionary Movement Decennial, Chicago, Illinois.

24th—Laymen's Missionary Movement Decennial, Detroit, Mich.

27th to 29th-Laymen's Missionary Ministers' Council, Waterloo, Iowa.

29th to Dec. 3d-Medical Missionary Conference, Battle Creek, Mich.

30th—Founding of the Edinburgh Medical Missionary Society, 1841.

30th-Thanksgiving Day Service, Home Mission Sermons.

DECEMBER

4th—Laymen's Missionary Movement Decennial, Minneapolis, Minn.

6th to 7th-Friend's Foreign Missionary Conference, Gloucester, Mass.

6th to 8th-Friend's Foreign Missionary Conference, Belfast, Me.

6th to 13th—Third Quadrennial Council, Federal Council of Churches of Christ in America, St. Louis, Mo.

7th-Laymen's Missionary Movement Decennial, Pittsburgh, Pa.

11th-Laymen's Missionary Movement Decennial, Cincinnati, Ohio.

14th-Laymen's Missionary Movement Decennial, Cleveland, Ohio.

19th—Birth of Adolphus Good, 1856. 60th anniversary.

23d-William Duncan sailed for Fort Simpson, British Columbia, 1856.

24th to 28th—Quadrennial Conference of Student Christian Association of India and Ceylon, Poona, India.

24th-Allen Gardiner sailed for South America, 1836. 80th anniversary.

24th-Christmas Sunday. Foreign Mission Services.

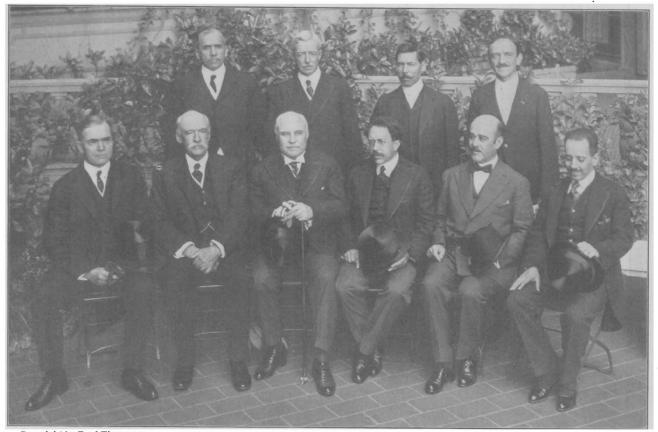
24th-Dedication of Duncan's Church at New Metlakahtla. 20th anniversary.

26th—Bishop Selwyn sailed for New Zealand, 1841. 75th anniversary.

31st-Death of Bishop Crowther, 1891. 25th anniversary.

31st to Jan. 6th-Universal Week of Prayer.

HANDARD STREET S



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THE MEMBERS OF THE AMERICAN-MEXICAN PEACE CONFERENCE, AT HOTEL BILTMORE, NEW YORK

These are the men to whom the American and Mexican Governments have entrusted the task of bringing diplomatic order out of chaos. Standing: Mr. Stephen Bonsal, Secretary Lansing, Elisio Arredondo and Dr. Rowe. Seated: Dr. John R. Mott, Judge Geo. Gray, Hon. Fredk. K. Lane, Hon. Luis Cabrera, Ignacio Bonillas and Albert J. Pani. (See page 831.)

THE MISSIONARY REVIEW ORLD

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NUMBER ELEVEN



THE MEXICAN PUZZLE

►HE United States has been distracted beyond measure for the last five years with the Mexican turmoil—and no doubt this distraction will continue through the years unless Americans come to realize that it is not the question of stopping a fight, but the matter of solving a problem. Mexico is endeavoring to change from sixteenth century to twentieth century conditions. It is not the case of a revolution that must be squelched, but an evolution that needs to be guided. We might as well settle down to the fact that the problem is that of slowly changing a nation into the image of God-a God whose very name is unknown to one-fifth of the population, and whose Book cannot be read by four-fifths of its people. The Mexican people are not to blame for the chaotic condition of their country. What nation under the sun has ever developed a real democracy without having had preached and ground into her life the principles of the Sermon on the Mount? We may expect no permanent settlement of the Mexican problem until her people have been imbued with the democratic teachings of Jesus. Is this the word of a missionary enthusiast?

During a visit to the People's Institute at Piedras Negras after having examined its work, Governor Carranza (now Chief Executive) said that if there were twenty-five such institutions scattered over Mexico, the problem of revolution would soon be solved. And that sentiment has been echoed by a hundred Mexicans who care little for the propaganda of a foreign religion, but who recognize the saving power of a Gospel such as is there exemplified.

There would be no Mexican problem if to-day the United States had displayed the same interest in the development of Mexico's soul

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.

as we have in the exploiting of her natural resources. American capital has invested \$1,000,000,000 in Mexico. Protestant missionary forces have invested about \$2,000,000, or only one five-hundredth of the former sum. For the Christianizing of the 3,000,000 Indians, many of whom have recently been taking part in raids on our border, Protestant Christianity is not sustaining one lone worker. Yet the United States has assigned to pay for the present troop movements to protect our border the sum of \$130,000,000. This amount is too tremendous for us to grasp. How far it would go toward the real solution of the Mexican problem! It would place in every town and city of Mexico with more than 4,000 people, a church, a college, a hospital and a social center, all magnificently equipped, and sustain an ample corps of workers in all these institutions for a period of ten years; and over and above this it would enable us to endow the public school funds of municipalities with the sum of \$750,000, the annual interest at 6 per cent on which would be more than the Mexican government has ever paid for education in any single year of its history!

Because of the European war America to-day practically holds a mortgage on the world financially, but the world holds a mortgage on America's soul. God pity us and save us!

ENLARGEMENT IN LATIN-AMERICA

HRISTIANS in the North American continent are becoming increasingly interested in the problems of their southern neighbors. One evidence of this is the Latin-American Development Fund started by the Board of Foreign Missions of the Presbyterian Church in U. S. A. On April 17, 1916, the Board voted that "a special effort be made to raise \$100,000 to be devoted to the development of the mission work in Latin-America and the Philippine Islands, and especially to the direct evangelistic work and to provide for native evangelists and preachers."

The Panama Congress on Christian Work in Latin-America revealed the inadequate number of missionaries in these fields, the hopeful and ambitious spirit of the Latin-American peoples and their welcome to all friendly, uplifting influences, the widespread religious dissatisfaction and the increase of intellectual doubt and unbelief, the growing intimacy of intercourse between the United States and Latin-America. The American nations should be united in their faith in the Christianity of the New Testament, and avoid the danger and failure of international relations governed by principles of selfishness and distrust. "Above all, the claims of neighborliness and brotherhood and the need of human souls everywhere for the Living Christ, combine to summon the churches to a more earnest and sympathetic support of the missions and of the national evangelical churches in Latin-America."

As another result of the Congress at Panama the Christian Woman's Board of Missions of the Disciples Church has decided to enlarge their work in Argentina and has asked the Committee on Survey and Occupation to assign them the three unoccupied provinces of Entre Rios, Corrientes and Misiones in northern Argentina, and also the republic of Paraguay, in which there is no American society at present. This Board has also decided to send twenty-one new missionaries to Mexico in the next five years.

The Lutherans have organized a Pan-Lutheran Society for Latin-America, and steps have been taken, pending the biennial meetings of the General Bodies in 1917, to send Pastor Ephraim Ceder, of the Swedish Augustana Synod, to Buenos Aires. This will be the means of avoiding all further division of Lutheran forces in the Southland Republics, and should unite all Lutherans interested in Latin-America. They will urge the Lutherans of the Argentine and other countries to organize churches and schools, not only for themselves, but also for the native populations.

These are but a few of the plans for promoting Christian work in Latin America. More will be done when the North American Christians have a better understanding of the Southern Republics as revealed in the reports and text-books recently published.

AMERICAN RELATIONS WITH THE ORIENT

HE relations of the United States with China and Japan is a matter of growing interest, not only to statesmen and politicians, but specially to those who are promoting Christianity in these lands. The situation may become acute if left to drift at the mercy of present-day politics and certain sections of the press.

The rise of a new China makes it inevitable that sooner or later the American exclusion laws should be reconsidered and the Chinese be set free from humiliating discrimination. The California antialien land law leaves room for the possibility of misunderstanding between Japan and America, especially in view of the interpretation given by the radicals and the sensationalists in both countries to the raising of Count Terauchi to the premiership and to measures of military preparedness in both nations.

Christian leaders discredit all suggestion of the possibility of war between any of these three great nations, but they recognize the need for serious thought on the problems presented in their mutual relations. A conference on American Oriental problems was therefore held in New York on September 26th under the joint auspices of the World Alliance for Promoting International Friendship through the Churches and the Federal Council of the Churches of Christ in America. There came together some fifty missionary leaders and prominent citizens interested in Oriental problems. China was

represented by Bishop L. H. Roots, Bishop Wilson S. Lewis, President H. H. Lowry and Fletcher S. Brockman, of the Y. M. C. A.; Japan and Korea by Bishop Herbert Welch, Bishop M. C. Harris, Dr. Sidney L. Gulick, Dr. John L. Dearing, Dr. Hilton Pedley and Dr. A. D. Berry. Among the Mission Board Secretaries were: Dr. Robert E. Speer, Dr. Frank Mason North, Dr. William I. Haven, Dr. James L. Barton, Mr. William B. Millar, of the Laymen's Missionary Movement, and Bishop A. S. Lloyd.

There was unanimity in the conclusion that there must be an emphatic rejection by America of "Imperialism" and "Dollar Diplomacy" ascribed to Americans by Asiatics. There must be an outspoken declaration in favor of the new internationalism in relations

with Asia.

Japan has observed with fidelity the terms of the "Gentlemen's Agreement" entered into by Secretary of State Elihu Root and Ambassador Takahira some years ago, with the result that the emigration of Japanese laborers to the United States has ceased, while the number of Japanese living in the United States is 15,000 less than at the time of the agreement. Its operation has caused hardship and misunderstanding among graduates of Christian schools in Japan and Korea who have wished to enjoy the privileges of an American college education.

The immigration question seems to be practically solved for the present, but there are two possible sources of friction: The California land law and the conflict of American and Japanese policies in China.

A resolution was passed recommending to the President that he ask Congress to create a non-partisan commission whose duty it shall be to study the entire problem of the mutual relations of America and the two great nations of the Far East, and to invite the government of China and the government of Japan each to appoint similar commissions. The American commission should then visit the Far East and confer with the commissions of China and Japan in their respective countries.

Another resolution indorsed the bill proposed by the American Bar Association for an act by Congress providing for the adequate protection of aliens. A third resolution affirmed the importance of establishing a Publicity Bureau of Far Eastern Affairs for the purpose of supplying to the public accurate information as to events in China and Japan and their relations to the United States.

If these resolutions are carried out effectively a long step will have been taken to strengthen friendly relations and the way will be open for other conferences of representatives from Japan and China with citizens of America interested in the development of international good will and the advancement of Christian ideals.

THE PAN-TURANIAN MOVEMENT

NE of the remarkable results of the war is the change in the attitude of the Turks toward their fellow Moslems. tan of Turkev has for centuries claimed to be the "Defender of the Faithful" and the great head of the Moslem faith. With the advent of the young Turk to power, the Sultan lost his prestige. When Turkey entered the war she formed an alliance with an infidel power and fought against fellow Moslems from India and Africa. Then Great Britain announced her policy to protect the sacred Shrines of Islam, and in other ways sought to win the favor of In the Egyptian Sudan the British do not allow Christianity to be preached to Moslems in Khartum and are making Gordon College practically a Mohammedan institution. Moslems are more free to do missionary work than are Christians. This also has helped to lessen the power of Turkey with Moslems. Finally the Sheikhs of Mecca and Medina have revolted from Turkish authority and have declared that Turkey is traitor to the faith.

The result of this is seen in a Pan-Turanian movement. The Turks declare themselves enemies of Arabic-speaking Moslems, and word comes that they are adopting a policy for the extermination, not only of Christians in Turkey, but of Arabic-speaking Moslems as well. They proclaim "Turkey for the Turk," and some of them even advocate a return to pre-Moslem forms of faith and worship.

The line of cleavage in Europe and Asia between the spirit of Christ and the spirit of paganism seems to be growing more and more marked. It is clear that "those who have not the spirit of Christ are none of His." It will be a benefit to mankind if men come to realize to what the anti-Christian spirit ultimately leads.

CHURCH AND STATE IN MADAGASCAR

S INCE the French took possession of Madagascar the Protestant churches have been in many difficulties, which at times have threatened their existence.

An unfortunate incident has occurred there, to mar for the time being the good understanding that was gradually growing up between the French Government and the Protestant missionary societies in the island.

A political plot, having nationalist significance, was discovered by the authorities, and some of the leaders of the movement were men connected with the Christian Church of Madagascar through the various missions. The French Government consequently decided to press more closely its insistence upon the separation of political and Christian ideals within the missions, and its hand has been heavy upon the small minority of people whose connection with this plot was revealed. The French Government has, however, through its representatives in Madagascar, expressed once more its confidence in the foreign leadership of the Christian Church, and has given evidence of its friendliness toward the missionaries of the five societies—the Paris Society, the London Missionary Society, the Friends' Foreign Missionary Association, the Norwegian Missionary Society, and the Society for the Propagation of the Gospel.

Friends of this great work are asked to pray that there may be no unworthy use of the organization of the Christian Church by the Malagasy, and that the Church itself may show by all its actions its full understanding of the purpose and scope of the Gospel message, so that in the days to come nothing may occur to hinder the free course of the Gospel in the island and the bringing into the knowledge of the salvation of God those hundreds of thousands of its inhabitants who have not yet accepted Christ.

COOPERATION IN HOME MISSIONS

HERE is yet to be shown a consistent example of interdenominational Christian unity and cooperation on a broad scale. A few attempts have been made to practise it, but they have been narrow or feeble. One of the recent attempts has been in Utah, the state of which a Mormon remarked, "This is the only place on earth where a Jew is a Gentile."

In Utah the line of demarcation religiously is not that of the Protestant and Roman Catholic, but that of the Mormon and Gentile. Under the general classification of Gentiles are included Roman Catholics, Protestants, Jews, Buddhists, Hindus, or people of no faith.

In the first zeal of the missionary boards to establish churches everywhere throughout the State there was much overlapping which has caused great confusion in recent years. Because of this situation representatives of the denominations gladly welcomed the organization of the Utah Interdenominational Commission, following the work of the Neglected Field Survey a few years ago. This Commission has completed a thorough organization and the denominations cooperating under the plan are the Baptist, Congregational, Christian, Episcopalian, Methodist Episcopal and Presbyterian.

The following quotations from a "Statement of Principles" which the Commission has issued show the spirit in which it is working:

"A community being served by one or more evangelical denominations should not be entered by any other denomination through its official agencies without consent of the Commission. A feeble church should be revived, if possible, rather than a new one established to become its rival. The preference of the evangelical element in a community should always be respected by the Commission."

It is to be hoped that this effort in Utah will be fruitful in true

and interdenominational unity, and will set an example for other states.

Another fine example of the possibilities of denominational cooperation is found in the Church Federation in St. Louis, which consists of 115 of the most prominent churches in the city. Twelve denominations are represented. The unique feature of the federation is found in the executive function which it assumes. Unlike the federations in some cities, which act only in an advisory capacity, collecting data and furnishing material for the churches, the St. Louis Federation attempts to act for all of the organizations as a representative of a united Protestantism. One of its achievements is the St. Louis Training-school for Sunday-school workers, which has completed three years of successful work.

The Church Federation is also doing a notable work in connection with the Juvenile Court. A paid worker gives his time to this work and seeks to cooperate with the court in behalf of the Protestant boys and girls who are brought there.

The federation is seeking to act as arbitrator in the location of new churches in the city. Two years ago the Presbyterian Church, U. S. A., made overtures to the other denominations in the federation that the churches locate no new enterprises or relocate any old enterprise without the ratification of a council representing the denominations in the federation. Eight denominations have agreed to this proposition.

In many other ways the Church Federation of St. Louis is justifying its existence.

THE WAR AGAINST INTOXICANTS

HE traffic in strong drink is on the defensive; liquor dealers face defeat. The battle is not yet won, but there are encouraging reports from many lands. In New York an advertiser offers to introduce beer "incognito" into the home. Some patrons are ashamed of their purchase. At a Sioux Indian conference in Mitchell, South Dakota, seven hundred Red Men recently passed resolutions against "fire-water" and demanded prohibition. The State and national prohibition movement in North America is growing rapidly and many brewers and distillers are seeking to dispose of their properties before it is too late. In Washington an earnest effort is being made to pass laws against the exportation of intoxicants to undeveloped races. The need for such a law is acknowledged. Only commercial interests stand in the way of the legislation. Porto Rico. Africa, and the Pacific Islands are being destroyed by rum, but friends in America and England are endeavoring to make the exportation illegal.

In Peru, a remarkable man, Dr. José Pardo, who has recently been elected to the Presidency of the Republic, is an able opponent of King Alcohol. In his recent message to Congress he said: "It is time the government should intervene in this industry in view of the great damage which the traffic in brandy occasions among the native population of the Sierra."

In France, the women have made the following powerful appeal to Parliament:

"No more half-measures, no more compromises! Drink's ravages continue. We expect you to deliver the country from drink by the abolition of the distilling privilege and by the suppression of the use of alcohol as a beverage. Save the French race! Deliver France from drink!"

Simultaneously appears an appeal to French women from the "French Society for Action Against Alcoholism," of which the president is M. Raymond Poincare, president of the French republic. This appeal is in the form of a poster written by M. Jean Finot, one of the leading editors of France, and was posted in every postoffice in the country. It is in part as follows:

Drink is as much your enemy as Germany.

Since 1870 it has cost France in men and money much more than the present war. Drink tickles the palate; but it is a real poison that destroys your constitution.

The cordials of your parents reappear in their offspring as great hereditary evils. Drink decreases by two-thirds our national production; it raises the cost of living and increases poverty.

Mothers, young men, young girls, wives! Up and act against drink in memory of those who have gloriously died or suffered wounds for the fatherland! You will thus accomplish a mission as grand as that of our heroic soldiers.

In Russia the temporary injunction against the sale of vodka seems about to be made permanent by a law which has already passed the lower house of the Duma. The proposed law contains an element of local options, but the government gives up the degrading traffic.

When will America and Great Britain make illegal this business which destroys men's bodies and souls?

Editorial Comment

WHY STUDY LATIN AMERICA—AND HOW?

ORTH AMERICAN Christians are gradually awakening to the fact that they are densely ignorant of the countries and peoples of Latin-America, and are beginning to realize that these neighbors are worth knowing. This ignorance and the intensely interesting facts concerning South America were clearly brought out in the correspondence and investigation conducted in preparation for the recent Latin-American Congress.

It is to be hoped that the result of revealing this ignorance and the rich field for study will be to bring Christians into a fuller realization of their responsibilities for helping to solve South America's moral and spiritual problems.

The first requisite is knowledge. It would be interesting to hold an examination of the members of any church of average intelligence in Great Britain or North America to discover their knowledge of even the main facts concerning these southern republics. would be the answers to such questions as: Locate Bahia, Cuzco, Surinam, Oaxaca, Lapaz. Bound Bolivia. Compare the size of Brazil with the United States of America or with Spain. What is the climate of Lima and of Buenos Aires? What language is spoken in Chile? What kind of an educational system have they in Uruguay? To what country does Patagonia belong? How long has Brazil been independent? Compare the number of Indians in North and South America. How long since the last revolutions in Chile and in Argentina? Such an examination, touching only on geography and history, would probably reveal appalling ignorance. There would be still less accurate knowledge concerning the marriage and divorce laws, the literacy, the religion of the Indians, the extent of unevangelized territory, the standing of the Roman Catholic Church, the beliefs and spiritual state of the educated classes and the real character, strength and result of evangelical work in Latin-America.

A second cause of the prevailing indifference to missions in Latin-America has been that missions to these republics seem to many to be an impertinence. They find it difficult to conceive of great material wealth and civilization, such as are evident in the capitals of Brazil, Argentina, and Chile, as coincident with real spiritual poverty. Some have thought also that since the Roman Catholic Church has been dominant in Latin-America for four hundred years, and has so much of Christian truth and has accomplished so many good things, therefore this church meets the need and there is no call for outside religious interference or help. Christians who really know the facts are convinced of the great need for such work as that carried on by the evangelical missions.

There are other causes for lack of knowledge of Latin-America, but it is hoped that the excellent courses of study and reading provided by the Missionary Education Movement and the Woman's Home Mission Study Circle books, and the reports of the Latin-American Congress, will dispel this darkness and bring information and enthusiasm to many misinformed but earnest Christians. We call attention to the article by Mr. Hicks in this number, entitled "Light on Latin-America," in which he describes the excellent books that have been prepared for different ages. Several of these volumes are intensely interesting and take away every vestige of excuse for a continuance in past ignorance. The reports of the commissioners of the Congress will be found particularly rich and stimulating. For detailed description and prices see the advertising pages.

HATRED AND LOVE

HE European conflict has opened the flood-gates both of hatred and of love. Can anyone doubt which must ultimately conquer? Early in the war songs of hate burst out in uncontrolled fury as the nations locked in a death grapple. Unspeakable deeds of murderous anger have been perpetrated and the seeds of hatred have brought forth a plenteous offspring. But in the midst of it all the spirit of Christ has been struggling for expression in the relief of suffering, in the spiritual ministries to soldiers on the battlefield, in hospitals and in prison camps. The campaign for the relief of Syria and Armenia, of Persia and Belgium and Poland goes on without cessation. Sunday, October 22d, was set aside by President Wilson as a special day of intercession and offerings for Armenian and Syrian relief.

Another encouraging sign is the occasional word, from Germany, or France or Britain, denying the appeal to baser passions and preparing the way for the return to brotherhood after the war. Such a word has recently been spoken by Viscount Bryce, one of Great Britain's greatest men. At a recent meeting in Birmingham (October 3d) he urged the churches to do their part in helping form public opinion in regard to the terms of peace and the treatment of their enemies. He counseled Englishmen to repress the spirit of hatred and not to talk of banning a whole people for all time to come. "To indulge in revenge would be to sow the seeds of future wars. Nations could not hate one another forever. The victors should not seek to impose on the foe any terms dictated by the spirit of hatred."

Lord Bryce urged his fellow countrymen to consult reason rather than passion.

What would be the consequences if the leaders in Great Britain and Germany should indeed be wholly controlled by the spirit of Christ, who said to His disciples: "Love your enemies; do good to them that despitefully use you"? It would not result in a policy of weakness, but in the conquering spirit of love.

CALLS TO PRAYER FOR 1917

E do not hear as much to-day, as in the early stages of the war, concerning the increased spirit of prayer and spiritual interest in the countries engaged in the conflict. The hope that a return to God would bring speedy victory to the cause of the petitioners has not been fully realized, and as the spirit of prayer has waned the fact becomes clear that too much of the apparent religious awakening was not founded on abiding faith in God and submission to His will. Men were asking to have their own wishes fulfilled rather than that God's way might prevail.

There have been, however, many deep spiritual movements among the troops, in prison camps and among the watchers and waiters at home. The distribution of gospels and the personal work has been fruitful—how much so, only eternity will reveal.

Never was there more need for united and universal prayer on the part of all Christians, and it is fitting that the last day of the present year and the first days of the new year (December 31st to January 6th) should be set aside for that purpose. New Year's day is assigned to thanksgiving and humiliation. What great need there is to remember the temptations and dangers of the year to come! What need for prayer in America for deliverence from cowardice and covetousness and self-satisfaction! What causes for thanksgiving for the spirit and opportunity to help the afflicted peoples of Europe and Asia.

The World's Evangelical Alliance has sent out an urgent call to Christians in every land to observe this week of prayer, bridging the old year and the new. The call says:

"There are special reasons for thanksgiving as we enter upon this year. While God's judgments have been in the earth, many have been learning righteousness. These are testing times for each man and for each man's work. We have witnessed the hopeless failure of all systems and philosophies built up on other foundations than that which is laid, which is Jesus Christ. He has not failed. The Spirit of Christ is spreading over the earth. The Kingdom of God is coming. The walls of the city that hath foundations, whose builder and maker is God, are rising faster than Satan can cast them down."

The first days of the new year are devoted to prayer for "The Church Universal," for "Nations and their Rulers," for "Missions among the Heathen," for "Families and Schools" and for "Missions at the Home Base."

Any satisfactory and fruitful observance of this week of prayer will require preparation—a study of the conditions at home and abroad, a knowledge of the principles of successful prayer, a self-examination and confession of sin. The season of united prayer may prove the opening of the flood-gates of God's power, or it may prove to be only another opportunity lost.

Never in the world's history was there greater need for the Christians everywhere to take advantage of the divine privilege of prayer. The present problems are too great for man to solve. The relations of China, Japan and America, the mass movements in India; the awful condition of the Syrians, Persians, Poles and Armenians; the shadows cast by the war over Africans and other primitive peoples; the needs of Mexico and other Latin-American lands; the inconceivable sufferings in Europe; the dangers to moral and spiritual life in America—all these and other subjects demand study in the light of God's will.



AN INDEPENDENCE DAY HOLIDAY IN MEXICO Δ celebration of the anniversary of Mexican independence (September 16, 1910) in front of the President's Palace

A Program of Peace for Mexico

BY REV. JOHN W. BUTLER, D.D., MEXICO CITY, MEXICO Missionary of the Methodist Episcopal Church

Dr. Butler, a son of the founder of the Methodist Episcopal Mission in Mexico, has lived with and worked for the Mexicans for forty years. His view of the situation and of the forces that make for peace are therefore especially noteworthy.—EDITOR.

HY not? God intended it, the Shepherds of Bethlehem chorused it and the Prince of Peace included it in his Commission to the Seventy. It may seem to some that the past history of the country does not indicate any such program. However, the past does not necessarily control the future. Custom and tradition, in this case, may fail as indicators of what is to come.

In writing of Mexico one can never forget her long night of suffering. The poor Mexicans, victims of a superstition, were too weak to oppose the foreign foe which landed on their shores four hundred years ago. Due to that superstition, the many became the serfs of the few invaders, and through three centuries were the unwilling, though abject subjects of over-sea masters.

Then came the glorious struggle for liberty and independence. Five years are still lacking to complete a century of sovereign national existence, and during this century it has been one long story of revolution, civil strife and foreign war. In this period there were only about thirty years of peace and prosperity, from 1878 to 1910. The recent disturbances seem to many to be the worst of all Mexico's sorrows. And yet, this may be the final mortal struggle before her entrance upon the enjoyment of permanent peace.

We should not forget how other nations have come up through long tribulations to times of peace and modern civilization. England needed upward of four hundred years prior to the great Revolution of 1640 and 1688 before coming, as a nation, to the full enjoyment of inalienable civil and religious rights.

France records one struggle after another preparatory to the Revolution of 1789 when Liberty, Fraternity and Equality were assured, and then nearly a hundred years later she learned the supreme lesson of giving the nation's heart not to Napoleon, nor even to the President, but to the people. It was after this achievement that the French Republic has developed an unparalleled strength in the past forty years of peace and prosperity.

The American Republic was conceived and really born across the sea. When launched on the shores of the new continent it was already a robust youth. Yet it took the Revolution of '76



ANOTHER REASON WHY MEXICO NEEDS A NEW PROGRAM

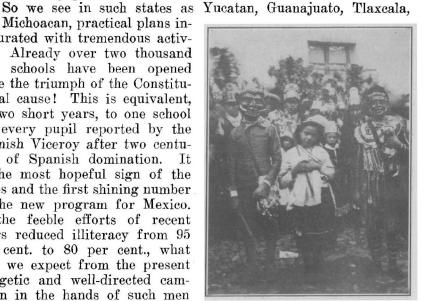
Poverty and Ignorance—Beggars at Catorice

and the bloody civil war to produce the united and vigorous nation of the present day.

We need a little more charity and patience with Mexico. Looking thoughtfully at her many struggles, some of which were imposed from the outside, we can see how after each great effort the nation took a step forward. The throwing off of a foreign yoke, the breaking of an ecclesiastical one, the endurance of entailed land abuses of colonial times, the thraldom of ignorance and superstition, the merciless severity of the rich and other privileged classes, and further abuses have caused the sacrifice of thousands of lives and the shedding of rivers of blood—and yet after every struggle the nation has moved forward and the people have moved upward. Such advances may not appear to have been great, yet advance there was. All this is very marked in the last five years' commotion. No one more than the leaders of the present dominant influence in Mexico, for instance, recognize not only the need of effective suffrage, of land rights for the masses, but over and above these and to make reasonable and

truly successful all these things, there must be a liberal education for the rising generation.

and Michoacan, practical plans inaugurated with tremendous activity. Already over two thousand new schools have been opened since the triumph of the Constitutional cause! This is equivalent, in two short years, to one school for every pupil reported by the Spanish Viceroy after two centuries of Spanish domination. is the most hopeful sign of the times and the first shining number. in the new program for Mexico. If the feeble efforts of recent years reduced illiteracy from 95 per cent. to 80 per cent., what may we expect from the present energetic and well-directed campaign in the hands of such men as Palavichini, Osuna, Herrera and other equally broad-minded and live-wire men?



WHY MEXICO NEEDS A NEW PROGRAM One phase of their religion. Dancers before the Shrine of Guadaloupe, near Mexico City

Moreover, the leaders, who without loss of time are making good along this line, are more or less committed to all the necessary reforms which have for their end the uplifting of the masses and the building of the nation on more rational and permanent foundations. They will not be slow to profit by the mistakes of the past.

LESSONS FROM THE PAST

The second number in the Program of Peace for Mexico is the possibility, if not the probability, that the Historic Church will at last come to learn wisdom from the past. It is difficult for Americans to understand the real condition and spirit of the Roman Catholic Church in Mexico. In order to do so one must bear in mind the hasty, not to say superficial work carried on at the time of the Conquest. The masses were never Christianized, and of the fifteen million people in Mexico to-day probably not 20 per cent. of them could give any intelligent definition of Christianity. Among the early friars were a few real missionaries who did as good work as the Roman Catholic Church has ever done in any land. Las Casas, Gante, and others like them, loved the Indian and labored with the spirit of sacrifice and devotion rarely seen, and never excelled by missionaries of any age.

But after these came hundreds of men who seem to have been more mercenary than spiritual, more anxious for numbers than for the character of the work done. Hence ignorance, superstition and idolatry have come down through the centuries as part and parcel of the historic Mexican Church. Roman Catholic authors are eloquent confessors of this sad condition of things which has led to the lamentable fact that the Church, dominant for four hundred years, has kept from the people the Bible, liberal education and a true knowledge of the living Christ.

In addition to all this is the spirit of intolerance and narrowness among the leaders of the dominant Church. There are



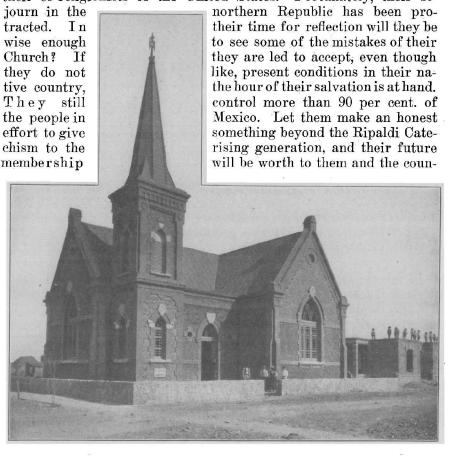
POLITICAL EXCITEMENT IN MEXICO

A street scene in Mexico City on the occasion of the resignation of President Diaz, May 30, 1911

also the clerical abuses, especially through the confessional, such as are not known outside of Latin countries. This is not the opinion of Protestants alone. In the New York Times of August 27th a Roman Catholic writer says: "I have enjoyed the excellent accounts that you have given of the Catholic Convention. I was delighted to see that they were considering the important subject of religion and morals. In the sphere of morals the Holy Church should be the leader. This should be supremely true of Catholic countries. The Catholic Church should be able to hold them up as object lessons of what she can do for morals. I have in mind especially Latin-America. There is need in these countries for the leadership of the Catholic Church in morals. I am a good

Catholic, but like many other American Catholics, when I am in Peru or Brazil I am ashamed to call myself a Catholic. The immorality and the superstition that are mixed up with the religion of the Holy Church are shocking and startling to an American. I would suggest to the Convention that a Commission of five priests be appointed to visit Latin-America, going as five American laymen, and report what the Church can do for these countries in the domain of morals."

Unfortunately, these abuses in Mexico have led recently to seeming severity on the part of revolutionary leaders. Archbishops, bishops and other higher clergy, self-exiled from that Republic, are found in considerable numbers in San Antonio, Texas and other cities of the Southern States, from which they send out literature to air their grievances and to create sympathy among their co-religionists of the United States. Fortunately, their so-

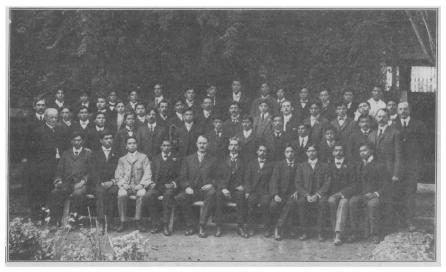


ONE OF THE NEW FORCES FOR PEACE IN MEXICO

The Margaret Whittaker McMutrie Memorial Presbyterian Church, Coyoacan

try ten times what it is to-day. Let them give the Holy Scriptures to the people and they will cooperate as none others can in the diffusion of such principles of democracy as will exalt a nation. Let them enthrone the living Christ in the hearts of the masses as fully as they have installed the idolatrous myth of Guadalupe, and they will help to produce such a revitalized Christianity as will delight the very heart of God. These evidences of regeneration would give back to the church the confidence of the leaders of the present day and would make for a permanent Program of Peace.

But the most important number of the Program of Peace is the extension of evangelical Christianity. The evangelical Christians stand here, as everywhere, for the open Bible, the education



ANOTHER FORCE FOR PERMANENT PEACE

The Faculty and Students of the Presbyterian College and Theological Seminary, Coyoacau,—before the revolution (1906)

of the masses and the incarnation of the living Christ in the hearts and lives of men and women. Such Christianity is the one great need of Mexico to-day, and its extension now would mean immensely more than at any time in the future.

The initial years of Protestantism in Mexico have given the cause a commanding influence, so that Constitutionalist leaders in many ways are urging the extension of missionary operations. Pending plans of federation and unification of all Protestant missionary agencies will immensely facilitate the work and make this number on the program a power in the uplift of Mexico.

MEXICO AND THE UNITED STATES

The American Government can not be a silent onlooker. The two countries are so related that they need each other and can be mutu-

ally helpful in many ways. Intervention is the last thing to be advocated. The *honest* big brother is what is needed. The landing of troops in Vera Cruz in 1914, and the sending of the punitive expedition into Chihuahua, justifiable or otherwise, only aroused suspicion, and made many enemies for Americans south of the Rio Grande.

Our expectation is that the Joint Commission now in session in New London, made up as it is of able men of both nations, will bring about a better understanding, restore confidence and open the way for the American people to be truly helpful in the development of the Program of Peace. The Mexican people themselves realize this. At a mass meeting held in Buffalo nearly a year ago, a missionary



A PREPAREDNESS PROGRAM FOR MEXICO A classroom scene in the missionary "Colegio Morelos," Aguascalientes

from Mexico spoke for over an hour to this effect. The audience of over three thousand was most sympathetic, and when the speaker had concluded, a young Mexican who chanced to be present, rushed uninvited to the front of the platform and said:

"I am a Mexican and was born in the Roman Catholic Church, but I would not be true to my convictions and this hour if I failed to make public my convictions. What we want you American people to send to Mexico is not cannon and soldiers, but missionaries like this one who has just addressed us; then before long we will have a happy and prosperous people."

Mexico's rehabilitation will surprise the world. Her God-given resources are limitless. With the advent of peace and the coming together of the various factions to work unitedly for the fatherland, these resources will speedily become available, and abundant fruits of peace and prosperity will give us such happy neighbors on our south as will lead every true American, and especially every true Christian, to rejoice with them in their acceptance of God's program of peace for Mexico.

Pray and the "Uttermost Parts"*

BY MR. S. D. GORDON, NEW YORK
The author of "Quiet Talks."

HIS world is God's prodigal son. Very naturally the heart of God is broken over His prodigal. He has been gone so long. And the home circle of God is broken. The hearth-fire of God is lonely. There is always the vacant seat when they gather around the family board in the Father's house. He has given the wealth of His love to a plan for winning the world back. That plan called for His only Begotten, and He spared not His only Begotten. That plan called for the *life* of His only Begotten. And His only Begotten spared not his life.

But Jesus' dying is not enough. It is the tremendous beginning, but it is not the ending. Understand me here. Jesus was very man of very man, and very God of very God. He was born of a virgin, in a way unknown before and unrepeated afterward. He died as our substitute Savior. Only through his blood can any one be saved. And he emptied the tomb where they laid Him. But Jesus' dying is not enough. Men must be told that He died, that so they may choose. For the one thing with which God the Father is concerned is a man's choice. Everywhere, always, this now is the thing that concerns Him regarding men.

Our living is to be like Jesus' dying. And the Father's plan for the world will never reach to its fulfilment till we live as Jesus died. He died for a world. We are to live for a world. It took the very life of His life to die for a world. It is meant to take the life of our lives that we live for a world.

It meant everything to Jesus that He died for a world. It ought to mean everything to us that we live for a world, in Jesus' Name. It meant everything to the world that Jesus died for it. It ought to mean everything to the world that we live for it. And a man is living distinctly below par, whoever he be, who is living on a lower level than this, that he lives as Jesus died.

In order that we may help in winning the old world back to God, we have been given five things: our life, what we are; our lips, what we say or sing; our service, what we do; our gold, what we do not keep, selfishly, for ourselves; and, lastly, prayer, what we claim in the name of Jesus the Victor. The greatest of these is prayer, God's power going out through prayer.

The power of a life touches one spot. The power through the lips depends on the life back of the lips. The power through service is always less than the power of the life. The power of money depends upon the motive back of the money. The old Church is in no need of mere money to-day; not a particle. But she has need of money

^{*} An address delivered at the Washington Laymen's Congress of Missions.

with the red tinge of sacrifice on it. But the power through prayer is as tremendous as the power of life, and it may touch, not one spot like a life, but anywhere in the round world where we choose to turn its power.

THE GREATEST THING THAT ANYBODY CAN DO

The greatest thing anybody can do is to pray. It is not the only thing, but it is the chief thing. The greatest people are those who pray, those who put prayer first, who make prayer the pivot, and adjust the whole of life around that prayer pivot.

But prayer is a variable term. The word stands for so many different things. Prayer is not saying religious words with your eyes shut and a terminal amen attached. Prayer is a life. It is an act, a habit, a mental attitude, a life, and, given these things, the man becomes the prayer.

The prayer takes on the quality of the life that the man lives. Every man has the choice of living any one of three lives. He may live a bad life, outwardly sinful, or selfishly cultured. He may live a normal Christian life; or he may live an emergency Christian life.

By the normal Christian life I mean that he may live as if the world were in a normal condition. Perhaps he has money; he has a luxurious home; he likes certain rare books; he is fond of music and works of art, and surrounds himself luxuriously in his home with these things. He is a consecrated man; he believes in prayer; he is a real Christian. Christ is his Master, but his life is led as a Christian life in a normal world. He gives, and gives freely. But he surrounds himself with luxuries, which are very enjoyable, which most of us would enjoy very much. I think of that as a normal Christian life. Such men are good and do good.

Then there is the third life, the emergency Christian life. The man may be controlled in his life by the fact that the world is in an emergency. Abnormal actions to meet abnormal conditions excuse many things we sometimes criticize. Jesus found an abnormal world, made so by sin, and so Jesus lived the emergency life. The cross was an emergency transaction. I plead for no extremism, but for men who are swept and swayed by the Holy Spirit, and who live the emergency life, as the Spirit guides.

I say a man's prayer takes on the quality of his life—a deep life, deep power in prayer; a shallow life, shallow prayer; a broad life, a broad power in prayer; a selfish life, yes, a selfish Christian life! (how men's lives compel you to tie together words that contradict each other!) a selfish Christian life gives the quality of selfishness to the prayer. The prayer takes on the quality of a man's life.

Prayet opens the planet to a man's activity. This is not a perfunctory statement; it is a fact. A man in New York may control the touch of an electric button, and a thousand pounds or a million dollars in London or Berlin or Petrograd changes control. Just as

really a man may touch a spirit-prayer-current button and change the control of lives in those same cities or elsewhere. The man touching the electric button has to have certain relationships with the banker, or his touch does not count. And a man must have certain relationships with the power in the prayer current and the power house up yonder; and then as truly as the money changes control by the touch in New York so the lives are changed yonder by the touch here through the spirit current of prayer.

THE OUTWARD AND THE INWARD

The true Christian life has two sides, the outward side and the inner side; the outer narrow side, the inner broader side. The outer side is concerned with the common round of a man's life in its outer circumstances and surroundings. It is a narrow circle, even where it is broadest. The inner side is concerned with the spirit of a man's life. Look at a man who has got the Master's touch of prayer. He leads faithfully the commonplace round of his outer narrow life; and then under the touch of God's Spirit, he goes alone with God into the inner, broader place. In every prayer room there is a spirit switchboard, as in every electrical power house there is the electrical switchboard. Here the man can go and loosen out the current that changes things around the world.

No, this is not just talking. This is not rhetoric. This is tremendously, intensely so. And may the intensity of it grip all our hearts and sway all our lives anew. As a man goes into the inner, hidden-away, broader side of his life, and begins to pray, he loosens out the spirit current of power. He prays for his family circle, his church, his partners in business, his own pastor, his own neighbors, his own club members, perhaps his own city, we will trust, his own state, we will hope, his own nation, as the Spirit guides. And thenlisten!—hush your heart!—notice what a man can do; for it is tremendous. For instance, on Sunday, he may turn this key on the switchboard, and the current of power is loosened out, and he can touch the whole of Turkey, Arabia, Syria, and the other countries hanging on the eastern fringe of the Mediterranean, that is, the Middle-of-the-earth Sea. He comes out again to his outer round; goes in again, perhaps on Monday, and turns the current in on India; on Tuesday he turns it in on China; Wednesday on Japan and the Island World of the Pacific; Thursday pushing across the Pacific waters, he turns it in on the Americas; on Friday across the Atlantic waters to Africa; on Saturday he turns up across the Mediterranean into old Europe, from which we all largely come.

He can do it. And—hush your heart!—things change. Things change while he is touching the current. He does not know it. Ah, yes, he does, by the knowing of faith. The man in the New York brokerage office orders the sending of a cablegram, and money

changes control in London, Paris, Shanghai, Calcutta, wherever he wills. The money control is changed. He does not know it. You can't hear across the ocean directly, yet. He can't see. But he knows in his heart that the money is changed, that his control is sure through his bankers.

"PRAYER CHANGES THINGS"

Just as really, things are changed around the world when a man loosens out that spirit current of prayer. There is a missionary in China. It is his first year. He is still pegging away with the language. It's hard work. Will he ever get it? He is a bit tired, a bit nervous, not yet acclimated. He has none of the inspiration of service yet. He says to himself, "Did I make a mistake in coming out here? I might have been useful back home and . . ." And, even as he is talking, something like a bit of fresh air blows in upon his spirit, he digs his heels in, and braces up afresh with new courage and says to himself: "Ah, the Master did send me, and He will help me in getting the language." And all because some fellow out in Jersey or in Indiana, perhaps a shipping clerk hammering in the nails, prayed for him. The fellow hammering the nails here did not know, and the fellow out there did not know, but the man here touched the prayer button and things out there were changed by it.

Or, there is a fellow in India who has been a Christian only six months. The ground gets pretty slippery under his feet one day, and a whole heredity is pulling him back to the old evil standard. He is nearly gone. But he stops and says, "I must not do this; I must be true to this Jesus." And he digs his heels in, and locks his jaw, and says, "No" to the temptation, and goes along without slipping. Why? Because some one over here was praying.

Ah! God's best friend in the old world to-day is the man who will put his heart in full touch with Jesus and out of touch with the compromise atmosphere of the earth, and put prayer in the pivot place in his life.

Let me use the electrical figure again. I have been talking about the current. He who "insulates" himself, heart and life, from the compromise spirit round about him, and puts himself in full touch with the Lord Jesus yonder in the place of power, and who as the Spirit guides, goes his faithful round, doing the simple commonplace task, but every day wears down a bit flatter the doorsill into the prayer corner and uses the spirit switchboard, he changes things round the world.

Jesus was a big man, a world man. And the Jesus-man is a world-man in size. Jesus died for a world. He asks us to live for it. And we live for it best as we make prayer the pivot, and let everything else grow out of the prayer life, and circle round about the prayer pivot.

One afternoon, just outside of London, a lady spoke to my wife and said: "I was reading in a book that said 'prayer changes things." I believe that, of course, but I wondered if it were so." She is like some of her neighbors in America. Then she went on to say that she had a brother in Calcutta, a fourth or a third the way around the world, who was not a Christian. She had prayed for him, and she had spoken to him, but he had rebuffed her until she had lost heart, which meant she had practically lost faith, which meant she had lost the power out of her prayer. And now she was set to thinking about it again. She asked herself, "If I pray in London will something happen in Calcutta? This book that I have been reading says it will."

Now there was a fresh touch with the Master. Her heart began burning anew under that touch. She began anew to pray, to pray for this brother, to pray that something would happen in Calcutta while she was praying in London. And in the course of her family correspondence she put a question in the letter to her brother, not directly asking what she wanted to know, but a question. She asked. "Has anything unusual happened to you lately?" The letter went, and in due course an answer came back, taking weeks in transit. His letter spoke of the usual family matters, and then he said, "You ask if anything unusual has happened to me lately. Yes, something has happened. Last (naming the time) I began thinking about God. remembered what mother had taught us, and I knew my life was not right, and my heart was not pure, and I tried to push the whole thing aside. But it wouldn't push, and I slipped into my room one day, and I knelt there and took our mother's Savior as my Savior; and so this has happened. I have become a Christian."

"I wonder if you can feel as my words can not say, the almost feverish eagerness," this lady went on, "with which I thought back to the time when I prayed, and my feelings when, after a moment's thought, I knew that the time of which he spoke was the time when my new prayer began." She touched the prayer button, and a man—and the hardest thing to change is not money, it is a man, the hardest thing to bend is a human will—a man's will was bent; he was changed in Calcutta because she went to the switchboard of prayer in London.

Shall we pray? Shall we put prayer first? Shall we make this our pivot? Jesus has never failed us. Jesus never fails a man. God did not fail us. God never fails us. May we not fail Him, in putting prayer things first, for Jesus' sake, for a world's sake, in Jesus' great Name.

Japanese Testimony

In response to the Editor's request, Hon. T. Tanaka, the Japanese Chargé d' Affaires at Washington has sent us the following statement as to the influence of Christianity on the Japanese, their ideals and customs.

—EDITOR.

HRISTIANITY has more than anything else diffused among our people the notion of international brother-hood. Secluded as we were from the outer world for more than two centuries, we had very little conception of what the rest of the human beings were doing in the meanwhile. At least the mass of people thought that we were the only civilized nation existent on the globe. Commodore Perry's expedition and many other events brought about the opening of the country, and the denizens of the island empire became more and more alive to their real international position. The scales were falling from their eyes and their points of view were gradually being broadened. However, nobody could deny the tender influences of Christianity which is giving the final touch to their catholicity of mind.

It would be amiss if I failed to mention the enormous benefit Christianity is contributing to Japan in the line of women's education and philanthropic works, which would never have attained their present magnitude and development but for the

guiding hand of foreign missionaries.

I believe that in Japan freedom of conscience obtains more than in any other country; but religions will become the integral part of a nation only when they are thoroughly acclimatized. I hope and believe that in the fulness of time a real Japanese Christianity will evolve and be a beacon light in the path of the Japanese people in the progress of civilization.

THE TESTIMONY OF COUNT OKUMA

Count Okuma, the recent Prime Minister of Japan, publicly made the following statement regarding the past and the future of Christianity in Japan. This is especially striking in view of the fact that half a century ago death was the penalty to those who became Christians.

LTHOUGH Christianity has enrolled less than two hundred thousand believers, yet the indirect influence of Christianity has poured into every realm of Japanese life. It has been borne to us on all the currents of European civilization; most of all, the English language and literature, so surcharged with Christian ideas, have exerted a wide and deep influence over Japanese thought.

Concerning the future it is my own conviction that no practical solution of many pressing problems is in sight apart from

Christianity.



THE LATE ARTHUR EWING
Formerly President of the Allahabad Christian College. (Now the Arthur Ewing Christian College)

The Influence of a Life in India

A GLIMPSE INTO THE LIFE OF THE LATE ARTHUR H. EWING *

BY PROF, MOHAMMED ISMAIL Professor of Arabic and Persian, Ewing Christian College, Allahabad, India

For twenty-one years (1890-1912), Arthur H. Ewing, a brilliant scholar, labored in India and became known and loved for his Christlike character. He died September 13, 1913. This testimony of one of the Indian Christian converts from Islam is inspiring.

WAS brought up a Moslem, but from 1890 to 1893 I was a secret believer. In January I confessed the Lord Jesus Christ openly, and consequently was driven out of home and deprived of everything that would have been mine had I not taken the step. But that was not all—I had to run for my life from place to place. Lahore, I was ill-treated and robbed of the little money I had by a Christian. That wolf dressed in sheep's clothing was caught, and I got back my money; but it was a great shock to me spiritually, and I began to doubt whether Christ would deliver me from the power of sin. In March, 1894, I went to Ludhiana, where I was a perfect stranger and knew nobody. I was a youth of eighteen and had studied only up to the middle class; but in religious literature I was a little ahead of my age, and knew Arabic and Persian well enough to be a teacher in some school. In my first interview with Dr. Arthur H. Ewing, he made a great impression upon me, and I felt drawn to him. He made me a pupil-teacher, and I settled down in his school. Within a few weeks he won my love and respect, and I began to feel myself brought in direct contact with a truly Christian life.

One of my classmates was known as the bully of the school. He was a terror to the little boys, and the teachers were tired of him, and his character was so unsatisfactory that there was hardly a day on which nothing was brought against him. He did something very hideous, and it was thought best, for the good of other boys, to expel him from the school. All the boys and the teacher assembled in the prayer hall, delighted to see him punished and sent away from our school; but there was one face that looked quite sad and still loving. It was the face of the truly sympathetic teacher and friend of all who were entrusted to him. He knew that the unfortunate young man belonged to a very poor family; had thrown away his chances, as far as his education was concerned, and, now, with a black mark against him, was going out into the world where he would be surrounded by greater temptations. These thoughts weighed so heavily upon his tender heart that when, at the end, he got up to offer a prayer for the expelled young man, he was choked and could not utter a single He made a sign to the headmaster who prayed. I saw tears

^{*} A contribution to the proposed biography of Dr. Ewing.

rolling down Dr. Ewing's cheeks. It was the first time that I saw the great man, full of vibrating vitality, broken and overpowered with grief. I can not describe the effect it had on me; but I would like to tell that it melted the heart of the young man who was expelled from the school. He repented of his sins, became entirely a new man, and now is a preacher of the Gospel of our Lord Jesus Christ.

Once, in the rainy season, a low field, near the school, was flooded and the owner, who was physically weak, asked his neighbors and relatives to help him; nobody came to his help. The man came actually crying to Dr. Ewing and told his story. Within a few minutes Dr. Ewing was seen with a spade on his shoulders, sleeves and trousers rolled up, and wading through knee-deep water, going to help the poor man. Many of the boys followed him. For about two hours he worked with the spade. The boys helped him, and the field of corn was saved.

My stay at the school, for two years, was most delightful. I passed my entrance examination and got a scholarship; but the prospect of going to college could not help me to make up my mind to go away from the dearest teacher and friend as Dr. Ewing had become. But, in obedience to his advice, I went to Lahore and entered the Forman Christian College, but constantly dreamed of Ludhiana, and longed to get back. His letters comforted me a great deal, and occasionally some business took him to Lahore; and whenever I was able I made a trip to Ludhiana and enjoyed a visit with him, and satisfied my soul by looking at the dear face which has left a permanent impression upon my heart.

One of my friends promised to bear my expenses at college, and I gave my scholarship to another poor student; but after about six months, that friend was compelled to discontinue. I did not know what to do. I had no money to pay for my board, so I told the messmanager not to have anything cooked for me. For two days I went without any food. On the third day I was unable to move about and had to confine myself to my room. Meanwhile, some business brought Dr. Ewing to Lahore, and he learned from his brother, Principal J. C. R. Ewing, that I was absent from the college. He came to my room to see me, and as soon as he looked at me, he was able to discover that there was something wrong with me. I could not refuse to tell him what it was, and when I told, he said: "Ah! foolish boy, why didn't you send me word at once? I really feel hurt. You did not believe that I was your friend and would help you. you are in a tight place always let me know." I can not tell what he did, for he told me not to tell any one.

I was still at college when he went back to America, on furlough, and by the time he came to India to found a college at Allahabad, I had left Lahore and was working under Dr. E. M. Wherry, in Ludhiana, in connection with the Christian Literature Society, but as

soon as the college at Allahabad was started I told Dr. Wherry of my intention to go to Allahabad. He thought, perhaps, some higher salary was tempting me, and said: "If you are going for the sake of money I won't let you go." But I told him that it was not the money, but the man. So eventually, with Dr. Wherry's permission, I wrote to Dr. Ewing. He answered and said: "If Dr. Wherry has no objection, then come and see the place, and, in case you should finally decide to come, we will plan accordingly." In the last week of February, 1904, I came and found him marking the ground for the new high school building and carrying about bricks with his own hands. I spent a few days with him, then went back to Ludhiana, and on the 8th of July came back to Allahabad and joined the staff of the new college on half the salary I was drawing at Ludhiana.

From July, 1904, to September, 1912, I had the good fortune of working with him and knowing things of him which are of very great value to me and to many other members of the college. Apart from his private life, which is too sacred to be described by a worthless man as I am, he was a pillar of light to those who came in contact with him and saw him perform the varied duties of every day.

As the principal of the college, he knew every individual student by name. In his time, the number of college students went up to 350 (with 800 in the high-school), and it seemed that he had the picture of every one of them in his brain, together with the name.

In the staff meetings, whenever a student was discussed, he never had to ask the question, "Who is this fellow?" or "What does he look like?" The secret of this was that he was a personal friend of every student, and helped his memory by constantly associating with the students. He took part in their games, invited them to his house, in groups, almost every week, while Mrs. Ewing entertained them with tea and many different kinds of cake, and also tried to teach them etiquette—especially how to behave in the presence of ladies. She still remembers many of them and, as I know for certain, all of them have a very high regard for her.

Dr. Ewing knew the circumstances of almost every student and for those who needed help he was always able to find some means to help them. In matters of discipline he was very strict; but nobody ever thought he was unkind. On the contrary, love and good will were manifest in all his dealings, and those who were disciplined always felt confident that Dr. Ewing did every thing for their good, though they could not see and understand it clearly at the time.

In cases of illness he did all in his power and risked his life. Once two students got cholera. They were at once segregated and Dr. Ewing himself ministered unto them, from the beginning to the end, while some people looked at them from a safe distance and some he himself told not to come near, fearing they might take infection to their families. His love and service were not limited and confined

to students and professors and their families, but he went about doing good to the outside world as well. Once a leper, being tired of his miserable life, threw himself into a well and it was Dr. Ewing who touched the untouchable and pulled the dead body out.

At a considerable distance from the mission compound a woman died of plague, in an upper room, and none of the neighbors came forward to help the husband take her body down. He came to the mission and learned from the church-bearer (the janitor) that if he went to Dr. Ewing he would receive all the help he required. He came to Dr. Ewing and told his sad story. Was he disappointed? No, Dr. Ewing went at once with him to his house. The stairway was so narrow that the dead body could not be brought down that way, but there was a large window. So Dr. Ewing tied the dead woman to the bed, lifted the bed on his own back, placed it in the window, and then let it down by means of a rope. After doing everything that was to be done, and making every necessary arrangement for the burial, the man of God returned home. There are many other similar and nobler deeds done by him, to which I have been an eye-witness; but I am afraid he would not like me to speak of them.

As a scholar and philosopher Dr. Ewing was undoubtedly one of the best; but he had no pretentions and never boasted of his literary attainments. He was so busy in doing things that he had no time to speak of them. I have never known another man as willing and able to see things from other people's points of view, as Dr. Ewing was. To everything he did, whether great or small, he devoted all his energy and attention, and tried to do everything to the best of his ability. Even in the little things, like games, he was never satisfied with anything less than putting in every ounce of his self.

He was, physically, very strong and, intellectually, wonderfully bright. He occupied many responsible positions at the same time, and every position he filled in such a way as if he had nothing else to do. The amount of work he did, and the things he accomplished in the course of twenty-one years, it is hardly conceivable that any man could do. But the real glory of the man was in his moral strength. He always took time for prayer in deciding things, consulted others, and did not despise the opinion of any one; but when he had decided anything in the way he thought right, then it was easier to move a mountain than to change his decision. He made the best possible use of the powers God had given him; but above all things he depended on God for every thing; and this sense of dependence, coupled with his firm faith in God under all circumstances and his love for God and humanity, was the secret of his marvelous success in life.

My heart is full of thankfulness to God for the blessing of the consecrated life of Dr. Ewing, which has proved a blessing to me and to many of my friends and relatives. May He give me grace to follow the footprints of the beloved teacher who shall never be forgotten, and whom I hope to meet again beyond the river.

The Religious Question in Mexico

A STATEMENT BY HON. LUIS CABRERA

The following authoritative statement concerning the much-discussed religious question in Mexico is by the head of the Mexican Commission sitting with the representatives of the United States at Atlantic City. It would be difficult to name any one more capable of clarifying this subject than Licenciado Cabrera. After General Carranza and Secretary of War Obregon, he is probably the most influential citizen in Mexico. Educated in his own country, in France, Spain and the United States, he is not only a lawyer and well-trained diplomat, but an authority on international questions. He occupied for some time the position of Confidential Agent of the Constitutional Government in Washington, and was later appointed Minister of Finance.—Editor.

HE question of the Church in Mexico has not been well understood in the United States, because the conditions of the Mexican Catholic Church differ vastly from those of the Catholic Church in the United States.

Before the war of the Reform (1856 to 1859), the Catholic Church was the strongest temporal power existing in Mexico, and the laws of the Reform enacted during that period all tended to deprive the Church of its power and bring about the absolute independence of Church and State.

The laws of the Reform are a collection of rules passed previous to 1860, with the aim of depriving the Catholic Church of its temporal power; and these rules have remained effective, because the conditions which then demanded their enactment still prevail and still make it necessary that the laws should remain in force. . . .

The principal laws enacted previous to 1860, for governing the Church and stripping it of the temporal power which it enjoyed, are the following:

(a) Separation of the Church and State.

(b) Incapacity of the Church to possess landed property.

(c) Abolition of convents.

These laws of the Reform were established in Mexico after a revolution which may be considered the most bloody that Mexico has ever witnessed—a revolution which affected the country more deeply than even the present revolution is doing. The clergy defended themselves desperately against the laws which stripped them of power, and on finding themselves defeated, they resorted, in 1860, to the intervention of foreign Powers (Spain, France and England), which attempted to intervene on the pretext of the fulfilment of the financial obligations of the Juarez Government.

The treason of the Clerical party had, as a result, French intervention only, but the laws of the Reform enacted against the clergy were of such importance and so necessary, that the Emperor Maxi-

milian himself did not dare to undo what had been done in the time of Juarez.

The French troops being withdrawn and the Constitutionalist Government of Mexico reestablished, the laws of the Reform were not only maintained, but in 1874 they were incorporated in the political Constitution.

It becomes necessary at this moment to distinguish between the real aims of the Constitutionalist Government regarding the religious question, and that part of the actual happenings which is merely a deplorable consequence of the attitude assumed by the Catholic clergy since 1910 against the revolutionary movement.

The aim of the Constitutionalist Government with regard to the Mexican Catholic Church, is to enforce the strict observance of the laws known as laws of the Reform, which up to the present time have been disregarded. The Constitutionalist Government demands the fulfilment of these laws, because they form an integral part of the Mexican Constitution. These laws must be maintained because the causes which demanded their enactment are still prevalent in the country.

A brief analysis of the principal laws of the Reform will further clear up the matter.

THE SEPARATION OF THE CHURCH AND STATE

According to the Mexican Constitution, there must be absolute separation between the Church and State. This signifies that the Church is to lack all temporal power and that, as an organized institution, it is not to participate in the political affairs of the country.

It has never been intended to deny Mexican Catholics either the exercise of their religion, or their right to take part in the political affairs of Mexico. We Constitutionalists are Catholics; the Villistas are Catholics; the Zapatistas are Catholics. Ninety-nine per cent of the Mexican population is Catholic, and, therefore, the Constitutionalist party could not in the present struggle attempt to deprive the Catholics, who form the totality of the Mexican people, of their right to profess their religion, or of their right to take part in political questions.

The Catholic clergy and the Church in general abstained for a long time from interference in the political problems of Mexico. During the time of General Diaz, the Catholic clergy made no attempt to organize themselves for political campaigns, but appeared to maintain themselves in strict obedience to the law, in the belief, perhaps, that they could avail themselves of other indirect proceedings for exercising their influence in the political affairs of the country.

On the retirement of General Diaz from the Government, and on Francisco de la Barra's accession to the Presidency, the Catholic clergy of Mexico believed the moment had arrived to organize themselves for the political struggle, and to that effect a political group was formed, under the patronage of the Catholic clergy, made up chiefly of big land-owners. This group took the name of "Catholic Party," with deliberate intention of taking advantage of the religious sentiments of the population to induce it to vote in conformity with their directions. The Catholic clergy started to make propaganda in favor of the Catholic party, first in a discreet manner, bringing moral pressure to bear upon the ignorant masses, who were unable to discern clearly where their duties as Catholics ceased, and where began their rights as citizens.

The Catholic party is, in a nutshell, the political organization of the Catholic Church in Mexico. This single fact constitutes a peril for democratic institutions, and was naturally bound to be looked upon with great disfavor by the anti-reelectionist party, first, and

later by the Constitutionalist party.

At the time that de la Barra was President, the Catholic party attempted to rob the revolution of the fruits of its triumph, designating de la Barra as its candidate for the Presidency of the Republic. The considerable prestige which Madero enjoyed at that time frustrated this attempt of the Catholic party, which had to limit its pretensions to the Vice-Presidency of the Republic, resigning itself to have as President, Madero, a man sprung from the revolution; and as Vice-President, de la Barra, a man perfectly well known as belonging to the ancient régime and the principal leader of the Catholic party.

In the elections of October, 1911, the formula of the progressive Constitutionalist party triumphed over the Madero-de la Barra formula, which was that of the party of the principal enemies of the Catholic government, but from that moment that of the enemies of the Government of Francisco I. Madero.

In the elections for deputies and senators of 1912, the Catholic party succeeded in obtaining a considerable number of deputies, amounting to almost 30 per cent. of the Lower House; while the Senate, which was almost completely made up of Porfirista elements, was only renewed by half and scarcely obtained eight or ten senators as followers of the new régime.

The Catholic clergy of Mexico, directly and through the intervention of the Catholic Party, were among the principal factors in the downfall of Madero, and although perhaps Huerta was not the candidate designated to replace him, the fact is that the Clerical chief, de la Barra, formed part of the Cabinet which resolved upon the murder of Madero and Pino Suarez.

Subsequently, the party obtained important posts for its principal leaders in the Government of Huerta, and finally supported the candidacy of Federico Gamboa.

It is unnecessary to enter into details regarding the decided assistance lent socially by the clergy, and the political support given

by the Catholic party, to Huerta, with both their men and money. But the principal assistance given by the Catholic clergy to the Government of Huerta was contained in the efforts made by their principal dignitaries and other members of the high clergy to create an opinion, if not favorable to Huerta, at least very unfavorable to Constitutionalists.

This end was accomplished, not through the individual means that any citizen is at liberty to place at the disposal of a political party, but by taking advantage of the religious influence exercised by the Catholic clergy over the faithful, from the pulpit and in the confessional.

During the war against Huerta, one of the things which most greatly surprised the Constitutionalists was the extremely hostile and unjust opinion encountered by them in each of the towns which they came to occupy. It was in the nature of a paradox.

The strongest armed resistance that the Constitutionalist party encountered in the cities, in the form of social defense, was not an opposition caused by the sympathy which the residents of the cities might have experienced in favor of Huerta, but was originated in the antipathy which had been created against the Constitutionalist forces, whom the Catholic clergy on all occasions represented as bandits who were intent on seizing the towns solely for the purposes of plunder, theft, violation of women, and murder. This opinion had its source in sermons, in the confessionals, and in an extensive correspondence, proofs of which have been secured.

The work done by the clergy in creating an opinion antagonistic to the Constitutionalist troops explains, if it can not justify, many of the acts of aggression, and even attempts of Constitutionalist soldiers against members of the Catholic clergy.

Since the triumph of the revolution, there has been on the part of the Constitutionalist Government no other aim with regard to the clergy than that of restricting them within the limits of their facilities and of their spiritual mission, that of making effective the separation of the Church and the State, and of keeping the clergy from taking any participation, as a religious institution, in our political questions. But a political struggle having developed, it is natural that the military groups should come under strong displeasure, especially laboring under the effects of the clerical propoganda against the revolution, and that, instead of limiting themselves to restrain the clergy within due bounds, they should overstep this limitation and even, on some occasions, attempt to interfere in matters of a purely religious character. The restriction of religious services in some places and the destruction of the confessionals are instances of this. struction of confessionals has been the most ostensible manifestation of the ill will with which the revolutionary troops have regarded the use that the Catholic clergy have made of the sacrament of confession as a weapon of political strife.

If the Catholic clergy had maintained themselves within their religious attributes, without interfering in the struggle, and, what is more, if they had not put in action the advantages which they derive from their capacity of intellectual directors of the masses, the counter-effects on the part of the Revolutionary troops would not have occurred.

It is unnecessary to repeat that the Constitutional Government itself has never pretended to interfere in religious matters, or to restrain in any manner the religious liberty of the Mexican people. The Constitutionalist Government does not propose to establish laws which affect religion, nor does it in any way propose to restrict religious practices.

The course of action followed by the Constitutionalist Government justifies this statement, since, owing to the influence of the First Chief of the Revolution, Venustiano Carranza, the military acts which were considered restrictive of religious liberty have been

diminishing in number and in gravity.

PROPERTIES OF THE CHURCH

The Mexican Constitution and the laws of the Reform determine that neither the Catholic Church nor any other religious corporation, regardless of character, denomination, duration or object, can own landed property.

The reason for this ordinance is that the Catholic clergy constituted, previous to 1856, the strongest economic power existing in

the country.

In 1856, an attempt was made to disentail the properties of the clergy, that is, to destroy the mortmain, compelling the clergy to alienate their landed property. This was the tendency of the laws of disentailment.

The clergy vigorously resisted this law, believing that their economic power was thus considerably reduced, and with this motive started the struggle called the War of the Reform or Three Years' War.

The laws of 1856 did not expropriate the clergy, but in view of the latters' completely rebellious attitude, in 1859 Benito Juarez issued in Vera Cruz a law called "Nationalization of the Lands of the Clergy," by which was expropriated all the landed property of the Catholic clergy who had resisted and struggled against the disentailment of these lands.

In virtue of this law, the temples became national property, the titles of ownership remaining in the hands of the State, but the usufruct of the same being reserved to the Catholic Church. As to the clergy's landed property and real estate investments, these were turned over to the nation and awarded to individuals.

The vital point of the laws of the Reform regarding the Catholic

clergy lies in the declaration of civil incapacity of religious corporations to own lands. This measure, though it may appear extreme, was absolutely necessary in 1859, in order to deprive the clergy of their temporal power. The measure still continues to be absolutely indispensable, because if religious corporations were at this moment permitted to acquire landed property, a considerable mortmain would immediately be created, from which a great amount of power would again be derived by the Catholic Church, who would thus recover their temporal power, which all countries have admitted should not be tolerated. Moreover, it can be said that the reason for which the Catholic Church of Mexico has taken, as a Church, participation in the political struggle, and attempts to recover its influence and its temporal power, is that for several years past it has been successfully evading the law in so far as regards the possession of lands.

According to the Mexican law, the Catholic Church is incapacitated from acquiring lands, by which is understood not only landed

property, but also capital invested in real estate.

The Mexican law also prohibits the feoffments which might cause the property to appear in the hands of an individual, when it really belongs to the Church, or is used exclusively for the benefit of the Church.

Feoffments from bishop to bishop are not permitted in Mexico, and the estates owned by members of the clergy are considered as their personal property, to be freely transmitted to the voluntary or legal inheritors of the owners.

The estates of a bishop in Mexico, when not acquired through agreement or bequest, are to be transmitted to his legal inheritors.

For a long time past, Mexican bishops, rectors and even a number of laymen have been owning lands which apparently are their personal property, but the products of which in reality are destined to be turned over to the Church. These lands effectually constitute a mortmain, because their owners, before dying, have to bequeath them to the persons previously designated by the Church, whether to the succeeding bishop or to any other person especially designated to that effect.

Briefly, it can be said that the Catholic Church, transgressing the law which prohibits it from acquiring landed property, has found means of necessary, just and legal appearance for possessing lands, which have served it to recover little by little its political influence.

As regards the temples, since the passing of the laws of the Reform, the ownership has been retained to the State, their use being reserved to the Catholic Church. In fact, the Catholic Church has for many years used the temples without restriction of any kind and without paying rents, pensions or contributions of any sort.

The limiting of the number of temples which are needed in each place for religious services would have to be left to the judgment of

the Church; but as the Catholic clergy of Mexico exercise absolute control in religious matters, without intervention of any kind by the community, that is, by the parishioners, in the administration of the estates or in the management of the temporal interests of the parishes, or still less in the organization of the religious services, there is nothing to serve as a basis for determining the number of temples required by a certain parish or a certain city.

It is, therefore, with the State alone that the Church can come to an understanding regarding the number of temples to be reserved for the service, and the Government, as administrator of the nation's property, has the unquestionable right to dispose of the temples, when required for uses which, in its estimation, are of higher importance than the religious service, and above all, when, because of the abundance of temples in a single city, the number of those available for religious services is considered excessive.

A population of 10,000 inhabitants has enough with one or two temples open for worship; however, there are towns, such as the City of Cholula, in which the number of churches is so great in proportion to the population that a source of real curiosity is found by tourists in the vast number of temples, all of which are open for service, all affording occupation to priests, and, therefore, signifying a strong contribution on the part of the faithful.

Puebla is a city of 100,000 inhabitants, and it is curious to note that, until the time of its occupation by the Constitutionalist Army, it had nearly 200 temples open to the public.

Up to the present time, the number of temples destined for public service in each place has been unlimited. The Government, notwith-standing its unquestionable right to dispose of the buildings and to determine which are those that should be reserved for religious services and which can be destined for other purposes, had not limited the number of temples which the Catholic Church controlled.

Lately, however, the attitude assumed by the clergy against the Constitutionalist revolution brought about the closing of certain temples to religious services by a number of military chiefs and State Governors, on their capturing towns.

This could be regarded as an act of hostility, or as a sort of reprisal against the Catholic clergy, but in reality, and even supposing that such were the case, the closing of some of the temples, which never reached the extent of the total closing up of all the churches in a town, does not constitute an illegal act and is not censurable except in so far as regards the occasion on which it occurred, which, on the other hand, was elicited by the attitude of the clergy themselves.

In substance: as regards goods and chattels, the Catholic Church has full capacity to acquire and handle property. But in so far as landed property is concerned, the Mexican Constitution forbids the Catholic Church to own real estate or capital invested in the same, and the only right granted the Church by the laws is to maintain the temples immediately or directly destined to religious service.

MONASTIC ORDERS AND CONVENTS

The laws of the Reform established the abolition of all convents and of all religious associations of monastic life. The monastic orders existing in Mexico, not only those of a merely contemplative nature, but also those of an educational and charitable nature, were abolished in virtue of these laws.

In 1874 they even went so far as to abolish the charity institution known as "Sisters of Charity," and the other regular orders, especially those of the Jesuits, were then expelled.

The abolition of the monastic orders in Mexico was a measure clearly taken in defense of human liberty, which was found to be threatened by them.

This was especially so in regard to women, whose education was still very deficient, so that they were not in a condition to defend their liberty when the tremendous moral pressure of parents and relatives was brought to bear upon them in order to force them to enter a convent.

The Mexican woman, particularly the one who possessed riches in her own right, was always exposed to the danger of seeing her liberty restricted by her entrance into a convent, where it became impossible to prove that her permanence there was not absolutely voluntary.

The laws of the Reform completely abolish the monastic orders, and within the principle established by them, all religious congregations of a monastic character must be dismembered.

The existence of these orders was tolerated in the time of General Diaz. Many of them constituted an open violation of the law, others, chiefly the French educational orders, tried to conform themselves to the laws of public instruction and acquired greater freedom of action in their work.

On the fall of General Huerta and the inauguration of the Constitutionalist Government in the principal cities of the Republic, several monastic orders were abolished, and as the members of these were mostly foreigners, the majority voluntarily expatriated themselves.

It is not true that the nuns were made victims of such offences as have been attributed to the members of the Constitutionalist army. The only occurrence has been the dispersion of several religious groups, whose members have withdrawn to foreign countries.

RESUMÉ

The religious question in Mexico can be summarized as follows:

- 1. The aims of the Constitutionalist Government regarding the Catholic Church are not such as might be inferred from the isolated acts which, as a consequence of the war, and above all, of the intervention of the clergy in our political contentions, the Catholic Church has on several occasion had to undergo.
- 2. The conditions of the Catholic Church in Mexico are totally different from the conditions of the same Church in the United States.
- 3. The laws of the Reform establish a determined condition for the Catholic Church in Mexico, which is totally different from the condition which it has according to the laws of the United States.
- 4. The said laws of the Reform correspond to a situation which is peculiar to Latin-America, and the laws in question are absolutely indispensable in order to deprive the Catholic Church of the temporal power which it had before the War of the Reform.
- 5. These laws must subsist at the present time, because the social conditions which made them requisite are still prevalent.
- 6. During recent years the Catholic Church in Mexico was entirely lawless, transgressing the regulations of the Mexican Constitution and of the laws of the Reform.
- 7. The intervention of the clergy in political matters, the possession of landed property on the part of the clergy, and the existence of convents, are acts wholly illegal and violative of the Constitution.

Briefly, whatever abuses or excesses which, without the knowledge and without the consent of the Government, may have been committed, are far from having the importance which is attributed to them, and are nothing more than a consequence of the conditions in which the same Catholic Church placed itself on taking an active part in the struggle against the Constitutionalist revolution.

The Constitutionalist Government has tried and continues trying to reduce to a minimum the possible reprisals against the Church. The Constitutionalist Government intends, at the same time, to maintain the absolute separation of the Church and State, and proposes to make effective the abolition of the monastic orders existing in Mexico, and, above all, of those of a merely contemplative character.

To sum up, the Constitutionalist Government proposes to give full guarantees in religious matters to the exercise of any cult, but strictly enforces the observance of the laws of the Reform and of the Mexican Constitution.

The Indians of South America

BY H. C. TUCKER, D.D., RIO DE JANEIRO, BRAZIL Agent of the American Bible Society

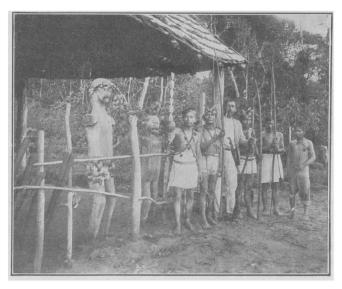
It is not the purpose of this paper to deal with the phases of the South American missionary problem involved in the condition of the Roman Catholic Church there. Our object is to call attention to the extent and some of the conditions of the great interior of South America, to awaken interest and to start investigation along the lines relating directly to the responsibility of Protestant missionary occupation of this territory.—H.C.T.

N the most authentic maps of South America are to be found large regions designated as yet unexplored. Roughly stated, we might say these constitute a vast territory reaching from the Equator on the North to points beyond the Tropic of Capricorn on the South, and from 50° West Longitude to 70° and at points 75° West. In other words, a section embracing a territory of 2,500,000 square miles, about five-sixteenths of the entire area of South America.

Protestant Missions have a responsibility because of the commercial expansion and industrial developments that must speedily come through this region, attracting thousands of men from many different parts of the world.

It is true that the thousands now inhabiting this unoccupied mission field are few in numbers compared to the millions in the unoccupied fields of Asia and Africa; and yet they constitute a legitimate part of the problem of "Carrying the Gospel to all the non-Christian Eight of the ten republics in South America has each a considerable Indian population, which in Brazil, Bolivia, Colombia, Argentina, Paraguay and others, is sufficiently large to form a part of the economic, social and political problems of these countries. Let us look at the facts with reference to Brazil. Senhor Couto de Magalhaes made three journeys of exploration from Buenos Aires, at the mouth of the La Plata River in Argentina, to Para, at the mouth of the Amazon River in Brazil. In 1876 he stated that two-thirds of the territory of Brazil could not yet be peacefully inhabited by civilized people because of the savage Indian tribes scattered over this vast territory. Brazil has an area of 3,218,130 square miles, which, according to the writer's statement, gives about 2,000,000 square miles as inhabited at that time by the savage red men. He also says that Brazil ought to endeavor to teach the Indians the Portuguese language, and in this way one million more persons already acclimated would be most useful in the development of the great interior of the

country, and in preparing the way for the white man. "In the interior, that is, beyond the line occupied by the savages that are in contact with us, there exist powerful nations (tribes) that have not yet attracted our attention, because the backwoods of the interior, which has by no means been traversed or known, is so immense. The basin of the Xingu River alone is greater than France, and there is no record that a Christian ever touched it." A few years after this was written, two German explorers went some distance up the Xingu River and reported that they had discovered two large tribes of Indians who had never before seen a white man. In 1884 Senhor J. Capistrano de Abreu, a Brazilian and philologist of note, confirmed the opinion of Dr. Couto de Magalhaes that the wild Indians in Brazil



WHAT SOME SOUTH AMERICANS WORSHIP
A group of Indians and two of their idols

number not less than one million. The census of 1890 gave the Indian population at 1,295,000.

Mr. Magalhaes says: "To accomplish the task of civilizing these Indians will be to bring about the realization of that sublime command that Christ entrusted to all Christian people with reference to a barbarous people in the following sublime words of the Gospel: 'Go ye to those who sit in the shadows and darkness of death and direct their steps in the way of Peace!'"

The Brazilian Government has recently taken up the problem with some definite purpose, and has organized a department for the protection of the Indians, and for locating native laborers. This department has sent out groups of men through different states, who are endeavoring to establish agricultural and industrial centers for civilizing and instructing these scattered tribes. If we are to believe the frequent reports in the papers, those engaged in this service are making commendable headway. The laws of June 20, 1910, authorizing this work, are liberal and interesting. The State is entirely foreign to the propagation of any religious ideas or practises among the Indians, but grants perfect liberty to the ministers of religion to visit them and invite them to their churches or places of worship.

Lieut. Plino Mario de Carvalho presented, under date of March 22, 1910, to the Department of Agriculture, a detailed and interesting report on eleven tribes inhabiting a section of the State of Matto Grosso through which the Federal Government is projecting a railroad. He concludes his report by saying, "It is certain that further interior, on the plains as well as along the tributaries of the great rivers there exist tribes more numerous and war-like." An editor of an English paper published in Rio de Janeiro recently said: "The way in which the Government has quietly been sending its emissaries into the interior to gain the confidence of the Indian population and thus tap this great source of labor, is most satisfactory. The President states that cordial relations are now being established with many of the tribes, some of them still in a nomad condition. In Matto Grosso, where the Indians were a source of a great deal of trouble and of actual hostilities, they have now been so far brought into line that many of them are working on the construction of telegraph lines in those regions, and thus, as the President says, are working hand in hand with civilization in advancing the progress of the country. Undoubtedly the Indians constitute a great reserve force in Brazil, and one which should be utilized with all possible despatch."

Governments may accomplish great and commendable things for the civilization and uplift of such backward and long-neglected tribes; but to the Church of Christ remains the task of Christianizing them and bringing them into a knowledge of real life and conscious fellowship with God, the Creator.

Paraguay, Bolivia, Peru and perhaps other countries have absorbed into their civilizations a larger element proportionately of their aboriginal population than Brazil. At the same time there still exist in all these republics considerable numbers of Indians in an uncivilized state. Sr. Mendo Vaz writing in a Rio de Janeiro paper said: "It is worth while to note that even after the explorations made last year by Major Fawcett in the region of the Heath River, Bolivia, there remains about 25,000 square kilometers probably never yet visited by a man of the white race."

It is estimated by some that the Indians unreached by civilization in the other countries of South America other than Brazil number several millions. It would be safe to say that there are from 5,000,000 to 8,000,000 of Red men still living in a wild state through the heart of the continent.

There is also a vast undeveloped region in South America lying between the border of civilization that extends around the continent for a few hundred miles interior and those great sections of almost unexplored territory in the heart of South America. In this region are to be found several millions of souls in a semi-civilized state. Their religion is a strange mixture of paganism and perverted traditions of Roman Catholicism.

They have never had the Bible, know nothing of the real truth concerning Jesus Christ, the only sufficient Savior of the world, worship supposedly miracle-working images, believe in pilgrimages and offerings at those shrines, and follow many pagan practises. Racially they are a mixture of Portuguese or Spanish with Indian and many times African descent. Thousands of them are the offspring of concubines that the early Portuguese and Spanish adventurers took in large numbers from the primitive races. Very few have any knowledge of letters, and their customs and modes of life are most primitive. The gold and diamonds on the earth's surface, wild game, an abundance of running water and fertile lands attracted adventurers and pioneers far into the interior; there they settled, amalgamated with Indians and have remained for more than a century undisturbed and unmolested by the great modern, progressive, busy outside world. These South Americans are even more backward and undeveloped than the Indians in North America. Their condition is more like that of the rustic mountaineers and undeveloped country people of the Philippine Islands. They have only partially adopted civilized customs and ways of living, and practise a few of the perverted outward observances of the Roman Catholic Church. I have visited communities that had not even seen a Catholic priest for seven years; I have seen many whose social customs and habits were most primitive. among whom there was scarcely anything like a marriage ceremony or an idea of the family. In the warm climate of the tropics, clothing was reduced to the minimum, if not altogether dispensed with. section of the Government Commission now at work in behalf of the Indians reported a few days ago to have visited in the State of Maranhao, a community of which it is said, "The community composed of ex-slaves is hostile." The writer of the report says further, "I sought with gentleness and kindness to prove to them the benefits we were bringing. They received me with manifest antipathy, but we became good friends." There are many such communities scattered throughout the country.

If we estimate that 8,000,000 are living in this backward and but partially civilized state and that there are not less than 5,000,000 of Indians still in the wild State, and there may be more, we have at least 13,000,000 of souls in the unoccupied field of South America who must have consideration in an effort to carry the Gospel to all the non-Christian world.



AN EVANGELICAL MISSIONARY PREACHING IN SOUTH AMERICA IN THE OPEN AIR



THE GIRLS' DORMITORY OF THE EL CRISTO BAPTIST SCHOOL NEAR SANTIAGO, CUBA

CAUSE AND RESULT IN LATIN-AMERICA

The preaching of the Gospel brings light to mind and soul, and leads to the establishment of Christian educational institutions

Light on Latin-America

BY HARRY WADE HICKS, NEW YORK General Secretary of the Missionary Education Movement

The Latin-American Congress in Panama last February attracted attention to these Sister Republics. This description of available literature is a valuable guide to the recent books on "The Two Americas"—Editor.

HE people of the United States and other Anglo-Saxon nations need light on Latin America. Christian people in particular need light, for on their devotion to Christian work in Latin America largely depends the spread of evangelical truth among the eighty millions who constitute the population of the twenty republics to the south. No contribution made by any people to another equals that of the open Bible with its attendant blessings. The establishment and development of Christian churches in which the Bible is cherished and its teachings are made the basis of daily conduct is the objective of Christian work in Latin America. Every Christian therefore should be eager to learn of the conditions under which the Latin-American evangelical churches are growing. The abundant new literature on Latin America furnishes light.

There are many reasons for bringing new light to bear on the work of Christian missions as carried on in Mexico, Central and South America and the West Indies. These are well summarized by Robert E. Speer in the preface to Dr. McLean's "The Living Christ in Latin America" in the following words: "The opening of the Panama Canal, the enlarged commercial relations of the American nations and their increasing friendliness and political good understanding, the pressure of the European war, the community of interests and endeavor in North and South America, and many other influences have united to strengthen at this time our interest in our neighboring peoples. The Panama Congress on Christian Work in Latin America has drawn attention afresh to the duty of the churches of the United States and Canada to draw nearer in sympathy and helpfulness to the evangelical churches in Latin America and to the people among whom they are doing their work."

Because of the extraordinary significance of the Panama Congress, and the hope that out of it might come better understanding by the churches of Latin-American peoples and conditions, the missionary educational leaders of the Mission Boards two years ago agreed upon "The Two Americas," as the theme of united study in the churches for the year 1916-17.*

A varied literature has therefore been prepared for study and

^{*}Because the Woman's Foreign Missionary Societies had previously decided upon another subject of study and had a few years before studied South America, it did not seem practicable for the Federation of Woman's Boards of Foreign Missions of the United States to join in the current plans for Latin America.

reading within the next nine months, to be used in the churches whose boards maintain missions in Latin America. The five volumes in English, one in Portuguese, and one in Spanish, reporting the Panama Congress, now coming from the press, taken with the literature for systematic study in the churches, together furnish the light every Christian should have.

In order to make available the vast fund of information needed by Christian people in a form suitable for systematic reading and study, and to bring different ages into the plan, the following books have been prepared and issued by the Missionary Education Movement for use by the churches, obtainable from the mission boards:*

"South American Neighbors," by Bishop Homer C. Stuntz, presenting in popular form for adults the present state of the missionary enterprise, the problems faced by evangelical churches and Christian leaders, the history, and results of Roman Catholicism in South America. This volume reveals the aspirations of the peoples for education, the attitude of Latin-Americans toward Anglo-Saxons and the Evangelical Church, and many other vital questions of current interest to those who should foster Christian Work in these lands.

"The Unity of the Americas," by Robert E. Speer, is a four-chapter book intended for laymen. Its use will be advocated in the series of laymen's conventions and ministers' conferences now being conducted throughout the United States by the Laymen's Missionary Movement. It will also be used by many mission boards. Its chief purpose is to show what are and what should be the uniting influences binding all the Americas together. When business between the Americas is developing at such an enormous rate, *Christian* business men should be leaders in friendly relations based on Christian sympathy, confidence and fair-dealing.

"The New World," by the Rev. Arthur R. Gray, is a book for adults presenting the work of the Protestant Episcopal Church in Latin-America. It lays special emphasis on the influence of European pioneers in Latin-America on the religious, social and political life to-day.

"The Living Christ for Latin-America," by Rev. J. H. McLean, is for use in Presbyterian churches, and deals with the work of that communion in South and Central America and Mexico.

In order to help local church leaders to conduct a parish-wide study of Latin-America, a literature for young people has been prepared to meet this need:

"Makers of South America," by Margarette Daniels, is a book for high-school boys and girls, belonging to the Servants of the King Series. The book is biographical and in successive chapters sketches the lives of seven Latin-American national heroes, and five missionary leaders who were or are pioneers and heroes also.

^{*} For prices see the advertisement at the end of this issue.

"Martin, of Mansfeld," by Margaret R. Seebach, is for boys and girls from twelve to fifteen years of age. It is a captivating biography of Martin Luther, and is specially suited to the current program of reading, for in it is given the story of the religious leader who gave the Bible to Germany in the tongue of the people, conferring on them the untold blessings for which the Latin-American people as a whole even yet wait.

"The Land of the Golden Man," by Anita B. Ferris, bears upon child life in South America, and is intended for children of the Junior and early Intermediate ages. This book stands alone in the great multitude of volumes on Latin-America as suitable for use among children, in churches, schools and homes.

"Pictures on South America." Twenty-five selected pictures, printed on a large sheet with description, are for cutting out and

pasting in scrap-books, by children.

"An Easter Program," for use in Sunday-schools, will bear upon the theme of Christ and international peace. "Christ of the Andes," the statue of Christ erected between Chile and Argentina, is used prominently for illustration.

The majority of Christians, even those who believe in and support Christian missions, have left Latin-America out of their study. The readers of the Review are therefore urged to secure and use these books, and to help pastors to inaugurate a church-wide program for the study of Latin-America this fall and winter. One of the best methods of starting interests in the study is to use one of the new stereopticon lectures on South America, Central America, and Cuba and Porto Rico, now being circulated by the Missionary Education Movement, or one of the lectures furnished by the mission boards on their work in Latin-America.

The literature reporting the Congress on Christian Work in Latin-America is of a different type. While it has not been prepared for use as text-books, the five volumes in English should be owned by every church leader who desires to keep ahead of his group by having perspective and background, and a vast reserve of knowledge of his subject. No subject of a missionary character has received such careful treatment in two or more decades, excepting possibly the World Missionary Conference at Edinburgh. The reading of these volumes will transform notions concerning the adequacy of Roman Catholicism for Latin-America, and show why Latin-American conditions cry out for Evangelical Christianity. In urging upon Christians everywhere the circulation of the reports, no feeling of hesitation arises, for otherwise pastors and lay workers, Christian teachers, donors, business men, legislators, publicists, and others who should know the facts, will fail to read them, and will lose the privilege of service therein presented.

Two volumes are being prepared, one in Portuguese and the

other in Spanish, by Professor Erasmo Braga of San Paulo, Brazil, and Prof. Eduardo Monteverde, of Montevideo, Uruguay, respectively, for circulation in Brazil and the nineteen Spanish-speaking countries. These will embody a purely Latin-American interpretation of the Panama Congress to Latin-American peoples. It is a matter of deep regret that these brilliant evangelical Christian leaders, of whom there were many at Panama, can not also speak to Anglo-Saxon Americans through English translations. The two books will be advertised widely in all the countries reached by evangelical Already considerable numbers of volumes have been missions. ordered. Plans are under way to provide a fund to be used in distributing these two books widely in each country of Latin-America, on a cost basis and as gifts, among influential national leaders, so that a true interpretation of the Congress, and the significance of present evangelical movements may be correctly understood. The groups to be reached are educators, journalists, public officials, business and professional men, philanthropists, leaders in social movements and others who are sympathetic with the Evangelical Churches, or who are favorably disposed toward one or more of the phases of missionary effort. Aid in carrying this important plan into effect is still needed.

For English readers five books bound in uniform style and sold separately or in sets, are being provided. These are:

- 1. "Reports of Commissions I., II., and III. on Survey and Occupation, Message and Method, and Education, with Discussions Thereon."
- 2. "Reports of Commissions, IV., V., VI., and VII., on Christian Literature, Woman's Work, the Church in the Field, and the Home Base, with Discussions."
- 3. "Report of Commission VIII. on Cooperation and the Promotion of Unity," important appendices including complete statistics, a directory of agencies and a bibliography.

4. "Renaissant Latin America," by Professor Harlan Page Beach, of Yale University, a general and condensed review of the

history, work and significance of the Panama Congress.

5. "A Report of the Regional Conferences," by Rev. Charles Clayton Morrison, D.D., describing and estimating the work of the strategic meetings held by four selected groups of delegates after the Congress in the cities of Lima, Santiago, Buenos Aires, Rio de Janeiro, Havana, San Juan and Barranquilla.

In all the volumes described in this article light is shed on the privilege and duty of evangelical churches and Christians of Anglo-Saxon peoples, in Latin-American countries. Intelligent readers will in turn became light-bearers.*

^{*}Until November 15th the five in English may be ordered for \$3.50 as a set, or with the Portuguese and Spanish volumes for \$5.00. After November 15th the price of each volume in English will be \$1.00.

Establishing Christianity on the Rio Grande

BY REV. SAMUEL M. GLASGOW, MERCEDES, TEXAS Home Missionary of the Presbyterian Church (South)

▼ HRISTIANITY, since the day that the Apostle Paul responded to the Macedonian call, has steadily followed the trail of the setting sun. Its determined and well-organized impact upon the Western Frontiers in North America continues the nor-

mal expression of Christian life and growth.

With the huge tide of population ever flowing forth through the great gateways to the Western Plains, and to the calls of the new life in the great States that are still in the making, there must go the Christian colonizer, to stand for God where God is not in all men's thoughts, so that by that power unseen and little valued in commercial standards, He may have a share in making a frontier that fast crystalizes in its ideals before it is too late. The great peril on the frontier is that the Church, having consulted ease rather than duty, shall find her once glorious opportunities departed. To-day we seek to create a Christian atmosphere, to-morrow we must struggle with precedent and habit; to-day we may mold the child, to-morrow we must face the giant full-grown.

Typical of the new work in the great West has been the establishing of the Church of Christ in the Lower Rio Grande Valley, a strip of territory twenty by sixty miles in the extreme southern toe of Texas. Here is a semi-tropical, rich, delta section that engineer's magic and commercial sagacity have transformed from a tangled jungle into an agricultural paradise. The climate admits of at least two crops annually; the soil is fertile beyond the dreams of the most sanguine, and the water is dispensed over extensive acreage by superb canal systems connecting with the Rio Grande. Lusty towns, scarcely yet weaned, are springing up throughout the length of this fertile section and great home-seeker trains pour their quota of new life into this attractive and promising country. Within three or four years after the land had partially been reclaimed from the jungle, thousands of people had come here to make homes and develop this garden spot.

In the summer of 1909, I visited the little village of San Benito, a new irrigation project twenty miles north of Brownsville. It was then a scattered town of some five hundred people, whose only religious activity expressed itself in a feeble Sunday-school and an occasional preaching service by a visiting missionary. To-day San Benito is a small city of three or four thousand, having over twenty-five twostory brick business buildings, miles of cement sidewalk, numbers of retail and wholesale business houses, and its own forty-mile railroad system traversing its rural community.

There is an eighty-thousand-dollar sugar mill, two pre-cooling stations, canning, brick, and tile factories, and the largest cotton gin in the world. How has the cause of the Master fared? Five representative denominations have erected splendid churches; four pastors live there, the Sunday-school enrolment runs up to some six hundred: besides these there is a well-equipped mission for Mexicans, who number thousands in this section. It has its church-house, school-house and residence, a native pastor, and an American missionary. It maintains day-school, Sunday-school, and Gospel services regularly, all conducted in the Spanish language. Recently as a colporteur went among the Mexican people in San Benito a customer, hungering for the Bible and without means to purchase it, offered to exchange some loaves of bread for the Word of God. A few weeks ago a call came from this valley for Gospel services from an outlying ranch not previously visited by the missionary. When the worker, Rev. Jas. O. Shelby, responded, he found and received into the church a believing Christian man who had never heard a Gospel sermon, but who had found the Way of Life through the Living Word as his Christian wife had expounded it to him.

Leaving San Benito and traversing the valley following the sun's trail we pass through Harlingen, where our initial efforts to build a house of worship were met with bitter cursing and opposition on the part of one of the then leading citizens of the town. Three splendid churches and three located pastors now are proof of the Kingdom's progress there. Farther west we pass through Mercedes, where capitalists have spent a million and a quarter dollars on the finest private irrigation system in the world. Here Christian activity has blossomed from a meager union Sunday-school effort into three stalwart churches. The total Sunday-school enrolment is over three hundred.

Passing westward, we pause at Mission, a small thriving city of three thousand people, whose religious development has been marked with many evidences of Divine power. The first Sunday-school organized here was gathered in an unfinished pool-hall. In the summer of 1909, I found that, though it was then a town of five hundred or more, there had never been a Protestant religious service of any kind held there. Sunday was distinguishable only by diligently consulting the calendar, and the mad rush for money was rapidly destroying the higher motives and principles in men's hearts. The Sunday-school missionary and myself organized the "pool-hall" Sunday-school one Sabbath afternoon soon after this visit, and I had the privilege of preaching the first Gospel sermon in that town to a listening audience of twenty-eight souls. From Sabbath to Sabbath this infant organization struggled along, meeting in private homes,

unfinished buildings, and wherever shelter and improvised seats could be secured. One Sabbath afternoon we were meeting in a storeroom with open, unfinished front on the main business street. As my audience sat patiently on nail-kegs and benches made by placing boards across boxes, listening to the message, suddenly there burst on the air the clanging music of a passing Mexican band advertising a theater for the night. As the band wagon approached I slowed down expecting developments. When it appeared opposite the store blowing lustily, an old lame settler, lately honored with the title of Justice of the Peace, limped out to the street and shouted for silence. musicians, however, not knowing the English, and mistaking the rebuke for praise, blew up the more bravely. Whereupon the enraged dignitary strode out into the street and first over the heads of the burrows and then over the heads of the musicians he used a universal medium of communication. Nursing their heads the astounded musicians departed in silence, and we resumed our service.

Some years later on that same street we were holding street services in connection with a mission at the church each evening. As we sang, spoke briefly, distributed leaflets, and prayed, I saw standing on the saloon porch, by the side of which we were holding the meeting, Bill Schaefer, the "bad man" of the town. Bill carried about with him a great and tender heart under his rude and rough exterior, and as they sang I spoke and pleaded with Bill for surrender to the Savior. He took out his check book and wrote me a check for seventeen dollars and handed it to me. His eyes glistened with tears to which they had been stranger for many years. I said: "Bill, it's not your money we want, but you."

This town of Mission now has three excellent church buildings, each with its own Sunday-school, the second generation of the pool-hall gathering, and the cause of the Master is seeking to contribute its vital ingredient to this community's life and growth and future.

It has been our uniform experience that in those communities where the Church has entered early, and has labored faithfully, it has secured results impossible and unattainable through delayed efforts. The time for molding and controlling a town and its future destiny is the same psychological period that we use in the case of a child, and early efforts bulk large in comparison with deferred endeavors when the ideals are formed and God and the Sabbath omitted.

The initial efforts in many of the towns were made through evangelistic services held under the Gospel tent, available buildings being in the early days scarce. The crude trials of those days might interest one unfamiliar with the contingencies incident to tent preaching on the frontier. At Donna, in the summer of 1910, the evangelist and myself held a tent Gospel service that was fraught with many vicissitudes. To test our patience at the outset the railroad company delivered the tent at a station nine miles distant, and so we had to delay

until it could be brought overland. When we were erecting it one of the large poles fell twice before we could get them set in their places. At the first service the whole tier of seats went down—nobody hurt. The next morning a whirlwind caused the complete collapse of the entire tent, one of the main poles snapping in the wreck. Finally we repaired the wreck and started again; but such whirls of dust greeted speaker and audience that the talk was muddy and many wept, not from sorrow, but from sand. We finally abandoned the tent for a building that was offered for completing the services. In other places such a comedy of mishaps was fortunately avoided, and many of the strong organizations that are now the Kingdom's strength in this valley were brought to Christ in this tent.

Establishing the Church on the frontiers is an investment with deferred payments of both principal and interest. Patience, therefore, and faith are necessary for the richest and most permanent returns. When these are exercised just hopes are amply rewarded. The Home Mission Church at Mercedes, about six years old, gave, during last year, an average of two dollars and fifty cents per member for foreign missions, and one dollar and fifty cents to home missions. That year the average for the whole denomination was one dollar and ninety cents per member for foreign missions, and fifty cents for home missions.

A spiritual mind bringing a spiritual message, sincere sympathy with inevitable frontier environment, foresight and Christian statesmanship, are among the essentials for permanent and adequate success in establishing the Church upon the frontiers. Patience and the power to see steadily amidst vacillating and changing conditions and standards are objects of prayer in the home missionary's personal pleadings at the throne of God. Let the unknown home missionary find a quiet place in the interest and prayers of all who wish to sustain him in his unromantic and unheralded, but far-reaching services.

"It is great to be out where the fight is strong To be where the heaviest troops belong And to fight there for man and God."

"Oh, it seams the face and dries the brain And strains the arm till one's friend is pain In the fight for man and God."

"But it's great, to be out where the fight is strong To be where the heaviest troops belong And to fight there for man and God."

BEST METHODS

CONDUCTED BY MISS BELLE M. BRAIN, 38 UNION AVENUE, SCHENECTADY, N. Y.

WORKING WITH CHILDREN

"What of the children, my sisters? What of the coming band? Who will take up the work of the Master As it falls from your trembling hand? Are they trained to the cause, O mothers? Are they strong and brave and true? Are they ready to lift the burden When the Master calls for you?" ISABELLE MACKAY

SUGGESTIONS FOR CHILDREN'S SOCIETIES*

BY MRS. ROBERT STUART SANDERS, THOMASVILLE, GEORGIA

O method will avail without the

believing prayer of a conse-

crated leader back of it-a leader who is enthusiastic, loving, punctual, and above all, not worldly. Her great aim should be to train the children to be leaders in Christian work, for from their ranks will come our future missionaries, ministers, church officers and Sunday-school teach-What wonderful opportunities and privileges the mission band leader has!

And what responsibility!

The children should be asked to bring flowers or fruit for the sick to the meetings and, if there is a prison, hospital or orphanage near by, other donations also. A committee at the meeting should put appropriate Bible verses on these gifts and address them ready to be delivered by the boys at the close. Perhaps a choir of the children could go occasionally to the children's ward of the hospital to sing hymns to the little sufferers. There is no town too small to need the ministrations of a wide-awake mission band.

The officers of the band and the leader for the day should meet in a separate room before the meeting to pray for a special blessing on it.

The boys of the band should be divided into three groups: the first to attend to the

* Condensed from *The Missionary Survey*. The author is a pastor's wife, who is an expert in working with children.—B. M. B.

heating, ventilating and seating of the room; the second to act as ushers, pass the hymn-books, and take up the collection; the third to deliver the gifts of flowers and fruit.

The children should have a choir of their own, and each meeting should be led by a different child-leader who should strive to make his meeting interesting with special music, recitations, chalk-talks, or an occasional march. But he must never omit the more important parts of the meeting-his own opening prayer, Bible reading and talk on the subject, and the talks and sentence prayers by all the children present. The children never refuse to lead if the adult leaders appoint them and their subjects long in advance. possible there should be printed programs with dates, topics and leaders for a year. If this can not be, a written program for the year should be put on the church bulletin or wall, where the children can refer to it.

The text-books needed are the Bible, denominational missionary magazine and the Church Year Book of Prayer. Each child should prepare something on the subject of the meeting before coming to it. He should read up on it, get his family interested and talk about it to his friends. To spread information about missions is to arouse interest, then love, then giving.

At each meeting the children should be

How many have read the Bible (or had it read to them) every day of the past week?

How many have prayed daily that the

people of their community may be brought nearer to Christ?

How many have prayed daily for missions?

How many prepared something on the subject before coming to the meeting?

The names of the books of the Bible should be learned and a drill conducted at each meeting. Call out Bible references and see who finds them first. Such a drill will keep the children quiet before the meeting begins.

A Bible match in which the child who knows the greatest number of verses stands up longest has been very successful, and a missionary contest with 75 to 100 questions and answers about our missions gives information that will never be forgotten.

Large maps of the mission fields are very helpful. The children may be given little paper flags with the missionaries' names, and if mounted on pins, may place them at the proper stations on the map.

Missionary scrap-books divided into seven parts, one for each of our seven foreign fields (Southern Presbyterian) can easily be made by each child. Each part should contain a flag of the country, a map, clippings and pictures, and a short description of the missions there. The cover may be made of plain wall paper decorated with a foreign design or water-color sketch.

A chest of pictures and curios from mission lands is a source of never-failing delight, and the reflectoscope with postals and pictures interests many.

"What of orchards when the old trees are worn out, when all methods of pruning, spraying and harvesting are of no avail?"

"Is not the great task of the mothers of the Church to plant hundreds and thousands of new trees, not to bear for years, perhaps, but trees planted by rivers of water bringing forth fruit in their season?

"What of the work for children and girls in your church? Do enlist them for this world work,"—
Mrs. Henry W. Peabody, at the Philadelphia Triennial of Woman's Boards.

THE OAKLAND SUNSHINE CLUB

In the Oakland Presbyterian Church, Springfield, Ohio, there is a girls' mission band which has many commendable features. At our request the Misses Jessie and Mary Brain, two of the leaders, have sent us the following data concerning it:

The name of the band is "The Oakland Sunshine Club," and it includes all forms of missionary work-local, home and foreign. It was organized on February 6, 1915, with 23 members and will soon be two years old. The membership grew so rapidly-it now has 6 leaders and 50 members-that it was divided into two sections, which meet together for opening exercises and then separate for the remainder of the program. The division was not made on the basis of age, but follows the grading of the city schoolsan excellent arrangement. The Junior section comprises girls attending the 4th. 5th and 6th grades; the Senior, those of the 7th and 8th grades. On entering High School members are promoted to a Mission Study Club under different management.

In addition to the opening exercises, the program for the Juniors includes:

- (1) A missionary talk, 20 minutes;
- (2) Missionary education developed through scrap-books, 30 minutes;
- (3) Practical work for some needy field, about 40 minutes;
 - (4) Refreshments, 15 minutes.

Last year the missionary talks followed "Jack and Janet," and were given with the help of maps, paper dolls in costume, suitcase mite-boxes, etc.

The scrap-book work of the Club is worthy of special mention. The two books sent on for our inspection are of a high order of merit-things of beauty and likely to implant an abiding interest in missions. At first the scrap-books used were a kind in use in the city schools, which have 28 pages of gray mounting paper, 9 x 11 inches, inclosed in board covers, and sell for 5 cents each. these were filled a loose-leaf system was inaugurated. Instead of the books a number of tablets were purchased with blank sheets measuring about 8 x 101/2 inches. The covers of these were removed and are used for protecting and designating each girl's work. At the meetings

they are given out with one or two sheets of blank paper and the material to be pasted thereon. At the close they are collected and kept until the next meeting. This loose-leaf work is planned to run through a year and a half or two years; then attractive covers will be made, holes will be punched in the finished sheets, and the books tied with raffia or ribbon. The advantage of using loose leaves is that if a member drops out there is less waste of material.

The first page of each scrap-book has the name of the Club and its motto. Following this, two pages facing one another are devoted to each of ten fields—five home and five foreign. Each field has its map and flag and pictures illustrative of the people and missions among them. There are also paper dolls in native costume and various appropriate little devices cut from red paper such as a tomahawk and bow and arrow for the American Indians. The Korean pages have the Korean characters for the name of Jesus done in pen and ink.

Pictures for the work were obtained from old missionary magazines (the church people are glad to save them for the Club), from The Christian Herald and from Mrs. Horace Hill of Minneapolis who supplies them at small cost. Most of the flags and maps were drawn and colored by the girls themselves, but the little Alaskan maps were blue-printed by the leaders and those of "Darkest Africa," were traced with colored crayon by the leaders and cut out by the girls. "All this means work," says Miss Mary Brain, "but the interest and pleasure in the books would repay any one for the trouble. I have had more than one mother tell me how her daughter prizes her book."

The practical work of the Club gave the opportunity for expression that is essential to success. Sets of colored paper dolls found in *The Ladies' Home Journal* and other magazines, were cut out and done up in white envelopes tied with scarlet raffia. These went to the local hospital and to the Presbyterian Hospital at San Juan, Porto Rico. Picture scrap-books made of gray cambric and filled with gaily-colored pictures went to the Indian children in Arizona and to a little Italian

lad in the local tuberculosis camp. As Christmas approached, yards and yards of red and green crêpe paper chains were made and sent to San Juan to decorate the children's ward in the hospital. At Easter the club decorated the home church, and at the close of the Easter services sent seven boxes of daffodils, each with a card bearing an Easter message, to sick persons in the neighborhood. These are but a few of the many helpful activities reported for the year.

The Club's Christmas Party

The Oakland Sunshine Club is financed by the Mothers' Club of the church—a fine idea. So, when Christmas came, instead of an entertainment being given for the girls, they gave a Christmas party for the mothers. The date was December 30th—after Christmas, to avoid the Christmas rush for the mothers and give the girls time to prepare.

The party proved to be the Red Letter Day of the year. Each girl was allowed to invite her mother, and the program was to be a surprize. It was really very simple, but the halo of mystery made it seem like a real Christmas secret. It consisted of sacred song and story, rendered for the most part by the girls themselves. The serving of the refreshments, which took the form of a very simple pageant, was both novel and charming. Before the meeting a large table had been arranged across the front of the room. It was covered with white cloth draped with broad red ribbons and had on it two sandwich baskets filled with little red tarlatan bags containing white peppermint candies.

After the program there was a brief intermission during which the mothers were given pencils and slips of paper with anagrams—"The Contents of a Christmas Basket"-to occupy their time. Then one of the larger girls wearing a white robe (cheesecloth) entered by a side door. On her head was a silver crown with one white star, and in her hand a silver wand. As she advanced to the head of the table she said, "I am the spirit of Christmas. I am present at every happy gathering at the Christmas time. I will now call my helpers and together we will serve the Christmas feast."

Stepping to the door she opened it, and as the piano began a march she led in to the room a procession of forty girls, each wearing a little Christmas apron of red crêpe paper and having a band of the same around her hair. Each carried something with which to decorate the table and they marched, single file, first around the room, then around the table where each placed what she carried. This feature had been so carefully rehearsed that the table seemed decorated as if by magic, and the result was very beautiful. A decorated Christmas tree was placed in the center of the table and around this twelve crystal candlesticks with red candles (not lighted for fear of fire). A smaller decorated tree was placed at each corner and around the entire edge a carefully placed border of holly.

When the work was completed the girls marched around the room again, finally forming in two rows back of the table. Standing there they sang, softly and sweetly, as a blessing, "Holy night, silent night." This climax was very effective, and with its spirit of reverence and simplicity seemed to touch the mothers deeply.

At the close the girls passed cherry ice and little white cakes and gave to each guest one of the little tarlatan bags of peppermints. In all, 115 were present and the party proved a great success. It got the mothers out and added to their interest in the club besides giving the girls great pleasure.

THE NEW MISSIONARY BOXES

There are a good many kinds of missionary boxes—mite-boxes in endless variety for collecting missionary money; boxes of clothing and supplies for home missionaries and home mission schools; boxes of dolls, scrap-books, picture postcards, games, etc., to be used by missionaries at home and abroad in winning children to Christ.

Boxes on this order have done a great work for missions. And now there is a new variety which also promises to do a great work—boxes filled with helps for missionary leaders in their work. These include the curio boxes on Africa, Japan and the American Indians put out by the

Missionary Education Movement, 156 Fifth Avenue, New York, at \$1.50 each; the Congo Box put up by "B. Martin" for the children of the Southern Presbyterian Church and sold by the Woman's Auxiliary, Peachtree and Tenth Streets. Atlanta, Georgia, at 50 cents; and the Mary Hill Literature Boxes originated by Mrs. Horace M. Hill and put up at her famous missionary workshop, 415 Oak Grove Street, Minneapolis, Minn. These boxes are in endless variety; in all more than 3,000 have been made, no two alike and are designed for both leaders of juniors and grown-ups. They may be purchased outright or may be rented for a moderate sum and are exceedingly helpful.

The Mary Hill "Band Box" filled with sample programs, invitations, notebooks, mottoes and other devices for band work, is one of the daintiest and most fascinating things we have seen. Children take delight in examining its contents. It sells for the modest sum of 50 cents plus postage and we wish that every band might own one.

For junior work Mrs. Hill also has boxes of literature and pictures on the various countries, a box filled with stories for junior reading, a larger one on the same plan for the leader and two boxes of suggestions for leaders, the prices varying according to the contents. She will prepare boxes to order on almost any given topic and will furnish charts, and packets of pictures at moderate cost. Her work is a labor of love, not a financial venture, and often entails loss rather than profit. In writing her for help, band leaders should inclose a generous amount of postage.

A MISSIONARY BIRTHDAY BOX

The newest box of all is the "Missionary Birthday Box" devised by the Junior Superintendent of a Congregational Sunday-school in which, for various reasons, it seemed impossible to do very much to interest the children in missions. Miss Mary Preston tells about this box in Life and Light as follows:

"The box was prettily prepared and tied up ready to be carried home for a week by the fortunate youngster whose birthday pennies should proclaim to the school that he or she had just passed another milestone. Can you see in your mind's eye the glow of anticipation on the face of the temporary possessor of that box?

"So much for the box. What of the things inside it? The real test of its value depends upon the contents. the brave, bright box is open, when the veil of mystery is torn aside—what then?

"Suppose the children are hearing about the boys and girls of India-would not such things as these be of interest? Colored picture postcards of scenes in India which can be obtained from many mission boards; pictures from the National Geographic Magazine, The Missionary Herald, Life and Light, Everyland and other magazines, mounted on sheets of attractive blue, green or brown paper; Orient Pictures on the order of Perry pictures but missionary in subject, printed by the American Baptist Missionary Society, Ford Building, Boston, Mass.; directions for games such as children play in India copied from 'Children at Play in Many Lands,' by Katherine Stanley Hall; two dolls painted brown, dressed in the costume of India and given native names; brief facts about the children of India bound into a little home-made booklet; stories about specific children in India such as may be found in back numbers of children's magazines.

"Perhaps this is enough by way of suggestion. Box-makers once imbued with the idea will find no dearth of material. Why not try the plan in your Sundayschool department or class, or in your Endeavor Society or mission Junior band? Remember that when such a box goes into a home it reaches not one member of the family but several."

THINGS TO MAKE A Chinese Cap and Cue

Printing a little missionary magazine is a plan used in the Junior Department of the First Baptist Sunday-school, Bennington, Vermont. It is called The Traveler and is a bright little sheet of four pages measuring 6 x 9 inches. "China Edition" issued March 7, 1915, directions are given as follows for making a simple yet effective Chinese cap and

"Take a long black stocking and cut off the foot. Then, beginning at the bottom, cut the leg into three equal strips leaving five or six inches (enough to fit the head) uncut at the top for the cap. Then braid the strips tightly and near the end weave in some strands of bright red varn. Tie the end of the cue with the yarn and finish with a gay tassel of it. You will be surprized to find how well these caps and cues look when finished."

A Wampum Necklace

The Missionary Survey gives the following directions for making a wampum necklace such as Indians wear:

"A good imitation of a wampum necklace can be made by cutting hollow macaroni into pieces an inch long and stringing them on cords or ribbon. Paint each of the beads in streaks of red, yellow, blue and black, Indian fashion, and the result will be a necklace that every one will admire and wish to copy for themselves."

ALMA MATER*

BY PRISCILLA LEONARD

The oldest university Was not on India's strand, Nor in the valley of the Nile, Nor on Arabia's sand; From time's beginning it was taught, And still it teaches free, Its learning mild to every child-The school of Mother's Knee.

The oldest school to teach the law, And teach it deeply, too, Dividing what should not be done And what each one should do, Was not in Rome nor Ispahan, Nor by the Euxine sea; It held its sway ere history's day-The school of Mother's Knee.

*Reprinted from The Youth's Companion. It is hoped that every mother will include in the curriculum of this most effective of all schools the subject of world-wide missions. Because the mothers of Robert Moffat, Alexander Mackay, James and Isabella Thoburn and hosts of other great missionaries did so, the world has been mightily blessed and the door of heaven opened to millions of souls that might otherwise never have heard the Gospel.—B. M. B.

The oldest seminary, where
Theology was taught,
Where love to God, and reverent prayer,
And the Eternal Ought,

Were deep impressed on youthful hearts In pure sincerity,

Came to the earth with Abel's birth— The school of Mother's Knee.

The oldest—and the newest, too—
It still maintains its place,
And from its classes, ever full,
It graduates the race;
Without its teaching where would all
The best of living be?
'Twas planned by Heaven this earth to
leaven—

The school of Mother's Knee.

AN IOWA "SCHOOL OF MOTHER'S KNEE"

Not long ago the Best Methods editor received a letter from a mother in Iowa who conducts a model "School of Mother's Knee" for her three little daughters—Sarah aged eleven, Elizabeth eight and Mary five. Missions have such a large place in this little school that although the letter was strictly personal and not meant for publication, we take the liberty of printing a portion of it for the inspiration of other mothers:

"The first thing I read our children along missionary lines was the life of John G. Paton—not the youth's edition. It was about a year ago and I thought I would run my eye ahead and boil down the big words and leave out a little of the sermonizing. But I wasn't allowed to! Sarah sat on one arm of the chair and Elizabeth on the other and I was vigorously urged to go right on and not change it.

"I found your 'Fifty Missionary Stor-

ies' at a missionary exhibit at our State Sunday-school Convention held here recently and we are making enthusiastic use of it. We are all so pleased to make the acquaintance of Mrs. John G. Paton in it, and are delighted to find that she had such a sense of humor. We have promised the book to the one having the best record in my summer school. We are having drawing, sewing, botany, etc., at home.

"We think of you whenever we play our eard game, 'Who's Who in Missions.' Sarah and Elizabeth are getting a real interest in these heroic men and women. We are taking one missionary a Sunday and have about eight or ten now. It is a fine idea. I don't think the children will easily forget the few definite facts about each one. As soon as we know enough cards we will play the game according to directions."

MISSIONARY ANAGRAMS

One of the things we found in a Mary Hill "Band Box" is an ordinary white envelope measuring about 3½ by 5½ inches with a picture of John G. Paton pasted on the outside and this suggestion daintily printed by hand: "Let the Juniors learn the names and faces of great missionaries by this means." Inside the envelope are the letters, A, N, O, P, T, from which the name Paton may be formed. They are two inches high and cut from heavy paper—each of a different color bright enough to prove attractive to a child.

This is an excellent plan either for a mission band or the home circle. Sets of envelopes on this order can be easily made at home and really constitute a game of high educational value.

PRACTICAL WORK IS OF UNTOLD VALUE IN WORKING WITH CHILDREN

If you do not know just what to undertake along this line, write (inclosing postage) to the Rev. Samuel D. Price, superintendent of the Department for Utilizing Surplus Material, The World's Sunday-School Union, 216 Metropolitan Tower, New York City.

See also THE MISSIONARY REVIEW for August, 1914, when the Best Methods department was devoted to this topic.

TEACHING MISSIONS THROUGH

"We say a great deal nowadays about toys that have some educational value as opposed to those that merely amuse," said *The Youth's Companion* recently, "but it has remained for an ingenious woman to use dolls as a means of teaching history.

"She began by dressing for her own little daughter a 'Priscilla,' about which she wove stories of the early settlement of the country. The appeal to the interest and imagination of the child was remarkable. 'Pocahontas' furnished an occasion for various stories of the relations between the white men and the Indians and 'George and Martha Washington' gave an excuse for colonial and Revolutionary tales.

"The mothers of some of the little girl's playmates became interested and adopted the plan for their own little daughters; and since they all played with their dolls together all of them got the benefit of what each had learned. . . . The success of the plan depends largely upon the selection of characters that are interesting and attractive to children and upon a reasonable fidelity to the dress of the country and period. There should be a carefully worked out chronological scheme and good story-telling."

This plan is quite as good for teaching missions as for teaching history—perhaps even better. Dressing dolls in the costume of the period to represent great missionaries and in native costume to represent famous native Christians would not be a very difficult matter and would arouse great interest.

What wonderful stories could be woven around dolls representing Ann Judson, Gertrude Egede, Fidelia Fiske, Mary Moffat, Eliza Agnew, Pundita Ramabai, Doctor Mary Stone, Chundra Lela, and Mrs. Ahok! And what fascinating dialogues could be arranged between Fidelia Fiske and Eliza Agnew, Dr. Li Bi Cu and Doctor Clara Swain, or Isabella Thoburn and Lilavati Singh! It seems to us there are infinite possibilities in the plan.

A PLAN FOR THANKSGIVING*

When the refreshments were served at the close of the November, 1914, meeting of the Woman's Missionary Society, Union Presbyterian Church, Schenectady, New York, there were five grains of corn on each plate. They had been placed there by the hostess at the request of the president who, in connection with the devotional service had given the gist of an article in *The Continent* by the Rev. Ernest Bourner Allen, D.D., pastor of the Washington Street Congregational Church of Toledo, Ohio, which explained their purpose and use.

In the early days of New England it was the custom for the house-mother to place beside each plate on the heavily laden Thanksgiving table, five grains of corn. This was to keep in remembrance the dark days of the Pilgrims when in the heroic struggle to found a republic where there would be freedom to worship God, the daily allowance of food for each person was gradually reduced until it became merely five grains of corn. Believing that these heroic days should still be kept in remembrance, Doctor Allen has revived the custom in his own home.

"Ever since the children came to bless our home," he says, "we have placed five grains of corn at every plate on Thanksgiving Day. Briefly, in simple form, some phase of the great Thanksgiving epic has been told to the children. Then every member of the household, from the toddling youngster to the smiling grandmother, has given five reasons for Thanksgiving, one for each grain of corn. They grow mighty precious as you begin to count. You finger them hesitatingly, and thoughtfully, and wish there were ten! And each one realizes the relation between 'think' and 'thank.' This custom of placing and counting the corn, itself the greatest crop—except children—which we produce in America, has developed the sense of Thanksgiving in our home and helped us to give it a 'sane' celebration."

During the social hour at the missionary meeting, as at Doctor Allen's thanks-

^{*} Though this plan was originally used in a woman's society, it could be made very effective in a children's meeting, either with or without refreshments.—B. M. B.

giving table, each one present was asked to name five reasons for Thanksgiving, one for each grain of corn. It was so helpful and met with such favor that many of the ladies present decided to inaugurate the custom in their own homes on the coming Thanksgiving Day.

A MILE OF INDIAN PENNIES

Collecting Indian pennies for Indian work is a fine idea that originated with the Episcopalians of Maryland during Lent last spring.

"The children of Maryland and their friends have collected a 'Mile of Indian pennies' as a special Easter offering to the Indian work in Alaska," says *The Spirit of Missions*. "They happened to notice that the Indian penny is not marked 'In God we trust,' so they decided to set apart their Indian pennies to support God's

work among the Indians and teach them to trust in Him. When you see an Indian penny think of this and make the procession two miles long."

A little girl in Schenectady heard this story and was so much interested in it that when she received a little tepee mitebox* from a cousin in Ohio, she announced that she was going to use it to collect Indian pennies as the little Marylander had done. The entire household agreed to join her in this and now the little tepee bank which occupies a place of honor on the desk in the study is getting quite heavy. Not only all the Indian pennies that come into the house promptly find their way into it, but occasionally one of the new Indian nickels also.

* These tepee banks are very attractive. They may be obtained from the Woman's Baptist Missionary Society, 2969 Vernon Avenue, Chicago, Ill., at 7 cents a dozen.—B. M. B.



--The Spirit of Missions.

Will you write and tell the editor of any ways in which you have found this department of Best Methods useful? We will also welcome a description of other methods used with success.

SEED THOUGHTS FOR MISSIONARY ADDRESSES

The Editor invites contributions to this department—unique and practical suggestions as to topics for sermons and missionary talks, striking outlines, impressive facts, and brief but powerful incidents to illustrate lessons and talks. Direct to the Editor.

William Carey's Text Outlined

"Enlarge the place of Thy tent," etc., Isaiah 54:2, 3.

I. THE SETTING

- 1. Prophetically following Chapter 53.
- 2. Historically linked with Wm. Carey. II. The Exposition
- 1. "Enlarge." Accept the World-Wide Commission. Attempt great things. Build for God
- 2. "Spare not." Large unused wealth. Superfluities. Blessing of giving up and giving largely.
- 3. "Lengthen thy cords; strengthen thy stakes." Cooperation. Each cord and stake needed. A responsibility for each.
- 4. The promise. "Thou shalt break forth; Thy seed shall inherit; make desolate cities to be inhabited." Work fruitful to workers and to the world.

IMPRESSIVE FACTS

Women of the World

Roman Catholic	100,000,000
Protestant	
Greek Catholic, etc.	50,000,000

Total Christians ... 240,000,000

Pagan	60,000,000
Confucian	120,000,000
Hindu	
Buddhist	
Mohammedan	. 90,000,000

To many of these 600,000,000 of women, only women can go. They are in harem and zenana; they are field laborers and burden bearers; they are caste-bound and foot-bound and soul-bond, in a bondage that women who breathe the free air can not understand. They known not that the world's Savior is woman's best friend.

The Cost of the War

OST of the war at the present time is at the rate of over \$100,000,000 daily, or \$36,500,000,000 a year. The costs to date and the present daily costs are divided among the nations approximately as follows:

Cost to March 1st Daily Cost

Great Britain \$ 7,440,000,000	\$	
France 5,400,000,000		15.500.000
Russia 5,500,000,000		16,000,000
Italy 1,200,000,000		8,000,000
Other allies 980,000,000		3,000,000
Total for allies \$20,520,000,000	\$	67,500,000
Germany 6,260,000,000		22,000,000
Austria-Hungary 3,560,000,000		12,000,000
Turkey and Bul-	•	,,
garia 580,000,000		1,500,000
Central Powers \$10,400,000,000	e	35,500,000
Central I owers \$10,400,000,000	Ψ	
Grand total \$30,920,000,000	\$1	03,000,000

The total cost of Foreign Missionary work is about one-thousandth part of this, or \$30,000,000 a year. All Christian work at home and abroad for one year would not exceed the cost of the war for ten days.

Thoughts Worthy of Enlargement

THE hardest thing in the world to control and influence is not money but it is the human will.—S. D. Gordon.

Practical Christianity is divine at the center of life, flowing in definite expression toward God and man.—Worth M. Tippy.

The weakness of most missionary sermons is that they are long on exhortation and short on facts. Men are convinced by facts more than by theory.—Cornelius H. Patton.

When we know then we will feel; when we know then we will pray; when we feel and pray then we will give—the three things necessary in the Church before we can ever get an adequate force to go, and before we will ever be able to properly support them when they have gone.

ILLUSTRATIONS FROM LIFE "To Whom Shall We Go?"

A CONVERTED Mohammedan was called before the authorities to answer the charge of reading Christian books. Before judgment was passed he begged to be allowed to ask a question. "I am traveling," he said; "I look around for some direction and discover two men; one is dead, the other alive. Which of the two am I to ask for advice—the dead or the living?" "Oh, the living, of course," all cried out. "Well," he added, "why require me to go to Mahomet, who is dead, instead of to Christ, who is alive?"

At Azzimur an intelligent Moor said to Mr. Robert Stevens, a missionary in Morocco, "No, we will not buy your books, for they will make Christians of us." "Exactly so," Mr. Stevens replied; "that a book is capable of doing what you have said proves it to be a book of power. It changes a man's heart and conduct, and this proves it to be what it claims to be—the Living Word of God."

The Key to the Situation

"FOR years the Moravian missionaries labored in Greenland teaching the natives about the creation and the fall, the flood and the dispersion, and all to no purpose. But one day John Beck read to a small company the old story of Christ's dying love, and one of them, Kayampek, with tears streaming down his face, said to him, "Tell it me once more, for I, too, would be saved." At last they had found the key to the Greeenlanders' hearts." The lash of morality will never mold men, but the light of Calvary always does.

Like Daniel in Babylon

TWO Christian soldiers in the Chinese army, named Dzing and Yih, stationed at Ningpo, were missionaries to the barracks. They prayed constantly, and never gave up testifying that Jesus is the Savior of the world. They started daily prayer meetings for their comrades, and attendance increased. But one thing troubled them: they could only get leave for attending one service on the Sunday.

The President of the Republic issued an order that the whole Army and Navy should take an oath of loyalty before the

paper images of Kwan and Ngoh. Then these two Christian soldiers came to the Rev. Harry Barton, of Ningpo, and asked him to pray that a way of escape might be found for them. Just before the date fixed, Dzing and Yih presented a petition to their commanding officer, saying that they had made their vows to the one true God, and could not take the oath before idols. The officer praised them for good conduct, but said that they could not be excused from obeying the President's order.

"We must obey God rather than man!" they replied. "We would risk our lives in any place of danger at the President's command, for we could then only lose our bodies; but to worship paper images would mean the loss of our souls!"

The officer threatened them with the death penalty, but they answered: "We do not fear that. It would only prove that we were counted worthy to die for Christ's sake."

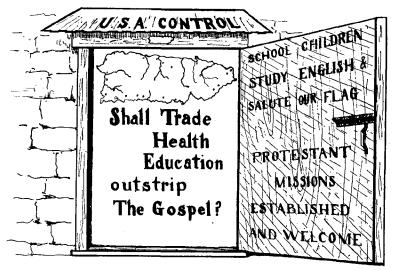
Finally a way of escape was opened for them; their names were struck from the roll of the Army, without reproof or punishment. This they regarded as an answer to prayer, as it also gave them privilege of attending the second Sunday service at the mission.

Pleading on the Roadside *

N one of our last trips our cart became stuck in the mud, almost waist deep. We had to remove the luggage and take the cart apart in order to get out of the hole. Old Nursamma, one of the glorious results of our never-to-be-forgotten revival, was with us and helped to remove the load from the cart. I shall never forget the picture of her as I saw it that day. A Hindu man passed along the road as we were in the midst of our dilemma. Nursamma, her heart aflame for God, could not bear to see him pass and not be spoken to; so there the dear old saint stood, in mud and water up to her knees, a bundle of bedding under one arm, and several chickens in her hands, pleading with that man to give his heart to Christ!—Rev. Charles E. Par-KER, Hyderabad, India.

* From Missionary News.

AN EVOLUTION PORTO RICO - RICH PORT - WIDE OPEN PORTAL



From a drawing by Miss Edith P. Thomson and Miss B. F. Bennett



LATIN AMERICA New Ideals for Porto Rico

HERE are 1,184,489 people living in Porto Rico. The Federal government is working through a Board of Agriculture aiming to improve farm condi-The low grade of intelligence among the farm laborers makes it difficult to introduce effectively the modern agricultural methods. The chief products are sugar, coffee, and tobacco. The educational work has made fine advancement. Gradually but surely the standard of intelligence is rising. There are 2,084 white teachers employed and 377 colored, making a total of 2,461. That number of teachers at work upon the social life of the population certainly means a good deal. After all, the teaching force is entirely inadequate. There is only one teacher for 209 children of school age and only one for about 80 of the pupils in actual attendance. The educational problem is a vast one.

The last legislature passed a bill estab-

lishing a juvenile court. The child problem is one of exceeding difficulty. The abandoned and neglected contingency is relatively large.

There is need of strong reinforcement in the missionary schools. The proposition to confer American citizenship on the Porto Ricans has met with a good deal of favor, but if Porto Rico is to become an integral part of the United States the religious ideals must be changed.

Christian Books Make Their Way

ONE of the biggest agencies of evangelization in Central America is the mission printing press in Guatemala, of which Rev. William B. Allison has supervision. Good roads are so few in Central America and the mountain trails so difficult that a large number of the towns and villages have very little contact with the outside world. The missionary's journeys must be made on muleback, and the time needed to cover the distances makes his trips to the different places few and far

between. But the unusually liberal postal regulations permit Christian literature to be sent to all parts of the country free of charge, and as the Christians in the distant towns receive these papers and tracts, they carry them along on their short foot journeys to be left wherever they will do the most good.

Recently two Indian men voluntarily made a 400-mile journey on foot simply for the purpose of distributing literature and doing personal work. Mr. Allison, who acts as editor of the Guatemala News, the monthly organ of the station, is anxious now to institute correspondence courses of Bible lessons along with his other work.—The Continent.

A Reform Governor in Yucatan

ENERAL SALVADOR ALVARA-J DO, before the outbreak of Carranza's successful revolution a storekeeper in his native state of Sonora, has completed one year of his governorship in the Mexican state of Yucatan. Although only 35 years old, he is nevertheless one of the most remarkable men of Mexico and in the reconstruction of that land he is likely to play a leading rôle. twelve months ago, when he entered the peninsula with a conquering army, he has established free schools for the compulsory education of all children-though heretofore only 15 per cent. of the children attended any school—and has reduced crime to such an extent that a few weeks ago there were only twenty-eight prisoners in the state penitentiary, which had been built to accommodate 2,000 and had always been crowded. The state has been notorious for its vices, but it is said there is now not a disorderly house in Yucatan, and the crowds of beggars have dispersed.

One of Alvarado's first acts was to turn the Catholic churches at all the haciendas into schools. He managed to induce teachers to go from the United States, and under their direction the children are reported to be showing surprising advances in learning. The governor general finds he has made some mistakes in his efforts quickly to give the common people of the country a chance, and is said to regret his summary action there against churches. He has promised to permit them to reopen soon but under strict state supervision, the buildings being used during the week for schools until structures for that purpose can be built. General Alvarado intends to end Catholic tyranny over the people.

Surinam Lepers Cured

THE Surinam Government Leper Hospital at Groot Chatillon is near Bethesda, where Moravian missionaries are at work. They report the cure of two young women patients, one of whom has been four years under treatment at Bethesda, and the other seven years. Both have regularly used Aiouni. This is a preparation of the Chaulmoogra oil, long known in India as a palliative for leprosy. It is mixed with olive oil and other ingredients to make Aiouni, which is the discovery of a M. Delord, a French missionary resident in Switzerland.

After six months under special observation, the two girls were dismissed by the highest medical authority in the colony as cured, and were permitted to return to their homes.

EUROPE

Evangelism and Women Speakers

NATIONAL mission of repentance and hope" is the title given by the Archbishop of Canterbury and other prelates of the Church of England to what might be called an evangelistic campaign which they have been planning for this autumn. It has been proposed to have evangelistic preaching in every established parish throughout England, and with the expected cooperation of many of the free churches it was hoped that genuine revival might spring forth in many centers. But most unfortunately the high-church party has broken into these preparations with a bitter controversy. It is caused by an announcement made by the bishop of London that parish rectors might arrange if they wished, in connection with the mission movement, meetings of girls and women to be addressed by women speakers whom the bishop promised to accredit as "messengers" for such service. These women were, however, forbidden to speak in consecrated churches or before any audience including men.

The high-churchmen have appealed without success to the Archbishop to forbid this plan, and they are now denouncing it as a conspiracy on the part of the women "to capture the priesthood step by step." One of their leaders protests against the "very mischievous nonsense" of talking about the "equality of men and women in the sight of God."

Welsh Christians at Work

HE Welsh Forward Movement celebrates, this year, the twenty-fifth anniversary of its beginning. The object of this Movement has been to reach nonchurchgoers, to rescue neglected children, to provide Christian nurses for the sick poor, and to promote temperance and social welfare, especially in the industrial districts of Wales. Sixty large Gospel halls have been built at a cost of about \$700,000. Sunday-schools have been organized, also prison-gate missions, soldiers' and sailors' social institutes, and rescue homes. A gift of \$50,000 has lately reduced the debt on the Movement's properties to a minimum.

Among War Prisoners in Italy

REV. WALTER LOWRIE, of the American Church in Rome, was invited by the Italian Ministry of War to visit the prison posts in that country. He attended at the same time to the arrangements for the libraries and tools and musical instruments and games provided for the Austrian prisoners through the Young Men's Christian Association. He says of his trip:

"In every case the prisoners' food and lodging were better than their Italian guards enjoyed. The barracks of the Italian soldiers have never been distinguished for their cleanliness, but the prison posts rarely left anything to be desired in this respect. The greatest hardship the soldiers complained of was the lack of work and (as an incidental consequence of this) the impossibility of getting hold of any money to buy tobacco. It was the socialist party in Italy which objected to putting the prisoners to work. I can not distrust the testimony of the Americans who are working for the Young

Men's Christian Association in all these lands and have the same facilities for observation that I had in Italy. From my experience here, therefore, I make the cheerful generalization that there are few men in Europe that are physically better off than the prisoners of war. It is with respect to their moral condition (to use the word moral in the largest sense) that they are to be pitied, and it is in this sphere that the Association is diligently rendering a sort of assistance which could not be expected from the military authorities."

Mission Among Swiss Gypsies

I N the spring of 1914 a mission among the gipsies in Switzerland was started by the Evangelical Mission of Switzerland. Already a number of auxiliary stations have been established, whose purpose is:
(1) To help wandering gipsies where it is necessary and possible to do so; (2) To distribute suitable literature among them; (3) To bring the Gospel to them in a simple, childlike manner.

Baptist Work in Portugal

DR. Z. C. TAYLOR, a missionary of the Foreign Mission Board of the Southern Baptist Convention in Bahia, Brazil, was in 1909 commissioned by the Brazilian Baptist Convention to visit Portugal and report to the brethren in Brazil the advisability of the Brazilians doing mission work in their fatherland. The report of Dr. Taylor encouraged the Brazilian Convention to begin work in Oporto, Portugal, and in 1911, Rev. J. J. Oliviera was appointed with his wife to undertake the mission work there.

A building has been erected in order to accommodate the church, the residence of the pastor, day school and Sunday-school, containing an auditorium with a gallery which seats 400 persons, and five rooms around the main hall which are used for school purposes.

While this work was being carried on, two fields were opened in the interior where there are two flourishing churches, scores of thousands of tracts have been published and distributed, and there is a monthly paper, O Cristao Baptista.

The Slav Religion

THE attempt to explain to the English people the real meaning of the religious outlook in Russia and Serbia is one which needed to be made. Hence the lectures being delivered at St. Margaret's, Westminster, on Thursdays, are full of interest and importance. But they will also serve to show how great is the need in Russia for a reformation which will bring to the people the light of the pure Gospel. In his lecture, Mr. Stephen Graham, who is an enthusiast in all matters that pertain to Russia, threw the color of his genius upon such excrescences as pillar saints, rock hermits, celibacy, the worship of the virgin, etc. which he called "fair things." Those who have seen with plainer eyes the groveling of much of this saint-worship in Russia, will hardly call it "fair." Mr. Graham, however, admits that "Russia is feeling the need of Puritanism," and in this he is right. has never passed over Russia a movement akin to the Reformation. The Eastern Church holds firmly to its place and power over the people. No mention, hitherto, has been made in these lectures of the great Stundist movement. It is in that direction that we may look for a new daybreak. The creation of interest in Russia is timely, for reasons other than those supplied by the war. An evangelized Russia would be as the Temple of God in the East.

Jewish Refugees in Russia

THE Jewish Missionary Intelligencer reports that some six millions of people from Russian Poland have had to leave their homes and places of business and settle down in different parts of Russia. These millions, most of them destitute, have been planted in towns already overcrowded, owing to the Government having commandeered many of the larger hotels, buildings and houses for hospitals, munition works, training-schools for troops, and for the accommodation of recruits.

In Petrograd and Moscow the need of the refugees is fairly well met. The work of English, Russian, Polish and Jewish committees have provided food, houses, and clothing for refugees in and around those cities. In the smaller cities the need is very great, and the people are said to be dying in large numbers.

MOSLEMS IN ASIA

Missionaries Return to Marsovan

A BURDEN was lifted from many hearts with the receipt, through the State Department at Washington, of a cable dispatch from the American embassy at Constantinople announcing that one Swiss and four American missionaries left that city for Marsovan July 20th.

No sooner did the evicted party reach the capital than efforts were begun to pernit some of them to return, to recover control at least of portions of the property and to safeguard the American Board's interest there. Repeated delays and obstacles were encountered. Hopes were kindled only to be disappointed. At length permission was given and the way opened for the return of five missionaries. Their safe arrival in Marsovan was reported by cable to the State Department in Washington, August 4th.

It remains to be learned what they found at Marsovan; whether they will actually recover the property, and if so, in what condition it will be turned over to them. It has been learned that their houses have been occupied by the military, despite orders when they were vacated that they should be sealed. It will mean much for the saving of the work as well as the plant that some of the staff are once more on the ground.—Missionary Herald.

Open Hearts in Persia

A MISSIONARY in Persia writes: "The missionaries who went to Deliman had a very satisfactory stay in that place, reporting on their return that much work can be done there. The Moslems, both men and women, are quite ready to hear and to discuss matters of religion with the missionary.

"In Khoi the work is very open, especially for Mohammedans. In one of the villages visited (Mohammedan) I was thronged morning, noon and night, and the only limit to the work was my own physical resources. Our worker in Khoi has certainly thoroughly prepared the soil for intensive work and it was a grief to have

to leave so soon. I had no difficulty in giving my message and the people were all very ready to listen. One old woman after listening to my tale of how, while people were seeking various means of escape in these days of trouble, I had come to tell her of a road of escape I had found from the oppression and misery of sins here and hereafter, turned to her daughter and said: 'Can your Mullah give you any better word than that?'

A German Protest Against Atrocities

FROM trustworthy German sources comes confirmation reports of atrocities committed by the Turks against Christians in Turkey. A protest has been sent to the German Foreign Office by the Faculty of the German High School at Aleppo, Turkey, which states that unless Germany restrains the Turks the crimes and outrages committed by the Turks "will always remain a terrible stain on Germany's honor among the generations to come." The protest in part reads as follows:

Aleppo, 8th October, 1915.

"We feel it our duty to call the attention of the Foreign Office to the fact that our school work, the formation of a basis of civilization and the instilling of respect in the natives, will be henceforward impossible if the German Government is not in a position to put an end to the brutalities inflicted here on the exiled wives and children of murdered Armenians.

"In face of the horrible scenes which take place daily near our school buildings before our very eyes, our school work has sunk to a level which is an insult to all human sentiments. . . .

"Girls, boys, and women, all practically naked, lie on the ground breathing their last sighs amid the dying and among the coffins put out ready for them.

"Forty to fifty people reduced to skeletons are all that is left of the 2,000 to 3,000 healthy peasant women driven down here from Upper Armenia. The good-looking ones are decimated by the vice of their gaolers, while the ugly ones are victimized by beatings, hunger, and thirst. Even those lying at the water's edge are not allowed to drink. Europeans are prohibited from distributing bread among

them. More than a hundred corpses are taken out daily from Aleppo. . . .

"The more educated inhabitants of Aleppo maintain that the Germans do not really approve of these outrages. Perhaps the German people, too, are ignorant of these events. How would it be possible otherwise for the usually truth-loving German press to report the humane treatment of Armenians accused of high treason? . . . Every cultured human being is competent to intervene, and it is, in fact, his sacred duty to do so. . . .

"We know that the Foreign Office has already received descriptions of the local condition of affairs from other sources. Since, however, the procedure of deportation has in no way been ameliorated, we feel it more than ever our duty to submit this report for your perusal.

"Above all, we realize to the full the danger with which German prestige is here threatened.

"DIRECTOR HUBER,
"DR. NIEPAGE,
"DR. GRAETNER,
"M. SPIELER."

INDIA

A Missionary Survey of India

N response to the desire expressed at The Continuation Committee Conferences voted in 1912 that a missionary survey of India be undertaken as follows: The Indian National Missionary Council should appoint a Committee on Survey. Since large measures of reconstruction and readjustment, in the missionary, as in other spheres, must inevitably result from the war situation a comprehensive survey of the field appears indispensable. survey will aim to gather such information as will guide the Societies and the Indian Church to a duly coordinated policy for each part of the field, and as will enable the Church in India and at the home base to realize the nature and extent of the task committed to it. Its results are to be presented in a report some time in the year 1917. Rev. W. H. Findlay, for many years an English Wesleyan missionary in India, has been appointed Director, with his headquarters in Bangalore, and Rev. W. H. Hannum is to serve as Associate Director.

Conversion of a Holy Man

N the report of the Marathi Mission for the appropriate for the current year is told the story of a guru of the Mahar caste, who exercised full sway over nearly 200 villages and had a following of several hundred disciples, and who had been present at a village preaching service. "He came to see us, and said that we must feed him with milk like a mother; that he had missed the true way to God; that he was blind, but that light was now beginning to break. Taking a piece of camphor, he showed us how he prayed; lighting it. he became absorbed in meditation as he watched its bright flame. Then he told us how he prayed that as the flame left no trace of ash behind so might his soul rise to God, absolutely consecrated, with not a trace of earthliness. After one or two more interviews, when I found he had been listening to preachers for years unmoved, he expressed full readiness to accept Christ. 'I only want to go and give my son a farewell kiss and tell him I am dead,' and the big tears ran down his face. Three Hindus called on him the day after his baptism and asked him, 'Have you become a Christian?' simple answer was, 'All my life I've been seeking light and peace. Seeking, seeking, seeking—but never finding. Now I have found."

Earnest Hindu Students

THE life here is not only interesting and pleasant, it's just great," writes Mr. Mason Olcott, from Vellore, South India. "There are four Hindu chaps in my Bible class that are all enthusiasm about Jesus Christ. They are trying with heart and mind to follow Him. Their earnestness puts us to shame. M. Streenevasan, for example, read two hundred pages of a book, 'The Crown of Hinduism,' in less than three days, in order to learn something more about Christ. Without any suggestion from outside, he looked up all the Bible references in the book that he could not understand. In one week he read the whole of the Gospel of Matthew, by himself. I wish you all would pray for him and the other three who are especially interested in Christ. Pray also for me in trying to deal with them wisely, for

there are lots of difficult problems connected with them, their parents and so forth."

Caste Breaking Down

REV. F. E. JEFFREY, of Aruppukottai, India, states that a marvelous revolution is in progress. Twenty-five years ago he was stoned for innocently taking a low-caste Christian servant through the Brahmin street. The other day he sat down to a banquet with college students of all castes, including three divisions of Brahmins. All were served by servants of low-caste extraction.

It will be remembered that in Bombay, last December, an All-India Inter-caste dinner, organized with the avowed object of doing away with caste differences, was held. Of the 450 guests from various castes 225 were Brahmins, 50 were Indian women, and 20 were the "untouchables."

SIAM AND THE LAOS What Kru Sook Said

R EV. F. L. SNYDER, of Tap Teang, Siam, sends an interesting account of an opportunity which was unexpectedly given to one of the native preachers to witness for Christ in a place of great influence:

"On St. Patrick's Day, His Excellency the High Commissioner called a meeting of all the people at the market and extended a special invitation to all our Christian people to be present. They all turned out in their best. The principal business was to secure subscriptions to the warship fund. This business over, His Excellency the High Commissioner proposed a preaching service. there was a sermon by the Abbot of Wat Po at Nakon-Sri-Thamarat, on the five great commands of Buddha. Next followed a remarkable and lucid talk by our chief helper, Kru Sook, giving the reasons why he became a Christian, and setting forth the salient teachings of Christianity. Kru Sook did not dream he would be called on for an address, and was quite taken by surprise, but God gave him a wonderful message. address was most tactful, graceful and uplifting, and presented Christianity in all its charm and attractiveness.

High Commissioner, the Abbot, and the officials frequently applauded the address and afterward spoke, again and again, of their profound impression of all that Kru Sook said."

CHINA

Political Outlook in China

HE latest report from the China Inland Mission workers says that the situation in theprovinces political generally has considerably improved since Li Yuan-hung succeeded to the Presidency. "There now seems to be reasonable prospect of order being fully restored, and of a period of peace being enjoyed throughout the country. It is cause for thanksgiving to God that, during the time of revolt and consequent unrest among the people, while some of our workers who reside in the regions more particularly affected were subjected to strain and anxiety, none of them sustained personal injury. Nor was the work of the Mission in many stations seriously interrupted; on the contrary, at not a few centers increased opportunities for preaching the Gospel were furnished. One sad result of the temporary loss of control by the Central Government, however, is that in several districts which were previously regarded as free from the opium curse, the poppy has again been extensively planted, and the officials have encouraged its cultivation.

Christian Literature for Chinese Moslems

M. R. F. HERBERT RHODES, of Chefoo, China, sends to Dr. Samuel M. Zwemer the following interesting facts in regard to the results of the distribution of Christian literature among Chinese Moslems:

"We are just sending out to more than 200 missionaries small parcels of two Christian Parable Tracts: 'Lost in the Desert,' and 'The Acceptable Robe,' and hope to follow later with more.

i'In the Testimony Series (also in Chinese) we have recently sent out number five: the first one, which you sent from Arabia, created such an impression that the Chinese Moslems reprinted it word for word, but prefixed a Moslem statement as to what they consider truth.

This unique tract has been pasted up in many mosques, as a warning to the 'Faithful,' but in so doing, Mohammedan friends have drawn increased attention to the original testimony, and to the Scripture texts that were added.

"The Arabic literature is still in demand by the men who can read it, and we are in touch with many who understand the Nile Mission Press publications. A Chinese Mullah recently wrote to me:

"'I have received the parcel of books you kindly sent (Arabic books at his own request). Many thanks. Through your kindness, the compassion of the True Lord has reached me. 'Blessed are the merciful, for they shall obtain mercy.' (I had in a Chinese letter quoted Matthew 5: 6.) 'It is my great desire to be one of those who understand deep truths. Receiving the books you sent has been like a fountain of water to a thirsty man."

Practical Christianity in Manchuria

S OME two years ago a band of brig-ands attacked the homestead of a Manchurian farmer, named Tung. They tied him up, burned his home, and carried off his property. Mr. Tung, who was a humble Christian man, did not inform the authorities. He bore his loss, restored his home, and went on with his About two years afterward he met in the city one of the robber band, who seeing that he was recognized, begged for mercy. Mr. Tung said "I do not bear any grudge against you. Tell me about yourself." The man hardly believing his ears told the story of his troubles, among them being that his feet were frost-bitten, that he owed money at the inn but had none left, and was in need of food.

"Well," Mr. Tung said, "go back and get some food," and he gave him some money adding, "Go back and pay your account if you can. I will call for you to-morrow and take you to the hospital and see if something can be done for your feet." The man, who feared that behind this generosity there must be some plot to capture him, would fain have run away in the night, but found it impos-

sible, his feet were so bad. Next day Mr. Tung came for him in his own cart, and took him to the hospital, saying to himself, "Perhaps he will learn of Jesus as I did, and will come out a different man," and he did.

Church-going in China

WAS glad when they said unto me, 'Let us go into the house of the Here in China as we go to Lord.' church on Sunday we notice many minor differences between a Chinese church service and one in Canada. In Weihaiwei our church bell is rung early Sunday morning just to let the people know that this is 'Worship Day,' as some of them find it hard to keep track of the days of the week. Then the bell is rung again at church time. On going into church, probably the first thing a newcomer notices, is that a family can not all sit together as we love to see them at home. The older boys and men must sit on their own side, while the women and girls go to the women's wing. There is no scarcity of children in church here; even the babe of a few months comes as often as its mother does, and does not miss its meals either. A Chinese mother does not need to 'stay at home with the children'; she just takes them with her wherever she wants to go. To be sure the little ones often make a noise, and are taken out, but there is a good deal of going back and forth anyway. course, the older Christians know better and sit still during the service, but groups of non-Christians often come in at any time during the service, and go out if they do not find the service interesting.—J. M. Hattie.

A Church Member Now

THE distribution of 5,000 New Testaments by Mr. Yung Tao, who described himself as "not a church member" on the slip which accompanied each book, containing a personal message for the recipient and calling attention to the merits of the Bible, was mentioned in the September Review. Now the welcome news has come of the baptism of Mr. Yung by Rev. Chauncey Goodrich, D.D.,

of Peking. He writes that Mr. Yung sent his motor car to take him to the church service. In the afternoon of the same day the celebration of the Bible Society centennial took place in Peking, and Mr. Yung made an address, speaking earnestly of the power of the Bible to change men. "Half of the expenses of the celebration," Dr. Goodrich concludes, "including the putting up of the tent, which seated 4,000 people, were paid by Mr. Yung. He has lately promised the Young Men's Christian Association \$4,000 (Mexican) a year for some of their educational work, and he has in mind other work for the church."

Tithing in Spite of Famine

MISSIONARY from north China writes: "This province, out of the last four years, has had three years of practical famine, and to this has been added war conditions which have stopped money from coming from Europe. Many and far-reaching industries run by foreigners and many Chinese businesses have been destroyed, so that from observation it seems within truth to say that the people here are worse off in the way of food than are the refugees in Belgium and Poland. Right now there are people in this province who are stripping the tender leaves of the trees to eat, who are eating the last portions of dried sweet potato leaves and dried turnip leaves. All through my mountain district I saw women gathering baskets of thistles to eat. You can imagine what this means to poor Christians sending their children to school, much more what it means for the Holy Spirit to have touched the churches of my field, to tithe and to plan to build new churches, as they are doing. In one of the heathen districts in this field on this trip, some twenty men of a district had subscribed a tenth of their earnings, which amounted to about one-fifth of the cost of the church, and another had given a beautifully located piece of land for a church site, set up on an elevation back of the village, surrounded by the hills, like Jerusalem. I walked all Saturday in the rain in order to worship with them, and was mighty glad of the privilege."

JAPAN-CHOSEN

Dr. Nitobe and the Teachers

NE thing that is very marked in Japan is the growing sense of a higher moral standard for teachers, particularly public school teachers. This desire is constantly expressed by the Government as well as by many leading officials. Dr. Nitobe, one of the leading Christian educators in Tokyo, told recently of a school superintendent who came to him and said: "Dr. Nitobe, I am in need of teachers. you give me a list of those who you think would be good for my district?" Dr. Nitobe gave him a list of ten names of those whom he knew to be good teachers. The superintendent interviewed them all and came back to Dr. Nitobe and said: "I have chosen only four out of the ten whose names you gave me. seemed to have a different spirit in their work than the others and appeal to me as the most qualified." And Dr. Nitobe said it was rather significant that the four he had chosen were the only Christians. Thus the thoughtful Japanese seem ready to recognize Christ as the great Leader to whom men must go.

The New Premier in Japan

I T is significant that the new Premier in Japan, who takes the place of Count Okuma, is Count Terauchi, who was Governor-general of Korea during the trial of Christians. He is a militarist and a bureaucrat. General Baron Yusaku Uehara, former Minister of War, is to be Governor-general of Korea.

Bibles in Korea

THE Bible Committee of Korea, comprising twenty-two missionaries representing seven missions at work in that country, the majority being Americans, has addressed a very important letter to the American Bible Society seeking to induce it to retire from Korea.

The letter recites that, prior to 1907, the British and Foreign Bible Society, the Scottish Bible Society and the American Bible Society maintained in Korea a joint agency, which satisfactorily unified the work of Bible distribution in that field. But friction developed between the

headquarters offices of the American society in New York and the British society in London, and in 1907 the American society set up in Seoul an independent agency. The missionaries object to competing Bible colportage, and believe that one organization at the same amount of expense could do a work very much more extensive and very much more thorough. The proposition of the Bible committee to the American society is, therefore, not that it shall cease to send Bibles to Korea, but that it shall permit the British society, which has a well established agency working from its own building. to distribute Bibles from America as well as those printed in Great Britain.

The Bible for Every Home

THE Oriental Missionary Society is placing a portion of the Bible or a tract in every house in Japan. During six weeks thirteen native and two foreign workers covered the entire Sanuki-Province, distributing 128,000 tracts and portions of the Bible. Every worker averaged 300 homes a day. Every home in this province has received Christian literature, from the houses in the cities to the most isolated in the mountain districts.

A Korean Opinion of American Churches

THIS is what Dong Sung Kim says of churchgoing in his "Oriental Impressions in America":

"Along with our wonders and surprises, we came to one place where we were quite disappointed. We used to attend, in our homeland, a full prayermeeting with as many people present as there were on Sunday; but here in America just a handful of faithful few turned out for this mid-week service. At the first prayer-meeting, our pastor told us that he had the largest prayer-meeting in the State, although the crowd was quite small. Yet this pastor was such a wholesome and lovable man of great power. He was among the choicest of the leaders of his State, yet he was unable to pull the people out to a mid-week prayer-meeting.

"Once, in a church, on our travels, we

took the last seat in order to get out sooner, but we did not succeed, for some one followed us out, shook us by the hand and bid us come back again. This was an unnecessary invitation to us. The moral is, we are not to go to church because a half-dozen people come around and pat our backs and ask us to come back. We should attend church because our conscience directs us to do so."—World Outlook.

ISLANDS OF THE PACIFIC

A Distinguished Filipino

LODORO R. YANGCO, of Manila, who has been on a visit to the United States, is one of the striking figures in the commercial, civic and religious life of the Philippines. As president of the Filipino Chamber of Commerce, president of the Insular Life Insurance Company, and head of large shipping interests, Mr. Yangco is representative of the commercial ability and leadership of the Filipino people. Mr. Yangco is also president of the Young Men's Christian Association of Manila, and as a philanthropist is active in various enterprises, giving time and money to unselfish causes. He has recently founded a much-needed orphanage in Manila, and pensions worthy Filipino students in America. He has also made generous donations to public school buildings and playgrounds. Mr. Yangco's last visit to America was in 1886, and his present tour is for the purpose of making a study of American life and institutions, also hoping to interest American capital in developing the natural resources of the Philippine Islands. Mr. Yangco spent several weeks in Washington, giving counsel in connection with the bill before Congress concerning the future of the Philippine Islands.

A Hospital Ship for Moros

COOPERATING with the International Health Board of the Rockefeller Foundation, the Philippine government will send a hospital ship to the Moros of the Sulu Archipelago, in an attempt to bring these people under the influence of civilization. The ship is being equipped, and will be maintained for five years. For more than two hundred years the

Moros, the famous Malay pirates, have resisted all attempts to pacify them by military force. On the large number of small islands comprising the southern group about 200,000 of the tribe still lead a semi-nomadic life. They are Mohammedans, and are without the civilizing influences that attend the spread of the Christian religion. As the Igorots and other head-hunting tribes of northern Luzon were civilized largely by the men who brought them medical relief, it was decided to reach the Moros in the same The hospital ship will go from island to island, meeting the people at established points, bringing medical relief to the sick and giving medical instruction to the natives.

NORTH AMERICA

The New Mandingo Association

GROUP of business men and missionary leaders have recently formed a unique corporation to conduct a Christian business enterprise in the interior of the Guinea district of west Africa. The Association has been formed as a result of the indefatigable work of Mr. M. R. Hilford, who was for some years a missionary in that district. The purpose and plan of the organization was described in our June number. It has now been incorporated with a board of fifteen directors, including James H. Post, Wm. Fellowes Morgan, Edward C. Delafield, R. Bayard Cutting and Frank A. Horne. This corporation plans to send Mr. Hilford to Africa to establish a plantation and cattle ranch where Africans can be made selfsupporting and at the same time may be educated in Christian ideals.

In this connection a missionary association has been formed with a separate board of nine directors to control the religious part of the work. This Association, which is to work in harmony with the denominational mission Boards, includes Dr. H. B. Frissell, Dr. Talcott Williams, Mr. Mornay Williams, Delavan L. Pierson, and W. B. Millar of the Laymen's Missionary Movement. The headquarters of the Association are at 30 Pine Street, New York, and the Treasurer is Mr. Edward C. Delafield, of 46 Wall Street.

Leopold Cohn Exonerated

COMMITTEE was recently pointed at the request of the RE-VIEW and of the Moody Bible Institute to investigate charges made against Rev. Leopold Cohn of the Williamsburg Mission to Jews, Brooklyn, New York. For some years charges have been made persistently against Mr. Cohn's claims to be an ex-Rabbi, against his character and financial methods. The committee consisted of Mr. Hugh R. Monro, vice-president of the Niagara Lithograph Co., and treasurer of the National Bible Institute, Mr. E. B. Buckelew, secretary of the Extension Department of the Moody Bible Institute and Rev. John F. Carson, D.D., former moderator of the Presbyterian General Assembly. Mr. R. M. Hart, a lawyer, served as council for the Committee. The character and ability of these men are sufficient to give authority to their verdict. After very thorough and painstaking investigation they found all of the charges "unproved"; they expressed confidence in the Christian character of Mr. Cohn and highly commended the work of the mission and, in general, the financial system in operation. committee suggested some improvements in the methods and these are to be adopted by Mr. Cohn. The charges have evidently been due either to misunderstandings or to malice. It is earnestly hoped that they will now be dropped and that the work of Jewish evangelism will be no longer hindered. "There has been abundant testimony," says the report, by pastors, missionaries and other Christian workers of the highest character, who have been in close association with Mr. Cohn and his work for periods of from five to twenty years, affirming in strongest terms his integrity and selfsacrificing devotion to the cause of Jewish evangelism." Further inquiries may be made from Mr. Hugh R. Monro, 209 West 38th Street, New York.

Foreign Students at Conferences

A S guests of the Friendly Relations Committee, 330 foreign students attended summer conferences in the United States this year. Over thirty nationalities were represented in this number, including 137 Chinese, 67 Japanese, and 65 Latin Americans. Several announced their decision for the Christian life and were baptized; in this group there was a nephew of a former premier in China and a professor of science from Japan.

Many letters have been received from delegates since the conferences, one of them from an Armenian student: "I can not think of a better way of acquainting the foreign student with the ideals of the American students than by giving him an opportunity to attend the student Conferences; false ideas and notions formed in the minds of the foreign student concerning student life in this great country are cleared and he is enabled to get a clear picture of all that is right and pure. If there is any one thing in the world that will help to increase the prestige of America in foreign countries, it is the foreign student educated and cultivated in this country."

Twenty Japanese delegates at North-field, including representatives of the Imperial Navy, the largest commercial interests, the Imperial Postal Service, and other prominent interests, signed a statement expressing their deep appreciation of the invitation which had made it possible for them to attend the conference, and concluding with these words:

"Be it further resolved, that the Japanese students, having enjoyed the most helpful fellowship not only with their own Japanese fellow-students, but with students of America and of other lands, and caught the vision of larger things in life, and seen the possibility of world brotherhood, pledge to stand ready to cooperate fully with the members of the Committee on Friendly Relations among Foreign Students in furthering its cause and executing its program among all the Japanese students in America."

The Union Missionary School

THE control of the Union Missionary Training Institute, of 131 Waverly Avenue, Brooklyn, was taken over by the National Bible Institute, of 214 West Thirty-fifth Street, Manhattan, at the annual meeting of the corporation and the Board of the Brooklyn institution. Don O. Shelton, president of the Bible Institute, was elected president in place of Rev. Dr. Jesse W. Brooks, resigned.

The Institute will become the Brooklyn Department of the National Bible Institute, but will continue along the same lines as in the past. It is expected that as a result of the merger the number of pupils in the Waverly Avenue institution will be increased.

Several vacancies in the Board of the Missionary Institute have been filled by the election of trustees of the National Bible Institute. Beside Mr. Shelton, the officers are: John M. Harris, vice-president; Joseph A. Richards, secretary, and Hugh R. Monro, treasurer.

Gordon Bible College

'HE Gordon Missionary Institute in Boston has entered a new period of development, with a new building, Frost Hall, and a new legal name, Gordon Bible College. The entrance requirement is now college preparation or its equivalent, and the curriculum includes eighty courses required for the varied needs of its students, including thirty-two courses in the Bible in English and Greek, fourteen in theology, psychology, ethics and apologetics, fourteen in rhetoric, homiletics, and literature, twelve in history of Christianity, missions and comparative religion, and eleven in pedagogy, phonetics, evangelism, sociology, hygiene, stenography and expression.

The School of Theology and the School of Missions both report strong work already accomplished and large plans for the coming year.

Cheers at a Border Bible Class

R EPORTS from secretaries of the Army Young Men's Christian Association, in charge of Association activities in the military camps on the Mexican border, say that the opportunities for religious work are almost without limit. There are men in the camps of all kinds and beliefs. They have considerable leisure, but often do not know what to do with it and are glad to listen to anything which will fill in their spare time.

In the "Clean-Living Campaign," conducted by the Association, thousands of

soldiers signed clean-living cards. Christian manhood was the foundation of the appeal made publicly and in personal interviews.

It is not often that a Bible class teacher is given three cheers as an expression of appreciation. In the Army Young Men's Christian Association building at Douglas, Arizona, eight nationalities were represented in a group led by the secretary as follows: Polish, Hebrew, Canadian, American, Italian, Irish, Scotch and English. It was after the class broke up that the Hebrew representative proposed the three cheers for the leader, which were given with enthusiasm.

The Experience of a Tither

M. H. Z. DUKE, a well-known Baptist layman of Dallas, Tex., is a firm believer in tithing, and gives his own experience as the ground of his belief:

"I went into a mercantile business, known as the 'five-and-ten-cent business,' in Bowie, Tex., in 1894, and in January following my pastor, Brother F. M. Mc-Connell, and I agreed to tithe for one year. Before the year was out I said: 'This suits me, and I will tithe, not for one year only, but for life.' The business prospered from the start, although begun in a small way. Having only about \$700 capital, doing a strictly cash business, both in buying and selling, of course our business was limited. Yet the first year our tenth was \$110; the second year, \$154; third, \$360; fourth, \$388; fifth, \$330; sixth, \$662; seventh, \$556; eighth, \$150; ninth, \$556; tenth, \$1,040; eleventh, \$650; twelfth, \$1,223; thirteenth, \$1,221; fourteenth, \$1,143; fifteenth, \$2,742. I have tried the Lord in this business way, and I would no more quit tithing than I would quit providing for my family."

Help for German Missions

THE Lutheran pastors of several states have agreed to raise money to continue the German Lutheran Missions in British India, which at present are deprived of all their missionaries. It is considered that \$5,200 is necessary to keep the work going financially—and plans are being made to secure this amount. There is also an appeal for volunteers who would

be willing to go to India as missionaries to fill the vacancies. Heading this appeal is Dr. L. V. Wolf, Treasurer of the Mission Committee of the General Synod in Baltimore. The Neuendettelsauer Mission in German New Guinea is cared for by the Evangelical Lutheran Synod of Iowa and other states. Since the outbreak of the war this Mission has received from America \$1,500. The Rhenish Mission in New Guinea has also received help from America.—Evangelisches Missions Magazin.

The Indians as Farmers

HE Indian Office has taken aggressive steps toward the development of improved vocational training and has adopted plans which will accomplish the education necessary to instil in the Indian youth the responsibilities of self-support and citi-Emphasis is being placed on agriculture and domestic science. All Indian schools and reservations are being required to utilize every acre of available farm land for the production of the things they consume. They are fast becoming object lessons of industry, economy, and self-support. Every effort is being put forth to the end that the Indians shall no longer be altogether consumers but shall become producers. The number of acres farmed by the Indians has been greatly increased during the last year, more than three times the amount of seed having been distributed last spring than ever before. There is now every indication that the Indian will soon become a real farmer and successful stock raiser. The Indian Office has developed a new type of cotton of the long staple Egyptian variety which has been given the name of "Pima," after the name of the Indian reservation in Arizona on which it was produced.

Conference for Negro Women

THE women of the Southern Presbyterian Church who have been especially interested in the problems of the negro women, feel that the greatest difficulty is the lack of leaders among the women themselves.

Believing that a summer conference or training-school for negro women would do more to meet this need than any other available plan, they conducted such a conference September 16th to 23rd, at Stillman Institute, Tuscaloosa, Alabama, where the dormitory and equipment were placed at their disposal.

The course provided by the conference included Bible teaching and talks on Christian living, Christian homes, the relationship between the home and the school, the physical care of children, home making and community service.

AFRICA

Effects of War in East Africa

CONSIDERABLE fighting has been taking place between British and German troops in German East Africa. Though news of it is very slow in coming, it is of interest to all friends of missions because of its effect on the future of that region. The British are reported to have taken several important points.

The Rev. A. W. McGregor who, since his return to East Africa, has been attached to the East Africa Brigade as chaplain, visited his old station at Taveta last April, and describes the hills on which the mission buildings were situated as honeycombed with trenches and bomb-proof shelters. With respect to the converts he says that Yohana Nene (an African deacon) and two evangelists who remained at the station, had been imprisoned-Yohana for refusing to give up his daughter to the German officer. Before the Germans retired from Taveta they sent the Christians at the station to Morogoro, and rumors are current from native sources that two of the workers just mentioned have been executed.

On May 26th a cable arrived in London stating that the native clergy and teachers in the northern archdeacoury of the Zanzibar diocese had been imprisoned by the Germans, and twenty of them had died from hardships. The European missionaries interned by the Germans were all well.

Work for Moslem Children in Cairo

THE World's Sunday-school Associaation, of which Rev. and Mrs. Stephen Trowbridge are the representatives in Cairo, reports excellent progress among Moslem children in Cairo. Thousands of parable stories in Arabic and of the lives of Livingstone and Hogg, eagerly read by Moslem children, are being distributed through the Sunday-school, and the Sunday-school attendance is doubling at many points. Teacher-training books in Arabic and pamphlets for workers are being printed and distributed. The Sunday-school committee is planning to issue a Boys' Own Magazine in Arabic to offset the stories of crime and other demoralizing literature for boys which is being sold.

Mr. Trowbridge says: "Last Sunday I visited a Sunday-school among the very poorest of the Coptic and Moslem people in the Boulac quarter of Cairo. The fifty or more who gathered for the Sundayschool were among the dirtiest people I have ever seen in my life. It made one's heart yearn to help them. This Sundayschool has been open only four weeks. There are three classes—for boys, girls On Sunday morning I and women. preached for the first time in Arabic at a church service following the Sunday-school in the Mahmasha district of Cairo. It was hard work for me, but I think the people understood. I am so glad to be able to express myself somewhat in Arabic, for it brings me so much closer to the people. All the Copts in Egypt use the Arabic language and are thus accessible with the Sunday-school literature we are using."

An Elijah II. Movement in Nigeria

A NATIVE teacher in the New Calabar district, named Garrick Sekari Braid, calls himself Elijah II., the prophet spoken of in Mal. 4:5.

Other subordinate teachers have risen who describe themselves as the "sons of the prophet." They all speak as though their utterances were really those of God Himself, and Garrick is treated with the utmost reverence by both chiefs and the common people.

Faith healing is prominent in the movement, and as confession of sins is required before healing, what is almost the confessional has been instituted.

There is, however, good in the movement. It leads the people to cultivate the spirit of prayer. Bishop Johnson, writing in the *Church Missionary Review*, says: "It is inducing a very large number of persons to give up using European spirits entirely, and many native traders to withdraw themselves from the traffic. We are told that now very many interior natives would not buy any class of gin in any of the markets where it had been before the chief article of trade; and that this measure of success has been sufficient to alarm several European traders and cause them to be very anxious for the future of the trade in this line."

Needs of Congo Land

THOUGH the Congo River was discovered seven, years before Columbus reached America, it was not till after Stanley's descent of it, in 1877, that Protestant Mission work began there. The Gospel is now being preached in about twenty-five languages. In many places the principal evangelists are now Christian natives. The five thousand churchmembers of the English Baptist Missionary Society subscribe \$40,000 a year to the work, and provide 600 responsible teacher-evangelists, besides other helpers. Other societies have had similar success. But the call for missionaries is still urgent.

The area of the Congo Basin is 150,000 square miles—more than twenty-five times as large as England. Its population is unknown, but certainly numbers many millions. There are numerous languages, still unwritten (perhaps a hundred or more). The only religion of the people is the degrading superstition of fetishism They fancy that evil spirits or evil-disposed men bring sickness and death, and everything else that is bad. Thousands of innocent men and women are killed on charges of witchcraft. The only protection of the people lies in charms. Their poor religion has nothing to do with sin and salvation, character and conduct; they have no hope of eternal life.

A New Race of Pigmies

A NEW race of pigmies has been discovered in the central portion of the French Congo, according to The Scientific American. Members of this race never surpass four feet nine inches in height and are often smaller. They have vague notions of good and evil, and a certain cult of the dead. They are said to be very vali-

art in the defense of their liberty and independence. They live in huts of hemispherical shape, erected in the forests, from five to thirty of these buildings being grouped together.

Forty Years in Livingstonia

CRTY years ago the Free Church of Scotland founded its mission in Nyassaland, and called it Livingstonia. Rev. Donald Fraser, in a historical sketch recently published, emphasizes some of the changes which the years have brought. The Arab slave-dealer has disappeared; the Ngoni have laid aside their raiding habits and become peaceable taxpayers and laborers. A telegraph line runs through the country, bringing its scattered population within a few hours' reach of London. A regular mail service calls every week at the Chindé mouth of the Zambesi.

When the missionaries came to Nyassa, they found a people without an industry, whose wealth was mainly got by plunder or by selling one another. There was no literature, no written language. Ancestral spirits were scrupulously worshiped, and witch doctors controlled and interpreted the spirit world. Hideously cruel customs throttled the people. To-day scores of thousands of men are engaged in remunerative labor.

Eight languages have been reduced to writing, and there are now 850 schools in the Livingstonia Mission alone, with 51,000 pupils. Few villages are now without the opportunity of an education.

The Christians of Madagascar

REV. DANIEL COUVÉ, one of the directors of the Paris Missionary Society, who recently made a journey to Madagascar, describes his visit to the district of Vonizongo, which was the scene of many martyrdoms at the time of the great persecutions under the cruel queen Ranavalona:

"Now this great district comprises seventy churches, divided into twelve groups, each group being in charge of an evangelist. Representatives of these seventy churches were convened in four large gatherings, and by this means I met all the evangelists, pastors, preachers, Sunday-

school superintendents, leaders of young men's and young women's societies, and the principal believers of the whole district.

"For these meetings many had tramped four, eight and ten miles, in order that they might meet the representatives of the Christians of France—the first that most of them had seen, apart from their regular missionaries, and they said: 'Now we believe in the love of our fathers of France. and we have seen them through you. Tell them that they must not abandon us, for we are still children.' Yes, perhaps, they are children; but they are learning to walk in a very encouraging way. only do they build their own meeting places and schools, supporting also their own native pastors, but several catechists and evangelists are paid by funds raised among the natives. They are well on the way to becoming a self-supporting and properly organized church."

OBITUARY NOTES

Dr. Underwood, of Korea

VERY great loss to the Christian Church and an irreparable loss to Korea comes in the death of Rev. Horace Grant Underwood, D.D., LL.D., of Seoul, Korea. Dr. Underwood was born in England fifty-eight years ago and came to America in his boyhood. He was graduated from Rutgers College and from New York University and went out to Korea as a pioneer missionary of the Presbyterian Church in 1884. Dr. Underwood was a brother of John T. Underwood of the Underwood Typewriter Company, and was president of Union College in Seoul. He was for four years administrator of the Arthur T. Pierson Memorial Bible School in Seoul—a union training institution for Christian workers. Dr. Underwood died in Atlantic City, N. J., on October 12th, after a lingering illness, and is survived by his wife, who was Miss Lilas Horton of Chicago, and by two sisters. A fuller notice will appear later.

Dr. Marcellus Bowen of Turkey

D. R. MARCELLUS BOWEN, representative of the American Bible Society in Constantinople since 1888, died October 3rd in Geneva, Switzerland, in his seventy-second year. Dr. Bowen was

a princely man of unusual ability, and his advice was sought by many American Ambassadors on account of his knowledge of the Turks, Bulgarians, Greeks, Egyptians, and Sudanese. He was born in Marion, Ohio, in 1844, and was graduated from Yale University in 1866. Six years later Dr. Bowen was graduated from the Union Theological Seminary, and was ordained into the Presbyterian ministry. During 1872-74 he was a pastor in Springfield, N. J., and then went to Smyrna as a missionary, remaining there for ten years. On his return to America he became principal of a private school for boys in Hartford, Conn., but in 1888 he was sent to Constantinople as agent of the American Bible Society. In his nearly twenty years of service there, Dr. Bowen became greatly beloved by his fellow missionaries and was an honored counselor in the missionary circle. His work for the Bible Society was manifold, including the supervision of translation work; the printing at Constantinople in six or seven languages and at Beirut in two or three; the circulation of Scriptures in thirtythree languages, including the Armenian, Greek, Slavic and Hebrew groups, and Turkish, Arabic, Persian, Syriac, Albanian, Roumanian etc.-averaging in recent years over one hundred thousand volumes a year.

During the present war the difficulty of reaching his entire field from Constantinople led Dr. Bowen to transfer temporarily his headquarters to Geneva, where he died.

Rev. J. P. Jones of India

REV. JOHN PETER JONES, D.D., for many years one of the most able missionaries of the American Board in India, died in Hartford, Conn., on October 3rd. Dr. Jones was a Welchman, but came to America at an early age and was educated at Western Reserve College (1875), and at Andover Theological Seminary (1878). He was ordained and married at Hudson, Ohio, and with his wife sailed in 1878 for his field in South India. For 36 years he rendered a varied

and most effective service in the Madura Mission, his influence not only dominating that mission, but being felt in all the missionary movement in India. He was at various times located in several stations, but his last and distinctive work, that which occupied him for more than a score of years, was as principal of the Theological Seminary in Pasumalai. This institution he made one of the strong forces of the Mission, securing the funds, and supervising the erection of a fine building which is now its quarters.

In addition to his teaching work, Dr. Jones was indefatigable in literary labors, being editor of the *United Church Herald*, and in 1912 editor of the *India Mission Year Book*, a most valuable compendium of missionary activities throughout India.

He was compelled by ill health to return to America in 1914, and he then accepted a professorship in the Kennedy School of Missions, Hartford, Connecticut, where he was able to render distinguished service to the missionary cause.

Rev. Wilbur C. Swearer of Korea

ONE of the recent losses to the missionary forces in Korea comes with the death of the Rev. Wilbur C. Swearer, a missionary of the Methodist Episcopal Church, who died at Adams, N. Y., on September 11th. Dr. Swearer was for a time a member of the Board of Trustees of the Pierson Memorial Bible School in Seoul.

W. Sjoeholm of Sweden

THE death of Mr. W. Sjoeholm, secretary of the Swedish Missionary Society, has been a great loss not only to his own society, but to the entire mission work of Sweden. He was secretary of the Executive Committee of the General Swedish Mission Conference. Secretary Sjoeholm entered the Missionary Institute of the Swedish Mission Society in 1886. In 1889 he arrived at his field of labor in the Congo, where he remained until 1903. In 1904, at the General Conference, he was chosen secretary of the Society, where he was used of God greatly until he passed to be with his Lord.

The Disintegration of Islam. By Rev. Samuel W. Zwemer, D.D., F.R.G.S. Illustrated, 8vo. \$1.25, net. Fleming H. Revell Co., New York, 1916.

It has taken Dr. Zwemer nearly thirty years of constant study, wide travel, personal experience, and Christlike devotion and sacrifice to make him the authority that he is to-day on all things Moslem. His books and addresses have spread information and interest in Mohammedanism all over the world.

This latest book from Dr. Zwemer shows conclusively that Islam is dying and reveals the causes. The lectures reveal the author's fiery zeal and keen insight; they are entertaining reading though they deal with superstition, fatalism, sin and disintegration. Even the efforts to rejuvenate Islam have failed. One of the most illuminating chapters is that on the present day attitude of Moslems toward Christ.

Old Spain and New America. By Robert McLean and Grace P. Williams. Illustrated, 12mo., 161 pp. The Association Press, New York, 1916.

Spanish Americans in the United States are almost as unknown to the majority of the population as are the people of Latin-American lands. They are introduced in this text-book of the Council of Women for Home Missions. If any doubt that Mexicans in the United States, Cuba and Porto Rico need evangelical Christian teaching they will be convinced by these graphic glimpses of the intellectual, social and religious conditions among them. Many will be astonished to learn of the work of the Protestant churches along evangelistic, educational, medical and so-These foreign missions on cial lines. Home Mission territory present characteristics of both types of work. The history of the Spaniards in America is fascinating and mission work among them abounds in heroic sacrifice and encouraging achievement.

The Christian Movement in the Japanese Empire. 1916. Edited by Dr. J. L. Dearing. 8vo. 556 pp. \$2.00, net. The Conference of Federated Missions, Japan. For sale by The Missionary Education Movement, New York, 1916.

One must examine carefully this mine of information on Japan in order to understand the magnitude of the missionary work in Japan, Korea and Formosa. The general survey describes the events of the year and is followed by an account of the federated movements and the denominational and other Christian activities. The evangelistic campaign has been fruitful. The one thousand meetings reported an attendance of nearly 200,000 hearers and over 9,000 inquirers. The story of the moral and religious conditions in Japan show that gambling, concubinage, drinking and licentiousness are exceedingly prevalent. From some districts the reports came, "No prostitutes but almost all adults licentious." This acknowledged condition alone is sufficient to prove the There are need of Christian missions. both lights and shadows in this informing volume.

The China Mission Year Book. 1916. Edited by the China Continuation Committee. 8vo., 554 pp. \$2.00. Christian Literature Society for China, Shanghai, 1916.

This handbook, indispensable for all interested in China, is the seventh annual volume, but the first edited by the China Continuation Committee. There are eighty contributors to the various sections. Arthur H. Smith, the well-known writer in China, describes the past two decades of missions, politics and social developments in China. Mr. F. L. Platt tells of the constitutional developments and Consul Julean Arnold reports encouragingly on economic and commercial conditions. The section on evangelism is especially interesting as it reports actual experiences and results during the year. The missionary directory is omitted.

For any who seek reliable up-to-date knowledge of China and Chinese missions this volume is the storehouse whence they may draw.

The Apostles of India. By J. N. Ogilvie. 12mo, 447 pp. 6s., net. Hodder and Stoughton, London, George H. Doran, New York, 1916.

These Baird Lectures were delivered last year by the honorary Fellow of the University of Madras, India, now minister of New Grey Friars Parish, Edinburgh. They are exceedingly well written biographical sketches of the founders of the Christian Church in India—St. Thomas, Pantaenus of Alexandria, Francis Xavier, Aleixo de Menezes, Robert de Nobili, and the better known Protestant pioneers, Ziegenbalg, Schwartz, Carey, Martyn and Duff.

Dr. Ogilvie has consulted Roman Catholic as well as Protestant authors, and his accounts of the work of representatives of the papacy contain many interesting facts. Francis Xavier, for instance, reports in his letters the methods which he followed in gaining converts. He memorized the Creed, Lord's Prayer, the Ave Maria and Ten Commandments in Tamil and then required the people who attended his meetings to learn them. When this was done and they assented to the creed, Xavier baptized them in large multitudes.

All the biographical sketches are valuable studies in missionary character and method.

The Black Prophet. By Guy F. Phelps. 8vo., 360 pp. \$1.35 net. The Standard Press, Cincinnati, Ohio, 1916.

This well told and interesting story is as polemic against the practises of the Roman Catholic Church—especially against the confessional and the celebate priesthood. The facts and arguments are woven into a love story and reveal in powerful word pictures the evils that so often, if not always, accompany the giving of authority to grant absolution and hear confessions by men subject themselves to temptations and sin. It is a book to open the eyes of those who have not understood the evils too frequently found in the Roman Catholic church in all lands.

Men and World Service. Report of the National Missionary Congress, Washington, D. C. 8vo., 350 pp. \$1.50. Laymens' Missionary Movement, New York, 1916.

A world of inspiration and information lies bound up in these reports and addresses. The ablest speeches and most active lay workers in America contributed to make the Congress an epoch-making gathering of a thousand men. Every pastor, especially those who could not go to the Congress, would do well to see that this report brings the Congress to them.

The Why and How of Missions in the Sunday-School. By William Brown. 12mo., 126 pp. 50 cents net. Fleming H. Revell Co., 1916.

Live Sunday-school workers are coming more and more to realize that the teachers and superintendents who fail to give their pupils a vital interest in God's program for the world are dead. Mr. Brown, the International Sunday-school Missionary superintendent is a practical and stimulating speaker and writer. He tells why and how Sunday-school workers should enlist their pupils in missionary work in a way that will thrill and uplift them. Some valuable hints are given on missionary programs and libraries.

Sunday-School Missionary Incidents and Exercises. By John W. Somerdike. 12mo., 105 pp., paper. 25 cents. Presbyterian Board of Publications, Philadelphia, 1916.

An excellent little handbook for the use of teachers and speakers to children. It has ideas for graded studies, a number of stories and five fifteen-minute programs.

A Challenge to Life-Service. By Frederick M. Harris and Joseph C. Robbins. 16mo., 152 pp. 50 cents. National Board of the Y. W. C. A., New York, 1916.

Young men and young women still unsettled as to their life work will find definite guidance in this statement of principles and challenge to unselfish service. The world never called so loudly as now for men and women who will give themselves to Christlike work. These practical Bible studies are arranged, with daily Bible readings, to cover twelve weeks. The thought questions are such as will provoke helpful discussion.



Selected by Mrs. F. M. Gilbert.

FOR USE IN CHURCH BULLETINS AND MISSIONARY MEETINGS

- 1. In spite of war conditions in Constantinople, with the attendant paralysis of business and higher tuition rates, more students enrolled in Robert College last year than in the preceding year. (See page 921.)
- 2. As interpreter to the legations, special advisor and confidant of an anxious king, and friend of cholera-stricken coolies, Dr. Horace G. Underwood, the pioneer missionary to Korea, laid the foundations of thirty years' work. (See page 903.)
- 3. In New York City several organizations are making systematic efforts to spread infidelity by their use of tracts, street meetings, debates and Sunday Schools. This harmful work is counteracted by the missions and open air services of the National Bible Institute. (See page 881.)
- 4. In the city of Boston there is one doctor to every 350 of the population; in China there is only one trained physician, either foreign or Chinese, to every 877,000 people. (See page 933.)
- 5. Plans are now under way for a women's college in Tokyo and a university in Seoul, both under union missionary auspices. (See page 953.)
- 6. The Christians in Nigeria do not leave street preaching to their pastors; once a month all of them go out with the catechists for these services. (See page 955.)
- 7. The story of a woman in the New Hebrides, who comforted her dying husband by reading to him carefully chosen passages from her Bible, shows how conditions have changed in the Islands since the days when the suicide of women and the public strangling of widows were common customs.
- 8. The recent General Convention of the Episcopal Church passed a resolution permitting Hebrew converts to Christianity to continue the observance of their Jewish rites and ceremonies. (See page 943.)
- 9. A Methodist church in Philadelphia has been unwittingly supporting Mormon propaganda by employing a Mormon missionary as a soloist in the choir. (See page 945.)
- 10. General Carranza has attacked one of the great evils in Mexican life in his decree prohibiting bull fighting. (See page 945.)
- 11. A Christian Chinese in London has found a fruitful field for service among seamen of his own race, whom he brings together in a hall in the East End, and who correspond with him after they go back to sea. (See page 946.)
- 12. India, as well as Japan, is to have a three years' evangelistic compaign, conducted by native Christians, and the movement is stirring mightily the Church in South India. (See page 950.)
- 13. The former mayor of Tokyo, in a recent visit to the United States, said that leading Japanese are coming to realize the necessity of emphasizing the spiritual side of life. (See page 952.)



NOTABLE ANNIVERSARIES, CONVENTIONS AND OTHER COMING EVENTS

DECEMBER

5th—Laymen's Missionary Movement Decennial, Minneapolis, Minn. 6th to 7th—Friend's Foreign Missionary Conference, Gloucester, Mass. 6th to 10th—Christian and Missionary Alliance Convention, St. Paul, Minn. 6th to 13th—Third Quadrennial Council, Federal Council of Churches of Christ in America, St. Louis, Mo.

7th-Laymen's Missionary Movement Decennial, Pittsburgh, Pa. 11th-Laymen's Missionary Movement Decennial, Cincinnati, Ohio.

14th—Laymen's Missionary Movement Decennial, Cleveland, Ohio.

19th—The 60th anniversary of the Birth of Adolphus Good, 1856.

23d—William Duncan sailed for Fort Simpson, British Columbia, 1856. 24th to 28th—Quadrennial Conference of Student Christian Associations of

India and Ceylon, Poona, India.

24th—Allen Gardiner sailed for South America, 1836. 80th anniversary.

24th—Christmas Sunday. Foreign Mission Services.

24th—Dedication of Duncan's Church at New Metlakahtla. 20th anni-

26th—Bishop Selwyn sailed for New Zealand, 1841. 75th anniversary. 31st—The 25th anniversary of the Death of Bishop Crowther, 1891. 31st to Jan. 6th—Universal Week of Prayer.

JANUARY, 1917

6th to 8th—Friend's Foreign Missionary Conference, Belfast, Me. oth to 10th—Annual Meeting Council of Women for Home Missions, New York City, N. Y.

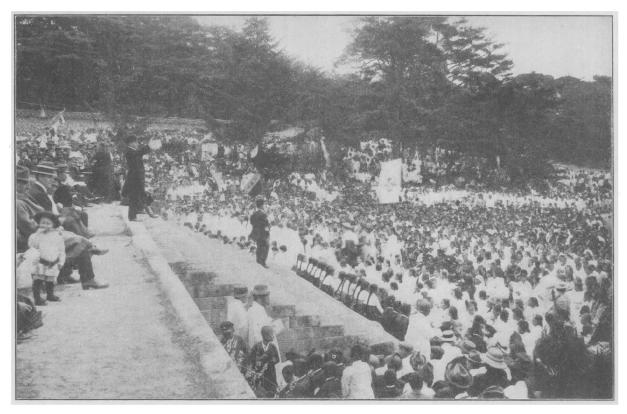
9th to 11th-Foreign Missions Conference Meeting, Garden City, L. I. 9th to 11th—Home Missions Council Conference, New York, N. Y. 13th to 15th—Friend's Foreign Missionary Conference, Plymouth, Mass. 15th to 16th-Friend's Foreign Missionary Conference, Bristol, R. I. 15th to 17th—Laymen's Missionary Ministers' Council, Muncie, Ind. 17th to 18th—Friend's Foreign Missionary Conference, Sunderland, Mass. 22d to 24th—Laymen's Missionary Ministers' Council, Waterloo, Iowa. 24th to 25th—Friend's Foreign Missionary Conference, Hitchin. 29th to 31st—Laymen's Missionary Ministers' Council, Springfield, Mass. 31st to Feb. 4th—Baptist Student Miss. Movement Conv., Louisville, Kv.

FEBRUARY

13th to 15th—Laymen's Missionary Movement Conv., Kalamazoo, Mich. 20th to 22d—Laymen's Miss. Southern Presbyterian Conv., Lexington, Ky. 23d—Laymen's Missionary Movement Dinner, Toledo, Ohio. 25th—Universal Day of Prayer for Students.

Weekly on Mondays at 12 M. Prayer Circle for Moslems, 13 West 54th Street, New York

Weekly on Fridays at 11.00 A. M. Bible Study and Prayer Circle for Moslems, 801 West End Avenue, New York City.



DR. HORACE G. UNDERWOOD ADDRESSING A SUNDAY-SCHOOL RALLY OF SIXTEEN HUNDRED PEOPLE, AT THE NORTH PALACE, SEOUL, KOREA

When Dr. Underwood went to Korea in 1885, there were almost no Christians there. To-day there are over 200,000 Protestant Christians, many of whom are actively engaged in volunteer preaching of the Gospel

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INFIDEL MISSIONS IN NEW YORK

THE forces for righteousness have never been more active in the great American metropolis than they are to-day. Not only are there hundreds of churches and missions, but during the summer one organization alone (the National Bible Institute) conducted 2,000 open-air meetings at which about 200,000 people heard the Gospel. Thousands indicated their purpose to become followers of Jesus Christ.

On the other hand, the enemies of God are not idle. The Devil will not readily yield his sway over men, and has enlisted his followers in almost equally active campaigns for the destruction of faith in God and in opposition to the Church of Jesus Christ. Mr. John N. Wolf, superintendent of the Beacon Light Gospel Hall, gives us the following striking facts that should stir every Christian to renewed prayer and active testimony.

While many Christians have been settling back with a sense of security in their Christianity, content to have pastors and a few other leaders take the entire responsibility of extending the Gospel, the "Freethinkers" have been banding themselves together and pledging each other support, until to-day there stands confronting the Christian Church a strong, energetic and persistently busy organized force of infidelity, whose members are actively engaged in denying the deity and authority of Jesus Christ, and attempting to overthrow the Christian Church.

Several infidel organizations in New York City are known by various titles that do not indicate their real character. Among these are "The New York Secular Society," "The Harlem Liberal Alliance," "The Brooklyn Philosophical Society," and "The Church of the Social Revolution," all of which seem to be strongholds of organized infidelity. Their favorite methods of attack are: first, aggressive outdoor meetings; holding meetings at Madison Square and in all the principal thorough-

fares at noon and at night whenever the weather permits. At these meetings Jesus Christ and the Bible are held up to ridicule, and many blasphemies are uttered.

Distribution of infidel literature is a second method of attack. Books and pamphlets written by Tom Paine, Robert G. Ingersoll, Voltaire and others are widely distributed to the young men, who make up most of the audiences, and who eagerly buy almost anything that is offered in that line. A monthly magazine is also published, for the purpose of "Educating the public and freeing them from the bondage of religion."

A third form of this satanic activity is the debate, held sometimes at the public squares and sometimes in halls. The favorite themes at these meetings are: The Resurrection, The Virgin Birth, The Trinity, The Deity of Christ and The Authenticity of the Bible. These debates are often carried on by educated and able men, who display considerable familiarity with the subjects. The Enemy of God has able generals.

Another method employed to spread infidelity is the establishment of "Sunday-schools." At least four of these in New York City have come to our attention recently. Boys and girls of the neighborhood are brought together and are taught that the Bible is not true and that Jesus Christ was either a mere man or is the mere creation of somebody's distorted imagination. Not long ago a seemingly prosperous man boasted that his two boys, ten and twelve years of age, could and did "argue Christianity out of their schoolmates whenever the opportunity afforded." What harvest must we expect from such seed sowing?

This aggressive infidelity and agnosticism is a challenge to the Christian Church to proclaim the Gospel by word and deed to the unchurched and unsaved multitudes of men, women and children in our cities. Many pastors and laymen are recognizing the opportunity offered by the street meeting to reach the masses, and year after year, during the spring, summer and fall months, they have gone out into the highways and byways preaching the Word of Life. If the average Christian layman were only half as energetic and enthusiastic in witnessing to his faith as the average "Freethinker" is in voicing his unbelief, the activities of organized infidelity in New York City would be met with such a wave of aggressive evangelism as has not been known since the apostolic days. Men and women, boys and girls would then be brought from under the blighting, damning influence of infidelity into the light and liberty of the Son of God.

THE NEW JAPANESE PREMIER

ANY of the references in the American press to the new Japanese Cabinet speak of the Premier, Count Terauchi, as militaristic and bureaucratic, and anticipate from him an aggressive and energetic foreign policy, a reactionary and repressive administration at home and, in general, an era of bold nationalism which will please the jingo element in Japan. Some of the Japanese papers

speak in the same tone of the Premier and share these anticipations. When such expectations are formed it is often difficult, even with good intentions, to disappoint them. History is too ready to provide what is demanded of it. But there is good ground for rejecting these judgments and forebodings.

It is true that Count Terauchi is a soldier and has the confidence and regard of the military element in Japan, but he has never fought in wars which he brought on. His career in Chosen has been firm but pacific. Some of the most peace-loving Japanese statesmen preferred him as Premier to his most probable rival, on the ground that they believed he would pursue a more conciliatory or irenic course with regard to China and would work for the upbuilding of Japanese character at home, as he had striven by schools, good roads and energetic economic measures to improve Korean character and to promote the entire assimilation of the Koreans and the Japanese.

In an address to the prefectural governors soon after taking office, the new Premier avowed just such purposes as these. He promised that his constant aim would be to uphold justice and to use particular circumspection with regard to the foreign relations of the country, so that its faith with other nations should be kept above reproach. He wished in particular, he said, to maintain friendly relations with China and to place the peace of the Far East on a secure footing. The Premier urged that preparation be made for a reactionary period in trade immediately after the war was ended, the accumulation of specie to strengthen the currency system and the stimulation of the production of articles for export. He emphasized especially a need of national reform based upon the inculcation of the virtues of loyalty to the throne, filial devotion, clean living, honesty, industry, sense and honor. "The efficiency of our national defense depends largely upon the personal character and health of the people and also upon their economic development," he declared.

All friends of Japan will rejoice to credit these assurances and to hope for a peaceful and constructive administration under one who will seek peace the more steadfastly because he knows the horrors of war, and who will strive to promote the moral well being of the nation because he knows that righteousness and not force is the true basis of national greatness and prosperity.

VIEWS OF ANCESTOR WORSHIP IN CHINA

HEN, at the Shanghai Missionary Conference of 1877, the subject of ancestor worship was discussed at length, the prevalent feeling of opposition was the only one to find full expression. In 1890, when the missionaries came together at the same city in a second General Conference, three strong objectors to the ordinary view raised their voices against the orthodox presentation of the subject. At the Centenary Conference in 1907 ancestor worship was again discussed, but this time with scarcely any objection to the more liberal views which

seventeen years before had caused a demand for a division of the house in order to isolate those holding dangerous semi-heathen positions, as some regarded them. This gradual movement toward the position of the Jesuits in the seventeenth century, which divided the Romanists of China into two warring camps and which involved Popes in a controversy with China's most eminent emperor, Kang Hsi, is one of the signs of the times in this day of wide interest in universal religion, even in its lower animistic stages.

A long communication has been sent us, written by a consular officer of many years' residence in China. As a true Christian and as one who, through the courts and otherwise, has had occasion to study the subject under consideration, he has arrived at certain convictions which approximately coincide with those of the three dissidents almost outlawed by the General Conference of 1890. His general conclusions are stated in these words:

"To my mind, it is clear that to be successful the Church of China must be a truly Chinese Church. Its spirit will be one with the Christian spirit throughout the world; but its form, ritual and festivals, its outward aspects, should be distinctively Chinese and conform to Chinese traditions. As such it would be a bulwark of national life and would be a part of it, not as now a mere excrescence, foreign in form, tradition and tendency. Before it can become truly Chinese, a formula must be found for ancestor worship."

Probably two-thirds of the Chinese missionaries would agree with this contention; but relatively few would assent to all of his proposals looking toward this objective.

As a British official dealing with Chinese lawsuits, he has realized the value of ancestral tablets and the Chia Miao (family temples, literally) in which they are kept. Cases in which Christians have been ostracised, disinherited and deprived of patrimony because of their attitude toward ancestral worship, or of their destruction of the tablets ("seats of the soul"), have come to his attention. Cases of another sort, in which official position has been secured through "family coherence," as he calls the help from clan and the immediate family in the old examination system, involving the successful civil service candidate in obligations to cousins to the nth degree, make him realize how impossible it is for an upright official to accept all family obligations. Christian principles are essential to alter many things in official practise, and how can Christianity be accepted as the transformer of life when this primal substratum of the family, ancestor worship, is tabooed by the Church? He asserts:

"Christianity is in essence too strongly individualistic a religion to assimilate the doctrine of Chinese filial piety. But if Christianity adapts itself to conserve the civil forms of this tradition, I firmly believe that it will reenforce and vitalize the national life and morals to the benefit of the country. It would, moreover, have a much better chance of influence for good than it has, so long as it is anti-official and antagonistic to the national tradition."

All this sounds very much like the reasoning of three centuries ago, when Ricci's followers, as Jesuits, argued the case with their opponents

of the Dominican and Franciscan Orders. That statement does not at all settle the question, for it is becoming increasingly acute in the New China of to-day, with its tendency to independence in religion and with so many of the younger missionaries in favor of a more liberal view of such worship.

It is inevitable that this theme will be resuscitated and much debated; but in our opinion it is not a matter that the Occidental Christian, nor the Occidental theological professor, can discuss profitably. It is a problem so dependent upon an intimate knowledge of Chinese literature and of Chinese sentiment and usage that only Chinese scholars and competent foreign sinalogues can settle it at all satisfactorily. For Americans to pronounce upon the question would be as futile and as stultifying as was the action of Roman pontiffs of the seventeenth and eighteenth centuries in the case. We firmly believe that Chinese Protestant Christians will realize the true inwardness of these practices and will solve the problems of ancestor worship in the spirit and with the wisdom of our generation and of Christ.

THE REVOLT OF MOSLEMS

REFERENCE has already been made to the uprising of the Sherif of Mecca against the authority of the Sultan of Turkey. Is this one way in which God is making the wrath of man to praise Him? Dr. J. Wilkie, of the Gwalior Presbyterian Mission, India, sees in this another indication that Turkey is digging her own grave. He writes: "When the war broke out the Young Turkish Party saw glory for themselves, and Enver Pasha and his party compelled Turkey to throw in her lot with the Central Powers. Slowly, however, Turkey is reaping the fruit of her act. Russia has already taken a fairly large bite out of Turkey's most flourishing provinces. Most of Europe had previously been taken from her, and before the war is over she will need to pack up for some more congenial clime—if any such is left to her. Asia Minor, Syria, Palestine and all the old hoary fatherland of the race seem in a fair way to pass into other hands.

"The most severe blow of all was, however, aimed at the autocracy at Constantinople when the Sherif of Mecca seized the holy places of the Moslems and began driving out of old Arabia all signs of the authority of the Sultan."

What does this mean? It is a revolt of those who are wearied with Turkish control, especially with the Young Turks and what are called the Advanced Thinkers. This reform party have brought in many changes not only in Turkey but in all the Moslem world where they have had influence. The conservative Moslem parties have been successively pushed out of office in Egypt, Turkey, Persia and Morocco. The true Moslems, however, declare emphatically that "reformed Moslems are Moslems no longer." The Sherif of Mecca is therefore opposed to the Young Turks on both religious and on political grounds. In his

revolt against Turkey he turns for protection to Great Britain as a nation favorable to the preservation of Moslem control of Moslem shrines.

The reformed Moslem parties are purely political, and their "Pan-Islamic League" and "All India Moslem League" are efforts to preserve a dying Moslem political power. The "Holy War" in Persia and the Armenian outrages have also been spasmodic attempts to save a dying state.

The "Orthodox" Moslems in Arabia are breaking away from Turkey, since there is no longer a recognized head of Islam in Turkey. The Sherif of Mecca now aspires to this position as a religious rather than as a political office. Turkish government in Arabia has been a failure there as elsewhere, and their loss of even nominal authority is a blessing to mankind. Soon practically all of the Moslems of the world will be under Christian governments, and it is hoped that Islam will cease to be a national religion.

Whereas a century ago almost all Moslems were under Moslem rulers, it seems inevitable that the time will come when the entire Moslem world will be under Christian or at least under non-Moslem governments. When will the time come when Moslems will loyally acknowledge the sovereignty of the Lord Jesus Christ as supreme over Mohammed?

IS JUDAISM DISINTEGRATING?

OT only is Mohammedanism breaking as a result of the war, but, according to Rev. Mr. Webster, missionary of the United Free Church of Scotland in Budapest, there are signs also of the break-up of Judaism. A Jewish writer says: "All that goes to comprise Judaism has been battered well-nigh to death by the war." Mr. Webster calls attention to the great migration of Jews from Poland and elsewhere, and says:

"The whole situation is one which Christians cannot view with equanimity, for the matters mentioned, together with the varieties of language spoken by the Jews, the differences in their educational and mental training, in their past political and social environment, their materialistic instincts, the ramifications of their influence on the life of other peoples, all indicate an acute problem; but the upheaval, the disintegration, the soul-hunger, the new groupings and new conditions mark also a perfectly unique opportunity."

All these sorrows of Israel call the Church to realize a danger, to regard a need, to show faith in the power of her own Gospel, and they challenge her to deal with her Jewish mission imperially and practically. The Church requires, more than ever, Jewish mission boards of men who have specialized in the Jewish question, who know the field, are acquainted with Jewish life and thought, conversant with the varieties of Jewish mission work, and therefore able to decide on the demands of the situation.

RELIGION AND LIBERTY IN KOREA

THE able article on "Religious Liberty in Chosen," which appears in this number, is one of unusual interest. Mr. Komatsu is a fine type of the modern Japanese official. After a course at the Doshisha at Kyoto, the Christian College formerly conducted under the American Board and now under the auspices of the Congregational Churches of Japan, he spent several years in the United States at Yale and Princeton Universities. Educated, alert and capable, his abilities were soon recognized by the Japanese Government, and although he is still a comparatively young man, he was appointed by General Terauchi, now Prime Minister of Japan, to the important post of Commissioner of Foreign Affairs of the Government-General of Chosen.

Commissioner Komatsu writes, of course, from his own viewpoint, and in doing so naturally expresses some opinions and makes some statements with which American readers will not be in entire accord. We have, however, gladly given to him the freedom of our columns, and think it most helpful that he has courteously responded to our request. The length of the article and the importance of using it promptly, in spite of its arrival after our pages were filled, has led us to use it in this number in a slightly abbreviated form. Without any change in the statements or opinions expressed, we have left the honorable Commissioner to speak for himself.

It is significant that a responsible Japanese official of high rank should avail himself of an opportunity to state the views of his Government on a domestic issue before English readers on the other side of the world. It affords an additional evidence that the Japanese desire to have a friendly understanding with American and British nations. The era of national isolation has passed and governments can be no longer indifferent to the public opinion of mankind. The Japanese justly claim the right to make their own regulations regarding internal affairs, but they also understand that in this day of international relationships and intercommunication the sentiment of the world must be taken into account. So fully do the Japanese act upon this fact that for several years they have published in English a voluminous "Annual Report of Reforms and Progress in Chosen," in which they carefully explain what they are doing in Chosen and what their plans are for the future.

The pages omitted from Mr. Komatsu's article refer chiefly to "The Korean Conspiracy Case." This involves so many differences of opinion and such disagreement as to what are the facts that it might cause useless controversy and misunderstanding to enter into a discussion

of the subject. It is now passed, and we trust is settled. We could have wished that he had qualified the words "plot" and "attempt" by the word "alleged," since many, even of the Japanese, hold that the accusations were not proven. The court proceedings in this now celebrated case were published long ago in English, and have been read by many persons not only in the Far East but in America and Great Britain. Anyone, reading that bulky pamphlet, can form his own opinion on the basis of the original documents. Mr. Komatsu is undoubtedly right in mentioning this case as one of the causes of misunderstanding between the Japanese Government and the missionaries and Korean Christians.

The educational regulations of the Government-General in Chosen form, however, the main issue at present. A careful distinction should be made between the legitimate end which the Japanese Government is seeking and the wisdom of some of the methods used. The end is the amalgamation of Chosen as an integral part of the empire of Japan, the assimilation of its people with the Japanese, and the development in them of a national spirit as citizens of the greater Japan. With this purpose we are in hearty sympathy, as are the missionary boards at home and an overwhelming majority of the missionaries in Chosen.

All agree, too, that the Japanese Government-General is unquestionably right in regarding education as essential to the realization of this policy. Accordingly, we rejoice to see the Japanese developing a system of free public schools. We cordially concur, also, in the conviction of the Japanese that public schools maintained by the Government should exclude distinctively religious teaching. The reasons for separating education and religion in the public schools of the United States are made even stronger in Chosen by the presence of Confucianism, Christianity and a medley of rival sects of Buddhism. Of course, we cannot expect the Government to turn its public schools over to any one of the religions, and in a land where non-Christian faiths still far outnumber Christianity, we may be thankful that the Government schools do exclude religion.

The point at which we differ from Mr. Komatsu's view is as to the right of religious people to teach religion in the private schools which they privately carry on at their own expense. It is right that the Japanese should require such schools to maintain a definite educational standard, but every other civilized government in the world freely accords to religious bodies the privilege to teach religion in private schools in which attendance is voluntary. There are thousands of such schools in the United States, Great Britain and Canada, and the same privilege is enjoyed by mission schools in the British possessions in Asia and Africa and in the Philippine Islands.

True friends of Japan in America and Great Britain regret that the Government-General of Chosen has adopted a policy which, by requiring the omission of religious education from the curricula of these privately supported mission schools, may result in the closing of many of these schools that mean so much to the moral and intellectual development of the Koreans.*

While we differ from Mr. Komatsu in his viewpoint and think that he has not made clear the distinction between religious education in public and in private schools, we are sure that our readers will share our high appreciation of the marked ability and candor with which he has presented the subject.

POSITIVE MESSENGERS WANTED

FIFTY years ago the Foreign Missionary problem was much more simple than it is to-day. Then there were comparatively few boards engaged in the work, and there were not as many Protestant missionaries in all the foreign fields as are sent out now in one year. Then the evangelistic missionary predominated and theological training was considered most important. To-day the medical, educational, industrial and social departments of the work have become so large that they are sometimes in danger of absorbing or overshadowing the evangelistic.

Money then was difficult to secure, even in small amounts, and giving was a direct result of prayerful consecration. To-day foreign missions have become more popular through the advocacy of prominent men and women in all walks of life. Philanthropy has extended its interests to foreign lands, and larger gifts, like those of the Rockefeller Foundation, have made possible magnificent achievements in medical and educational work.

Fifty years ago there was more of an appeal to heroic self-sacrifice, for the pioneer work called for many hardships and dangers that do not now normally exist in most mission lands. The missionary was isolated and was called upon to do everything, from reducing a language to writing to building a boat.

The new situation both at home and abroad; the changes in theological views in some seminaries; the larger number of recruits called for and the different basis of appeal in much educational, medical and student work have made it much more difficult to select candidates with strong evangelistic purpose and clear and positive convictions as to the deity of Jesus Christ, the miracles of His life, birth and resurrection, the authenticity of the Bible and the necessity for spiritual regeneration and guidance.

In the apostolic days the call of the Holy Spirit set apart only those men best fitted to establish living churches in new fields. None were called with merely philanthropic interest in their brother men, and none who were uncertain in their distinctly Christian message. The men and women who have been truly successful, those who have been instrumental in converting cannibals and idolaters, in establishing praying and

^{*}This question is to be more fully disccussed by Dr. Arthur J. Brown, the Secretary of the Presbyterian Board of Foreign Missions, in an article entitled "Japanese Nationalism and Mission Schools in Chosen" in the January number of the International Review of Missions.

witnessing churches, have been men and women not only of fine Christlike spirit but of deep prayer life and strong convictions as to fundamentals. This is the kind of men and women needed to-day. These are the men and women called for from the mission fields. Intellectual talents, practical experience and other qualities are desired, but spiritualmindedness and spiritual power are the prime requisites for those who would be God's ambassadors to non-Christian lands. These qualities are necessary to enable the missionary both to resist temptations to sin and compromise and to build up a living, growing, healthy Christianity in foreign lands. While we emphasize the need for high ideals of efficiency and adaptability, we must place the chief emphasis on spiritual equipment; we must make the basis of appeal for new missionaries that of Christ sending His ambassadors to give the regenerating Gospel rather than that of philanthropists who wish to help their fellow men to a higher physical, mental and spiritual plane of living. The Church of tomorrow in China, Africa and elsewhere will depend on the ideals and measure of spiritual power in those who are laying the foundation to-day.

May God thrust out into His harvest fields only the laborers who have been clearly separated and empowered by the Holy Spirit.

MEDICAL MISSIONARY CRISIS IN INDIA

O impelling has been the call for medical help in connection with the Great War that India has given up many of its male medical missionaries for military service. During the past two years British physicians especially have felt the call to offer their services to a base hospital or to an appointment with the troops on the battle-front.

Dr. R. H. H. Goheen, in charge of the Vengurla Mission Hospital, calls attention also to another reason why the medical mission work of British and Continental societies suffers during the war—the obvious reason of a reduced financial support from Europe. Also the increased cost of operation indicates the need of increased support. Medical supplies catalogues indicate a rise in price of not less than 50 per cent for the simpler drugs, e.g., epsom salts, and of as much as 600 per cent for the less common but none the less necessary drugs, e.g., sodium salicylate.

India's need for medical aid has, at the same time, become greater than ever. British medical officers, formerly in charge of civil hospitals and dispensaries, have been withdrawn for military service, and their places are now filled by subordinates. This, of course, puts in the hands of many locally trained Indians greater responsibilities than they ever dared to expect, and should help in their development. The Indian populace suffers, however, because of the absence of the trained men.

America especially is helping over the crisis in the medical missions of India by supplementing the reduced forces of many mission hospitals; by increasing gifts so as adequately to maintain existing work, and by providing for the additional work made necessary because of the withdrawal of the British medical officers from India.

Religious Liberty in Korea

BY THE HON. MIDORI KOMATZU, LL.B. (YALE), M.A. (PRINCETON)

Secretary General of the Central Council, Commissioner of Foreign Affairs, of the (Japanese)
Government-General of Chosen.

At our request the Commissioner of Foreign Affairs has sent the following authoritative statement showing the Japanese view of "Religious Liberty in Korea." This is published in the hope of creating a better understanding of the position of the Japanese as to the teaching of religion in mission schools and other subjects. The Commissioner explains that there is no ground for doubting that full religious liberty is allowed in the Empire.—Editor.

It is evident that a certain misunderstanding and misgiving are entertained in some quarters in regard to the policy and plans of the Japanese Government concerning the administration of Korea, particularly so with reference to the regulations concerning religious work and the extent of religious freedom thereby granted in the peninsula. In complying with the Editor for a statement on the subject I may be able to assist in making clear what the Japanese Government is seeking to accomplish in this part of its domains.

RELIGIOUS LIBERTY—EASTERN AND WESTERN

Korea now forms an integral part of Japan, and the constitutional guarantee of the Empire for the freedom of religious belief applies equally to the new dominion.

During the Middle Ages religion exercised in Western Europe a preponderating influence, internal as well as international, giving rise to bloodshed and innumerable occasions for strife. With the progress of time, however, the emancipation of conscience and freedom of belief came out triumphant after centuries of struggle and are now regarded as of the utmost importance to individual happiness and the public welfare. This principle of freedom of religion and worship first received practical recognition in the time of the French Revolution and of the War of Independence in the United States of America. Since then, the principle has gradually won approval in other civilized countries, and the people living in such countries enjoy entire freedom of religious belief, although some countries still maintain a State religion or favor a particular creed in the organization of their social structure or in their system of education. Great Britain and Germany are notable examples of such countries. the United States, it was provided in Article I of the First Ten Amendments that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, etc." It is obvious that this amendment was adopted for the reason that to force upon a nation a particular form of belief, by the State establishment of a religion, was

injurious to the natural development of its people; for it would impede their intellectual advancement by free competition, not to speak of diverse prejudices emanating from the mixing of religion with politics.

While in France the freedom of religious belief was declared when the First Republic was established, it was only in recent years that the Government took definite steps aiming at a complete separation of State from Church. A law was promulgated on December 9, 1905, in which it was declared that the Republic guaranteed the liberty of conscience, that it did not recognize any religion, and that it could not grant any allowance or subsidy to any cult whatever.

In order to carry out the principle of the separation of State and Church, the French Government went so far as to cause all estimates relating to religion hitherto included in the budgets of villages, towns, cities, provinces and the State to be struck out. Moreover, all lands and buildings belonging to the State, but used by churches and theological schools as well as by priests as residences, were confiscated and transferred to the possession of villages, towns, cities, provinces and the State, respectively.

Italy naturally experienced greater difficulty in effecting the separation of State and Church. Cavour proclaimed the doctrine of a free Church in a free State; but he found it impossible fully to carry out the principle in his country, where the dominant religious body was most intimately intertwined with the public life. The State has, however, abandoned the right of nomination to ecclesiastical offices, while the bishops are no longer required to take an oath of allegiance to the King. The State has also renounced all control over the seminaries for priests; and the Church has been granted the freedom of meeting, of publication, and of jurisdiction in spiritual matters. Conversely, acts of the ecclesiastical authorities have ceased to be privileged; they have not only no legal force if they are contrary to the law or violate private rights, but are not even exempt from the provisions of the criminal code.

CONSTITUTIONAL GUARANTEE IN JAPAN

Japan is in a more fortunate position in carrying out the principle of complete separation of Church and State than most of the civilized nations in the Occident. Article XXVIII of the Constitution of the Empire of Japan, which was promulgated in 1889, provides that

"Japanese subjects shall, within limits not prejudicial to peace and order and not antagonistic to their duties as subjects, enjoy freedom of religious belief."

It may be contended that the freedom of religious belief in Japan is not unqualified but conditional, and, therefore, it cannot be regarded as such in the same sense as in the United States. But no such thing as absolute liberty in any branch of human activity can be conceived as existing in any civilized country. Such liberty which Madame Roland denounced as being responsible for the commission of many crimes in its

name was no true liberty at all. Liberty is freedom of action without trespassing on the same liberty of others. It is the result of law, not of the absence of law. Dr. Burgess, of Columbia University, defines freedom of religion and worship in his valuable treatise on "Political Science and Comparative Constitutional Law." After alluding to the case of Reynolds v. the United States, in which constitutional immunity of the individual in respect to the freedom of religion and worship was fixed and determined, the learned gentleman says:

"The free exercise of religion secured by the Constitution to the individual against the power of the government is, therefore, confined to the realm of purely spiritual worship; i. e., to relations between the individual and an extra-mundane thing." Dr. Burgess then sums up:

"So soon as religion seeks to regulate relations between two or more individuals, it becomes subject to the powers of the government and to the supremacy of the law, i. e., the individual has in this case no constitutional immunity against government interference."

This is precisely the kind of freedom of religious belief guaranteed by the Constitution of Japan. Whatever his belief, no believer in any religion, on the ground of serving his God, has the right to place himself outside the pale of the law in a civilized country and so free himself from his duties to the State, which duties he is bound to observe as being one of its constituents. So long as a belief or conviction is confined to the operations of mind, it is beyond the controlling power of the government; but as soon as it appears in the form of worship, in the method of propagandism, in the formation of associations and in public meetings, the government will instantly be obliged to interfere for the sole purpose of maintaining public peace and order by means of general legislation or police regulations.

REGULATION OF RELIGIOUS EXERCISES

While there is thus no disparity in the principle of religious liberty between Japan and the United States, the Japanese Government is more deeply concerned than the American Government in regulating religious exercises. The reason is that there exist in Japan more different religions with their numerous sects and denominations than in the United States or in any one of the European countries. Besides, in the latter countries, where Christianity is regarded as the only true religion, religious liberty is generally considered to mean the freedom of believing either in Catholicism or in Protestantism; while in Japan, including Korea, it means the freedom of embracing any of the existing religions and their branches, which amount to the number of more than seventy, besides more than a dozen denominations of Christianity.

According to Professor Tiele, ethical religions may be divided into (a) communities in which the bond of the nation is a law under divine sanction, such as Jainism, Brahmanism, primitive Buddhism, Taoism, Confucianism, Mazdaism, Mosaism and Judaism, and (b) communities



which are religious and universalistic, i. e., Mohammedanism, Buddhism and Christianity. Now, of all these, Brahmanism, Buddhism, Confucianism, Taoism, Mohammedanism and Christianity, with their numberless sects, are at present obtaining in Oriental countries, and the constitutional guarantee of the freedom of religious belief in Japan extends to each and all of these religions.

In Korea, the majority of the people are followers of Confucius, while the rest are mostly believers in Buddhism, only some 350,000 out of 15,000,000 souls being Christian converts. Then there are existent in this peninsula at least four sects of Shintoism and more than fifteen sects of Buddhism, while, excluding the Salvation Army and the British and American Bible Societies, Christianity is represented by ten denominations of Protestantism and three of Catholicism, besides three branches of the Japanese Christian Church. As to missionaries working among the Korean people, they are of five different nationalities, namely: American, British, including Canadian and Australian, French, Russian and German.

AFTER THE ANNEXATION OF KOREA

When Korea was annexed the Government of Japan decided to incorporate the new territory into the Empire as an integral part, but not as a dependency or colony, and to accord the Koreans the same treatment as the Japanese, except in cases where treaties or special laws provided otherwise. In a proclamation issued on the occasion of the inauguration of the new régime, the Governor-General declared with regard to religious liberty in Korea as follows:

"The freedom of religious belief is recognized in all civilized countries. There is indeed nothing to be said against anybody trying to gain spiritual peace by believing in whatever religious faith he or she considers to be true. But those who engage in strife on account of sectarian differences, or take part in politics, or pursue political intrigues under the name of religious propaganda, do injury to good manners and customs, and disturb public peace and order; and as doing such shall be dealt with by law. There is no doubt, however, that a good religion, be it Buddhism or Confucianism, or Christianity, has as its aim the improvement, spiritual as well as material, of mankind at large, and in this not only does it not conflict with the administration, but really helps it in attaining the object it has in view. Consequently all religions shall be treated equally, and, further, due protection and facilities shall be accorded their legitimate propagation."

From the above quotation it will be observed that the Governor-General of Chosen is bound not only strictly to observe the principle of religious liberty, but the proclamation shows also an appreciation of the real aim of religion. Accordingly the Government has always been prepared to extend, as far as possible, a helping hand to the propagation of religions. In many instances, the Government has sold or leased to foreign missions land or old buildings belonging to the State at moderate prices or nominal rents, and such land or buildings as are exclusively used for religious purposes are exempt from taxation.

To cite an instance of special grace, a yearly grant of 10,000 Yen (\$5,000) was made for some years by the Governor-General to the Korean Y. M. C. A. in aid of its educational work. The principal representatives of different religious bodies are included in the list of guests privileged to be invited to parties given by the Governor-General on not only formal but on private occasions. In short, it may safely be said that Korea enjoys the same liberty as the mother country, if indeed the new colony is not shown more favor in religious matters.

How is it then that any misunderstanding should be entertained in some quarters concerning the policy and plans of the Governor-General of Chosen in regard to religious liberty, while in the mainland of Japan no such thing is noticeable? In my opinion two causes give rise to such misunderstanding. The one is the so-called "Conspiracy Case" and the other the regulations recently promulgated with regard to education in private schools and religious propagation.

THE SO-CALLED "CONSPIRACY CASE"

The Conspiracy Case was really nothing more than an attempt at assassination of the Governor-General by a number of Korean malcontents. Due, however, to the fact that some of the ringleaders of the plot were connected in one way or another with the mission schools at Sen-Sen [Syen Chun], and that some of the prisoners intended to involve certain missionaries in the case by alleging that the latter acted or spoke in such a way as to encourage them in their attempt, the case assumed an altogether disproportionate dimension and the missionaries concerned directly or indirectly volunteered to take an active part in the movement [for the defendants], which resulted in producing an entirely opposite effect to what they originally aimed at. . . .

A secret dispatch sent to the Edinburgh Conference Continuation Committee by two of the missionaries, and which was reproduced in the China Press, wantonly charged the Government with a plot to drive Christianity out of Chosen and so constituted a "moral conspiracy case" against the authorities. Since the dispatch was private and its publication was entirely unauthorized, the Government had no choice but to refrain from making a public refutation of the grave accusations therein contained. So the accusations remained without being officially denied, giving rise to misunderstanding in certain quarters as to the attitude of the Government towards Christian work in Korea.

NEW REGULATIONS FOR PRIVATE SCHOOLS

The second cause responsible for misunderstanding is the promulgation of amended "Regulations for Private Schools and Regulations for Religious Propagation." In the former regulations a fixed course of studies is set forth to be observed in private schools, it being practically the same as the one fixed for public schools. The chief aim of this provision is to bring all educational organs, private as well as public, aiming at giving a national or general education, under a uniform and efficient system. Accordingly, religious teaching and ceremonies were excluded from the curriculum provided for private schools which intend to give a general education.

Now at the time the regulations were promulgated, there existed in Korea 1,242 private schools, officially recognized, to which the regulations were to be applied, and of these 473 schools were under the management of foreign missionaries belonging to various denominations. As a rule Bible teaching was included in the course of studies of these mission schools. In consideration of the difficulties these schools would experience if they were required immediately to give up religious teaching, the Government granted them a period of grace of ten years in which to comply with the provision in question.

Now it goes without saying that it is the duty of every good government to bring up a people capable of succeeding to the present generation with credit and to secure for the State a strong and lasting foundation. Education, therefore, must be shaped in accordance with the needs of a State and in such a way as to contribute to the maintenance of its national characteristics. Accordingly private schools cannot be exempt from the general educational policy of the Government; for if they be allowed, on account of their being managed by private persons or corporations, to give an education along diverse and unrestrained lines to suit their own peculiar bent, a State will not only be unable to give its citizens a uniform and complete education, but it will furnish reasons and opportunities for religious strife to occur, especially in such a country as Korea with its many private schools maintained and managed by the numerous denominations and sects of Buddhism, Confucianism and Christianity.

Under the old Korean Government, little attention was paid to national education, and private schools were allowed to carry on the education of children in the old-fashioned way, Chinese classics and caligraphy being the chief subjects taught. It was but natural that missionaries felt themselves in duty bound to take up educational work along modern lines, and so a large number of schools were brought into existence by them. For this great credit is due to them, and their educational work is highly appreciated by the present administration, which was no sooner inaugurated than it began to pay serious attention to the improvement and development of the educational conditions of the country.

Year by year the present Government has established new schools for the Korean rising generation until to-day there are in the country more than four hundred public elementary schools, besides several higher institutes giving a medical, legal, technical or agricultural education. It is the purpose of the Government-General of Chosen further to improve the educational conditions of the country by establishing many more schools and by introducing exactly the same system of education as in Japan. It was in consonance with this purpose that the Government

promulgated the Regulations for Private Schools, inevitably involving the separation of religion from education, for these are nothing more than a natural consequence of the application of the fundamental principle of the general administrative policy already fully expounded.

As, however, the advisability of this particular provision has been questioned by some of the interested persons connected directly or indirectly with missionary work in Korea, it does not seem outside of the present purpose to explain here briefly the reason which prompted the authorities to adopt it. It is the opinion of the authorities that, since the freedom of religious belief is constitutionally guaranteed, thereby precluding the subjection of anyone to any disadvantage on account of his or her religious faith, the separation of religion not merely from politics but also from education is requisite in order that the benefit of the guarantee may be fully attained. For if a school posing as giving a general education to children of a certain community, say a village, be permitted to include particular religious teaching in its regular course of study, the inhabitants of such a village, other than believers in that particular religion, would practically be deprived of acquiring a general education should there be but one school in their village, as is generally the case in Korea. If that particular religion happened to be Confucianism or Buddhism, as would most likely be the case in Korea, children of Christian converts would find themselves confronted by the awkward predicament of either being compelled to deny themselves the benefit of an education or subjecting themselves to a religious teaching their parents would naturally dislike being given them. This disadvantage would be still greater in the case of mission schools. Dr. Baird, the former President of the Union College of Pyeng Yang, held the opinion, no doubt shared by many missionaries, that students and pupils of mission schools should be recruited from among Christian families only, so that the atmosphere of the schools might not be contaminated by the mixture of unbelievers.

It was in view of this that the Regulations under consideration were promulgated, their aim being to secure to people of different faiths perfect freedom of belief without being placed in any disadvantageous position as regards the education of their children. As it is, the Regulations concern only such private schools as are giving general education, and do not affect schools giving special instructions or seminaries or other schools teaching theology or giving religious instruction of a particular sect or denomination. Sunday schools are also left entirely unaffected by the Regulations. At all events, the Regulations do not contain any clause causing obstruction or inconvenience in the way of religious propagation or the carrying on of religious instruction independently of general education.

In the main land of Japan, primary education has entirely become a State function under a compulsory education law where no room is left for the existence of missionary schools of similar grade; and the same conditions are expected to prevail in Korea before long. As to higher educational institutions, I am of the opinion that different missions should establish colleges or universities in Korea along the same line as in the United States, where Yale University was established by Congregationalists, Princeton by Presbyterians, and Harvard by Unitarians, but no religious teaching is included in any of their curricula, religion being taught separately at the theological school or seminary attached to each of them. We should welcome the establishment of such institutions in Korea, as they conflict in no wise with the principle of the separation of education and religion.

SOLUTIONS OF THE PROBLEM

I have received communications on the subject from many notable gentlemen, including Sir A. H. L. Fraser, Chairman of the European Section of the Edinburgh Continuation Committee, the Rev. Frank H. Paton, Foreign Missions Secretary of the Presbyterian Church of Australia, the Rev. Dr. R. P. Mackay, Secretary of the Board of Foreign Missions of the Presbyterian Church in Canada, and the Rev. Dr. Arthur J. Brown, Chairman of the Foreign Missions Conference of North America. It was the last named gentleman who first opened the discussion on the question, treating the subject in his judicious and sensible manner, and eventually finding an approximately satisfactory solution of the delicate problem. I trust that all of these gentlemen have now fully appreciated the actual state of things under which we have to carry out the difficult task of uplifting the Korean people.

At the same time I cannot help entertaining some misgiving whether all of them have clearly comprehended the motive of our educational policy, as I find among their communications on the subject such a statement as that "all we desire is liberty to carry on our evangelistic, literary, medical and educational work along the lines enjoyed by us in our own land and in any other free and civilized community." It will thus be seen that some of them entertain the thought that such liberty is denied to foreign missionaries in Korea. One indeed seems even to hold the view that, if the liberty to teach religion is denied to a school, there can be no religious liberty, and if religious teaching is excluded from schools, such schools might be regarded as lacking a moral foundation.

It does not require much arguing to prove the error of such a view. For, if it be tenable, it follows that there is neither religious liberty nor moral foundation in the public schools of the United States, where religious instruction is excluded. It might be contended that the United States Government does not interfere with private schools. But is not the very fact that religious teaching is excluded from public schools sufficient evidence to prove that such teaching is unnecessary, if not undesirable or harmful, in a general education? There is no reason that the same logic should not be applicable in the case of private schools. It must also be borne in mind that, being a very highly civilized country,

the United States can afford to adopt the *laisser faire* policy towards private schools, but such a policy is too far advanced to be adopted in the administration of Korea.

At all events, the aim of the policy of the Government of Korea is to accord the fullest liberty of action to all agencies of human advancement, whether religious, literary, scientific, medical or educational, on condition that none of them interfere, conflict or mix up with another. This condition is absolutely necessary in order to secure to each of them its free and perfect development.

REGULATIONS FOR RELIGIOUS PROPAGATION

Now let me briefly deal with the Regulations for Religious Propagation. We were far from expecting that the Regulations would arouse even the slightest concern among the foreign missionaries. As a matter of fact, no restriction whatever is imposed by the Regulations on religious belief, but they simply provide certain rules for the ways and means of religious propagation. As I have already mentioned, there exist in Korea many sects and denominations of religions other than Christianity, while the Christian converts number only 350,000 out of a population of 15,000,000. Nothing, therefore, could be farther from the truth than to regard the Regulations, which are general in their character, as being aimed against Christian Missions.

Three articles of the Regulations, however, appear to have given rise to the apprehension of the missionaries. The first of these is Article 4, which runs as follows:

"In case the Governor-General of Chosen considers improper the methods of religious propagation, the authority of religious superintendents, the methods of superintending propagation work, or the personnel of superintendents of propagation work, he may order changes in them."

Now there have occurred not a few cases in which superintendents of propagation work belonging to sects of Shintoism or Buddhism have acted in such a way or resorted to such methods as to make their work detrimental to good morals or public order, and these acts of theirs have often given rise to criminal prosecution. The Government must always be vigilant to safeguard innocent individuals against impostors who dare to make use of religion for the furtherance of their own selfish interests. The aim of the article in question is to control such people, so no decent Christian missionaries, duly appointed and dispatched by properly instituted mission boards, need fear it in any wise. It may be added here that among independent and self-appointed missionaries working in Korea, there are at least two persons in my knowledge who can scarcely be called missionaries, for their principal business appears to be dealing in real properties rather than in preaching the Gospel.

The second of the three articles of the Regulations, to which exception is evidently taken, is Article 6, which runs:

"In case the Governor-General considers it necessary he may order religious denominations or sects other than Shintoism or Buddhism to appoint superintendents of propagation work."

Should this article alone be taken into consideration, one might hastily jump to the conclusion that Christian denominations or sects are subject to more severe control than those of Shintoism or Buddhism. As a matter of fact, however, the very opposite is the case. Shintoism and Buddhism are required by virtue of other articles of the Regulations regularly to appoint superintendents of propagation work, and moreover are required to obtain the permission of the Governor-General thereanent. In the case of Christianity, the appointment of such superintendents is not required in principle except in case the Governor-General regard their appointment as necessary. Besides no permission of the Governor-General is required for such appointment as is the case with Shintoism or Buddhism. Under the circumstance, Christian missionaries should feel thankful for the favorable consideration shown towards their propagation work by this article, instead of feeling any anxiety on account of its insertion in the Regulations.

The third and last of the three articles referred to (Article 9) provides that those intending to establish churches, preaching houses and similar institutions for religious purposes, shall obtain permission of the Governor-General, stating necessary particulars. Some of the missionaries appear to consider this provision to be at variance with religious liberty. There can be no such conflict. In England, if I mistake not, a person must submit plans of an intended structure, dwelling or otherwise, to the urban authorities and get them approved. When one proposes to build his private house to live in, it may be contended that he should be left free as to the way of constructing it, for it has little concern with the public. On the other hand, in the case of a church or preaching house, the public is invited to attend it. The Government must see that it does not fall down or that kindred accidents do not occur causing bodily injury to the people assembled therein. The reader may laugh at this, picturing to himself the missionaries full of intelligence and well provided with funds, and moreover working under the constant superintendence of the mission boards concerned. But when one comes in contact with native religionists, both Korean and Japanese, and finds many of them sadly lacking in individual ability or in that organizing faculty needed for carrying on propagation work in a proper manner, he will easily appreciate the necessity of enforcing regulations even more strict than those now under consideration.

A FEW HISTORICAL INCIDENTS

Having explained, briefly but to the best of my ability, the causes that gave rise to misgivings as to the Government policy, I now refer to a few incidents connected with the history of Christian teaching in Korea in order to show the attitude of the administration in a better light.

Dr. J. S. Gale, one of the most eminent pioneer missionaries in Korea, has furnished me with an interesting statement that the first Christian missionary to enter Korea came on the invitation of General Konishi of the Japanese army who invaded Korea in 1594. He was Gregorio de Cespedes, a Iesuit priest. While his work was to preach the faith primarily among the Japanese troops, he still did not neglect to teach those Koreans with whom he came in contact. This seems to be the first appearance of Christian teaching in Korea. From that time Roman Catholic missionaries gradually found their way into Korea, and, notwithstanding an edict promulgated for the prohibition of Christian teaching, their work continued to spread, until in 1866 the Korean Government undertook a great persecution of Korean converts with the purpose of stamping out Christianity. The Korean Government went the length of arresting Bishop Berneux and eight of his priests and beheading them on the bank of the Han River near Seoul. In 1879 two French priests were arrested and threatened with death, but were rescued by the Japanese Minister at Seoul and sent to Japan, where Christian propagation enjoyed complete freedom. It was in the same year that the present Bishop Mutel arrived in Korea. He had to work in secret till the opening of Korea to international relations relieved him of all such necessity. In this connection it must be added that Japanese diplomatic representatives frequently endeavored to convice the Korean Government of the inadvisability, not to say the danger, of restricting religious freedom.

However, it was not until Japan undertook the protection of Korea that Christian churches and preaching houses were allowed to be established outside the limits of foreign settlements. Nor until that time were missionaries permitted to live in the interior. Under the circumstances, all the buildings established outside the foreign settlements for the purpose of Christian preaching had to be held in the name of Koreans, while missionaries could only live in the interior as temporary sojourners. Soon after Prince Ito came to Seoul as Resident-General, however, the ownership by foreigners of churches and preaching places was acquiesced in under special arrangements and the permanent residence of missionaries in the interior was permitted. Since the annexation of Korea, the whole country has been opened to foreigners. Churches or preaching places may now be openly established anywhere and the capacity of missionaries as religionists is publicly recognized.

I mention these historical facts to show that the Japanese authorities have consistently adopted for many years past a very liberal policy towards Christianity, being always ready to encourage its propagation. They have no idea whatever of putting obstacles in the way of Christian missionaries in the legitimate pursuit of their work, and if any of them entertain misunderstanding or misgiving as to the policy of the Government towards their work, it will be seen from what I have stated that it is entirely unwarranted.



HORACE GRANT UNDERWOOD, D.D., LL.D.
Missionary to Korea, 1885 to 1916

With Dr. Underwood is seated Paik Saing Kyu, a Korean graduate of Brown University. He is the son of the wealthy President of a Korean Bank and after his conversion to Christ, through the instrumentality of Dr. Underwood, became Professor of Economics in the Chosen Christian College in Seoul.

Horace Grant Underwood—Missionary

A Sketch of His Life and Work for Korea

BY MRS, HORACE G. UNDERWOOD, BROOKLYN, N. Y.

"He scarce had need to doff his pride or slough the dross of earth.

E'en as he trod that day to God so walked he from his birth

In simpleness and gentleness and honor and pure worth."

The Reverend Horace G. Underwood, D.D., LL.D., one of the pioneer missionaries to Korea, was a man of such varied gifts, and accomplished such marked results along so many diverse lines, that this sketch by Mrs. Underwood can touch but briefly on his life and the service that he rendered to Christ in Korea.—Editor.

TORACE GRANT UNDERWOOD was born in London, England, on July 19, 1859, and at the age of twelve came to America with his father, who was a manufacturing chemist. He came of godly parents, his father being a remarkable man. It was in the village of Upper Durham, New Jersey, where the family made their home, that the young man first confessed Christ and united with the Reformed Church. He soon decided to enter the ministry and to become a missionary. After a preparatory course at Hasbrouck Institute, Jersey City, he entered New York University and after being graduated from there in 1881 he spent three years in the New Brunswick Theological Seminary. He was ordained by the classis of the Reformed Church and immediately took charge of a small church in Pompton, New Jersey, where his services resulted in revivals and in greatly quickened missionary interest. When the elders of the church begged him not to urge his people to give so much money for missions, as they would not be able to pay his salary if he kept on, his characteristic reply was: "If such is the case I will gladly go without my salary." At the end of the period, however, the church had quadrupled its gifts to missions and had doubled the pastor's salary.

Mr. Underwood was planning to go to India, and commenced the study of medicine as an added equipment for that work. The Collegiate Church of New York offered him \$1,500.00 a year to act as their pastor, preaching only one sermon and conducting one prayer-meeting while he carried on his studies. But just then Korea was opened and its call came to him with such imperative force that he decided at once to secure an appointment to that field.

The Reformed (Dutch) Church, of which he was then a member, was not prepared to open a new mission in Korea, so that he went out under the Presbyterian Board in 1884—the first Protestant evangelistic missionary to Korea. The wonderful development of the work in that hermit

peninsula is fairly well known. We shall try to tell something of the character and life of the pioneer missionary that sounds a bugle call to all believers, an "Excelsior" ringing from mountain heights, of devotion and consecration.

Among the outstanding traits of character in Horace Grant Underwood was a great heart filled to overflowing with love to God and all



A KOREAN WOMAN

humanity. From the very beginning of his career his personal charm won all classes and conditions of men, both at home and in This came from the love Korea. and good-will which flowed from him in a perennial stream toward everyone. The nobility were his friends, the poor were his brothers. One of his first deeds of mercy on reaching his station in Korea was to nurse a strange European through a terrible case of black small-pox. During two fearful epidemics of cholera, he gave himself almost continually, often day and night, to the service of the poor loathsome victims of the plague, so that the coolies were heard saying, as he hurried through the streets at late hours and at a high rate of speed: "That is the Jesus man going to nurse the sick. He works all night and all day without rest because he loves us."

After the death of the Queen of Korea, when consternation and panic reigned in the Palace and a band of enraged citizens attempted to force an entrance to release the

King, Dr. Underwood, who was acting temporarily as interpreter to the American, English and Russian Legations, managed to carry messages of comfort and food to the poor shaken ruler, who dared not touch the nourishment offered him by those who held him in durance. For months he went back and forth to the Palace as the comforter, adviser and brother of the King.

In itinerating trips among the little villages in the country he would go into the men's quarters, often crowded to suffocation, the air reeking with foul odors, and sit for hours chatting with the people like a brother, slipping right into their hearts, learning their difficulties, winning the recalcitrant and troublesome back to the right way, making peace between the quarrelsome, smoothing out rough places, and all with a joy as though it were the choicest pleasure of his life—as indeed it was. Nowhere did he so shine, or seem so happy as in close fellowship with these poor country Christians who loved him with touching devotion. This same love made itself felt among the European residents and the for-

eign community; even those whom others were inclined to avoid or condemn he loved, hoped for, and befriended.

No man with broad and far vision and strong individuality but meets opposition, sometimes severe and sharp, and Dr. Underwood was not an exception. But for those who hindered and blocked his carefully wrought plans, and again and again pulled to ruins his most cherished hopes, he never had a word of bitter censure, even in the bosom of his family. He grieved, it is true, but he never spoke of an opponent in any but a Christian spirit or in any way that could be recalled with pain, for his heart harbored no bitterness.

I cannot close this paragraph without quoting one of the testimonies recently written by one who had been a fellow worker in the same mission station for fifteen years:

"His was a wonderfully sympathetic and generous heart; he was one of God's noblemen, so courteous and kindly, always so patient and gentle. I never heard him or heard of his saying a harsh thing of another person. He never criticized



A KOREAN STUDENT

or judged others or their motives. As I think back on the past fifteen years that I have known him, he stood out among all others as the most Christ-like person I have known."

Again, Dr. Underwood's intellectual gifts seemed wonderfully bestowed, as though purposely for the work he had chosen. He had an unusual adaptability for getting to the inner spirit of any language he wished to master, and was able not only to grasp it with a speaking knowledge but could comprehend it and make it entirely his own. This ability was combined with plain practical common sense, and a veritable genius for business details, and for organization, and with quick insight

and broad, far vision. He also possessed the gift of impassioned oratory which, as many in America can testify, often lifted people out of themselves with enthusiasm and won many missionaries and largs sums of money for the foreign field.

Horace Underwood possessed another power, that of long, close, intense concentration and application to literary work of the most exacting kind, as in Bible translation, to which he devoted much time, where the faintest shade of a change from the original may mean so much that the weight of responsibility is very heavy to the conscientious translator.

A third marked characteristic of the man was the physical indefatigability he continually displayed. On country trips it was no very uncommon thing for him to walk fifty miles in a day, for he disliked the slow jog of the little Korean ponies. After walking even many miles he would hold meetings, conferences and examinations, which frequently lasted up to twelve or one o'clock at night. Very likely he would then start on for another place before daylight next morning. This he would do repeatedly under the great pressure of the work.

In America, Dr. Underwood often spoke three times in a day for several days running, and frequently on Sundays even seven times, travelling at night. On more than one occasion he continued his speaking engagements at the risk of his life rather than go to bed or to the hospital for much-needed medical treatment. Those who travelled with him on these campaigns—Dr. Hall, Dr. Avison and Dr. A. Woodruff Halsey—can testify to this unwavering energy when there was work to be done.

Aside, however, from the gifts with which he was endowed by Nature, were those by which the Holy Spirit crowned and perfected the others. Perhaps the first of these was an absolute, unwavering faith, firm as a rock. He never knew the faintest hint of a doubt either as to the entire infallibility of the Scriptures or of any of the great verities of the Christian religion as taught by the Presbyterian standards. Having known him more intimately than anyone for over twenty-eight years, I have never seen the least sign of wavering in his steadfast trust and confidence in God, in His Word, and in the forward march of His Kingdom. Dr. Underwood's strong and constant reliance on prayer in all things seemed to strengthen with years. His hope was always clear and bright; his acquaintances on both sides of the world all knew him as preeminently optimistic and happy, always believing and hoping the best for all people and all conditions. Never was he despondent, gloomy or fearful. His physician in the last illness remarked that he had never seen a patient so universally cheerful, happy and uncomplaining.

This Christian man's absolute consecration to his Master and his Master's cause awakened respect again and again. He was a man of broad sympathies and interests, and found real pleasure in the good things of the world which the Father gives us richly to enjoy, but never did he allow earthly advantage, pleasure or profit to stand for a moment in the way of his duty or the advancement of the Lord's work. Anything,

everything—health, family, friends, money, time or pleasure—were, without hesitation, brushed aside and pushed into the background to make way for that Cause to which he devoted his life.

A year ago, while at the seashore for much-needed rest and even then suffering from the disease that resulted in his death, he spent the en-

tire vacation working with Dr. Revnolds on the revision of the tentative translation of Isaiah. He finally returned home more wearied and ill than he had been in the beginning of the summer, and during the two years when, according to doctors' urgent advice, he should have been in America taking treatment, he was laboring, toiling, pouring out his very life in strenuous efforts to establish the Pierson Memorial Union Bible Institute, the Union Christian College, pushing the interests of the Tract Society, the Y. M. C. A., the boys' and girls' academies, the various Mission institutions, the forty little country churches under his care, advancing the various branches of



HORACE G. UNDERWOOD IN 1884

his literary work and endeavoring to establish the Missions in satisfactory relations with the Japanese Government.

Even during this period, when he was suffering such exhaustion from illness that he would generally come in white and almost fainting from his work, he taught classes and attended conferences and committee meetings, often far into the night.



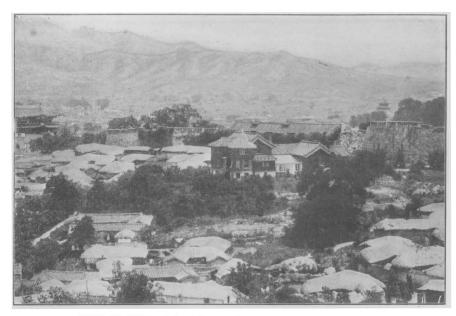
DR. UNDERWOOD'S FIRST HOME AND CHURCH IN SEOUL

Like many other missionaries of ability, Dr. Underwood had numerous opportunities for financial gain, including offers of positions in America which would have brought him an income of many thousands of dollars. From the Korean ruler, before the occupation by Japanese, came offers too great to mention publicly, if with the privileges of American citizenship he would undertake certain affairs for His Majesty. In early days, when Missions were said to be most out of favor with the Government, he was offered a free hand in the Government Schools, and in later years an offer came from the Court to make Presbyterianism the State religion, with the privilege of baptizing all officials from the King down. Upon all these things he, of course, turned his back without a moment's hesitation, for it was not that way that the Cross of Jesus led.

Greater, however, was the temptation that came to establish, independently of all Boards and Missions, the Union Christian College of Seoul, which lay so near his heart. This was one of the most cherished dreams of his life, toward which he was bending every effort and sapping the last of his strength. He encountered one obstacle after another, and unrelenting opposition from those who could not grasp his vision. Though this plan for an independent college would have seemed to make easy the fulfilment of his dreams, he rejected it as disloyal to his Mission and to the best interests of the cause of Christ. He believed that it should be established as a Union enterprise to be carried on in cooperation with the Mission. He died worn out by his efforts to bring the institution into being for the benefit of Korea; but he is working and hoping for it still.

Last winter, when his health was so broken that he should have been confined to the house, he went to Japan to study Japanese in deference to the wishes of the Government that all educationalists should familiarize themselves with their people, customs, language and laws. spite of increasing weakness, he spent nine hours a day in study, using two teachers, attending meetings, churches and dinners; calling on officials, visiting institutions, using his influence and tact in arranging the affairs of the Korean Students' Church and Y. M. C. A. in Tokyo; working with so little mercy on himself that he returned to Seoul in April completely prostrated, and too late for change of climate or the best medical aid to bring a recovery. He had thus set an example to others and won love and favor for his chosen work and field. He had established firm friendships and carried the white Dove of Peace where suspicion and enmity had stirred, but it was at the tremendous price of his life.

His home in Korea, as everything else that was his, was always at the disposal of Koreans or of the missionaries, and was a rendezvous where frequently might be found missionaries, country Christians, voluntary workers, palace officials, magistrates from the country, princes and high nobles, college professors, schoolboys, or church committees. thronged him so that often there seemed to be "no time so much as to eat." The basement study held the native copyists and writers. On the first floor



VIEW OF SEOUL, SHOWING DR. UNDERWOOD'S LATE RESIDENCE
The Gift of his Brother, John T. Underwood

was the business office, where two or three typists and secretaries tried to lighten the work of his correspondence and Mission business. On the second floor was a study, where, with the help of an American secretary, Mr. Underwood did his own private work. The parlor and dining-room, and sometimes the spare bedroom, were used for committees, two or three of which often overlapped.

But enough has been said, though not all, to illustrate his consecration of all he had to Christ. Merely in outline I have tried to show the salient points of the man's character. There remains only to recapitulate his chief ideals and some of the results accomplished by God through his life.

The great aims of his life were: The conversion of the Korean nation to Christ, the organic union of all evangelistic sects on the field, the establishment of self-support in the whole native church and general study of the Bible by all Korean Christians. But "Union" was his great ideal.

The three especial objects dear to his heart for some years before his translation, all of which were only a part of this desire for union, and tributary to it, were: The establishment of the Arthur T. Pierson Memorial Union Bible Institute; the founding of a seashore rest station, where many missionaries might gather in summer, and there come to see more eye to eye; and third, the Union Christian College of Seoul, where young men of all denominations might be fitly prepared for Christian leadership.

The first two he saw accomplished; the third, I believe, he will yet see from the other side, carrying on there the mission that his far vision grasped here.

Dr. Underwood's literary work was a large and important part of his service. He was Chairman of the Missions' Board of Bible Translation for many years, and left also a translation of the Scofield Bible which Dr. Gale and he carried through together. In the earlier days of his work he prepared a hymn book, many of the hymns being his own translations, and a grammar and pocket dictionary. He translated a large number of tracts and edited a Korean religious weekly paper. This latter was very popular with heathen readers as well as Christians, especially farmers and country magistrates, and was growing rapidly into more and more favor when it passed from his hands.

For years he held a chair in the Presbyterian Theological Seminary of the Mission. Besides finding men and money for many of the institutions of the Mission (never confining his efforts to his own station or his own work), he had a very considerable share in the establishment of the Southern Presbyterian and Canadian Missions, the Tract Society, the Bible Society, was the chief mover in the beginning of the Y. M. C. A., and took a very important part in the division of territory which made comity among so many Missions possible. Indeed, when the committees had come to a standstill, and it was feared that the whole matter must be dropped or postponed, his skill and tact found a way which all could accept.

In his early years he established the Boys' Orphanage in Seoul, which later became the Wells School, and he assisted Dr. H. N. Allen in hospital work, in addition to literary and evangelistic labors. In his last years he taught in the Bible Institute, the Men's annual classes and the Christian Union College. He always carried on active evangelistic work in city and country, and always had large districts, with forty or fifty churches under his care, which he visited personally once or twice a year and kept in close touch with by letters and helpers. He was, at different periods, a member of the Mission Executive Committee and Moderator of the Native General Assembly. That he should have been called away in the midst of his work seems mysterious, but probably the words of the Rev. Dr. Jowett will not be out of place in this connection:

"I can scarcely use the word 'death' in relation to him, and feel inclined to withdraw it. It is just the promotion of a devoted servant of his Lord to higher, freer service. I cannot think that he is even withdrawn from the ministry of the Mission Field; I must believe that he will still serve it with larger vision and with inconceivably increased fruitfulness."

As we think of him we seem to vision him now with an innumerable company of angels, the general assembly and church of the First Born, which are written in Heaven, God the Judge of all, the spirits of just men made perfect, and Jesus the Mediator, from whom neither death nor life can separate His own.



THE BOYS' SCHOOL IN SEOUL STARTED BY HORACE G. UNDERWOOD

Dr. Underwood's Service in Korea

BY THE REV. ARTHUR J. BROWN, D.D., NEW YORK Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A.

HEN Horace G. Underwood arrived in Korea, on April 5th, 1885, the only missionaries who had preceded him were Horace N. Allen, M.D., and Mrs. Allen. These pioneers had encountered so much suspicion and opposition that they would have found it difficult to remain if the American Minister had not appointed Dr. Allen as physician to the Legation. In those early days foreign-built houses did not exist; sanitary conditions were indescribable; conveniences to which Americans are accustomed were unknown and mails were infrequent, so that the early missionaries were in a situation of peculiar loneliness, isolation and trial.

But the young missionary began his work with resolution and an ungrudging willingness to endure hardness as a good soldier of Jesus Christ. He was first in various ways. He was the first ordained missionary to Korea. He baptized the first convert in 1886. He opened the first school, also in 1886: "The Jesus Doctrine School," it was called. He organized the first church in September, 1887. He administered the first Sacrament of the Lord's Supper, in his own house, on Christmas Day of that year, only seven communicants being present. In the same year he made the first of those long itinerating tours into the interior, by which he and his successors spread the knowledge of the Gospel far and wide in Korea and which later resulted in groups of believers in hundreds of towns and villages. He began the first literary work of Christian missions in Korea, and in 1889 published the first of the long list of volumes with which he and other missionaries have enriched the literature of missions. He was also the first to open the Scriptures in written form to the Ko-

reans, his translation of the Gospel by St. Mark in 1887 first making the Word of God accessible to the people.

For a long time the progress of the work was painfully slow, and it would have been discouraging to less resolute spirits. After ten years of indefatigable labor on the part of Dr. Underwood and the few missionaries of the Presbyterian and the Methodist Episcopal Board, who had joined the little band, there were only one hundred and forty-one Christians in the whole country.

The tide turned in 1895, when the missionaries in Pyeng Yang displayed such conspicuous fidelity, courage and devotion after the battle of Pyeng Yang in the China-Japan War, and the missionaries in Seoul manifested equally conspicuous courage and devotion in dealing with an epidemic of cholera.

From that time the work made rapid progress, until Korea has become one of the most extraordinarily fruitful of missionary fields. In all this development Dr. Underwood was a prominent and influential factor from the beginning. The variety and scope of his activities are indicated by the following list of positions that he held at various times: Teacher of Chemistry and Physics in the Royal Medical College, Chairman of the Union Board of Bible Translators, Treasurer of the Mission, Chairman of the Mission, Secretary of the Korean Religious Tract Society, Chairman of the Korean Educational Federation, President of the Korean Religious Tract Society, Professor of Theology in the Theological Seminary, Principal of the John D. Wells Training School for Christian Workers, and President of the Seoul Christian College. Many-sided as were his labors and faithful and efficient as he was in all, he rejoiced most in his evangelistic work. He preached the Gospel not only in the city of Seoul, where he resided, but also among the many villages of the adjacent region. A district of diocesan proportions was under his care, and he did in it the work of an apostle, holding meetings, baptizing converts, conducting Bible conferences, organizing groups and churches, ordaining elders, settling disputes and counselling leaders. He often walked upon these tours, slept in the wretched Korean huts or inns, and exposed himself freely to physical hardships from which many a man would have shrunk.

He was active, too, as a translator and author. He published an English-Korean Dictionary in 1889, a Korean Grammar in the same year; "The Call of Korea" in 1908, "The Religions of Eastern Asia" in 1910, and "An Introduction to the Korean Spoken Language" in 1915.

He had extraordinary influence with high officials and members of the royal family, including the Emperor himself, who often consulted him, and sent him a valuable pearl ring as a wedding present. When the Queen was assassinated in 1895, the Emperor, fearing for his own life, turned to Dr. Underwood and two other Americans, and at the royal request they spent the night with him in his private chamber. Along toward morning the exhausted monarch nestled close to Dr. Underwood and dropped to sleep upon the missionary's shoulder. After the annexation

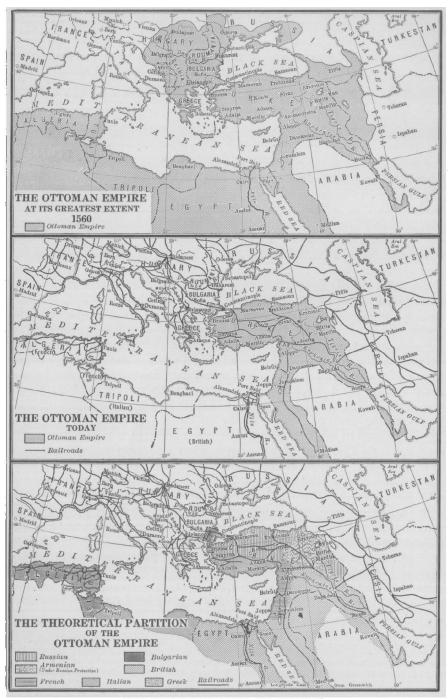
of Korea by the Japanese, the Japanese officials were for a time somewhat suspicious of him in view of his known intimacy with the royal family and his sympathies with the frightened people; but they soon came to learn and to value the high quality and absolute trustworthiness of the man, and when he recently left Korea for the last time the authorities showed him marked honor.

Honors were showered upon this eminent missionary. On the field, he held at one time or another every office within the gift of his Mission and the Korean Church. A striking evidence of the high esteem in which he was held was given on the twenty-fifth anniversary of his wedding. On March 13th, 1889, he had married Miss Lillias S. Horton, who had gone to Korea as a medical missionary of the Presbyterian Board in 1888, and who became his inseparable and invaluable help-meet in all his subsequent life and work. On March 13th, 1914, nearly all the notable men and women of Korea's capital called to tender their congratulations—members of the consular corps, Japanese officials, Korean nobles, missionaries and Korean Christians of all communions, and faculties and student deputations of schools, while the tables were loaded with presents.

In America, Dr. Underwood was one of the most popular and influential of missionaries. Whenever he was known to be on furlough, he was almost overwhelmed by invitations to speak. He was the chairman of the deputation of missionaries appointed by the Board to conduct the Korea propaganda in 1907. He labored with splendid zeal and success in awakening the Church to a realization of the urgent needs of Korea and in providing additional reenforcements and appropriations, and to him is due no small part of the credit for the success of that campaign.

It is hard to think that such a man has been taken from earth at the comparatively early age of fifty-seven, when his intellectual powers were at their height. Cables from the field expressed the grief of his fellow-missionaries and of the Koreans, for whom he had done so much and who gave him their love in unstinted measure. He manifestly walked with God before men, attempting great things for God and expecting and receiving them. He will live in the history of Christianity as one of the founders and builders of the Church in Korea.

Dr. Underwood was among the last of the pioneer missionaries. Hardly any non-Christian land now remains to be opened. Very few missionaries are left of those who went to the great mission fields in the days of beginnings, and they are rapidly passing from sight. There were no foundations laid, no translations or apparatus of any kind prepared for them to make their work easier. They had to do everything for themselves in circumstances of great difficulty. That they builded well the strength and proportions of the rising churches abundantly prove. It is for those who have come after them and who are called of God to carry on their work to show like faith and devotion, and to pray that a double portion of their spirit may rest upon us, to the end that the good work so well begun may be performed "until the day of Jesus Christ."



THE DISINTEGRATION OF TURKEY

The Turkey of To-morrow

BY A MISSIONARY, RESIDENT FOR THIRTY YEARS IN TURKEY

This remarkable forecast of the future of Turkey gives the views of one most familiar with the situation. There is, of course, nothing settled except in the mind of God.—EDITOR.

IGHTMARES do not last forever. This is providential; otherwise life would not be worth living. "Weeping may endure for a night, but joy cometh in the morning," is the divine consolation for us all.

Watching one's own house burn down is never a pleasant duty, particularly when the disaster is attended with loss of life. But there is some consolation in making plans for rebuilding, as well as real joy in attending to any sufferers and relieving their pain. The breakdown and break-up of the Turkish Empire has been predicted for many decades, but its actual occurrence is bringing no less anguish for that reason. Business has been killed in the process; the budding prosperity of the country has been nipped with frost; the development of the educational system has been retarded, and in the general stopping of all progress, Christian and missionary work has suffered terribly. In the awful toll of death caused by war and massacre, pestilence and persecution, more than a dozen missionaries, scores of Armenian pastors, preachers and teachers, and many thousands of native Christians have laid down their lives. Churches, schools and hospitals and whole stations have been closed and their beneficial work has been stopped.

It is, however, not of the catastrophe that we would speak now, but rather of its remedy; not of the past, but of the brighter future. No one with an unshaken faith in Him who said, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world," can doubt that the clouds will break away, and "at evening time there shall be light." Such an overthrow of the world's civilization would bury our hope and faith in its avalanche, did we not believe that something better is to follow.

THE POLITICAL FUTURE OF TURKEY

The Ottoman Empire has staked its very existence on the success of the Germanic Powers. While the outcome is yet in the balance, one thing at least seems absolutely certain—that politically we can never revert to the Ottoman Empire of yesterday. Whatever the result of this battle of the Titans, there must be a change in Turkey. If a deadlock should be declared, Turkey is too much in German control, and her finances are in too desperate a condition, to allow her to resume

absolute control over her own destinies. Neither Russia, who now occupies some fifty thousand square miles of Ottoman territory, nor Germany, whose commercial and other interests have suffered greatly through Turkish incompetence, will consent to the rehabilitation of the Ottoman Empire on the basis of 1914.

Aside from a possible deadlock, or stalemate, there appear to be two conceivable results of the world war—a victory of the Central Powers or a victory of the Entente Powers. Granted that the second Balkan War showed the world the sickening possibility of a tertium quid—an entirely unexpected outcome. But unless the world has gone stark mad, every effort will be made to avoid another such disgrace.

If Germany is Victorious

Consider, then, first the political outlook for Turkey in case of a Teutonic victory. Turkey has been fighting Germany's battles for Germany; and Germany has been sending ammunition, men and officers to the aid of Turkey, not for Turkey's sake, but for her own. For decades Germany has actively proceeded on the assumption that Asia Minor, Mesopotamia and Syria were her "place in the sun." The visits of the Kaiser, especially the second in 1898, when he went to Damascus and Jerusalem and proclaimed himself the protector of "three hundred millions of Moslems," and the long series of commercial agreements connected with the construction of the Baghdad Railroad, illustrate the German plan of peaceful penetration. But behind the peacefulness there was preparedness. A writer in a Berlin paper of November 17, 1913, challenges France that if she wants Syria, she will have to fight for it. Germany, moreover, while insisting that her interests are purely commercial, has yet taken steps to safeguard those interests right over the head of the Turk. Following the Potsdam agreement of 1910, an arrangement between Germany and Russia was signed at St. Petersburg in August of 1911, as to the Persian and Baghdad Railroads, in which these two governments agreed to "facilitate international traffic on the Khanikin-Baghdad line," and the Russian Government agreed not to hinder the construction of the Baghdad Railroad. All this was done without so much as notifying the Ottoman Government of an arrangement concerning the construction and operation of roads within her territory. It may not be generally remembered that the Baghdad Railroad concession gave the Germans the right not only to construct the road, but to establish a steamboat service on the Tigris and Euphrates, as well as the exclusive mining privileges in a belt extending twenty kilometres on each side of the line; and it further promised a kilometric guarantee of 4,500 francs per kilometre per annum for running the road, from the Turkish Government.

Since the summer of 1914, when Germany bought the support of Turkey by donating the *Goeben* and *Breslau*, plus Admiral Suchon and several millions of pounds in gold, many things have happened to con-

vince the Germans that Teutonic interests would never be safe under Turkish governmental control. Financial matters were at such loose ends that Germany insisted on having a German appointed as "adviser" to the Ottoman Minister of Finance, and this functionary is practically in charge of that ministry.

The educational system was also proving a menace, till Germany compelled Turkey to accept Herr Schmidt as "adviser" to the Ministry of Public Instruction. For example, in September, 1915, owing to the closing of the English, French and Italian schools, the enrolment at the German school in Constantinople (Pera) taxed the utmost capacity of their building. The school, therefore, leased a large building next door for the overflow. After it had been cleaned and made ready for occupation, and just as the Herr Professor was about to occupy it, a Turkish hodja marched in his hundred or so pupils and proclaimed squatter sovereignty; and all the influence of the German Ambassador was unable to oust him or restore the building!

Such incidents have been legion, and they have led the exasperated Germans to take over control into their own hands. The sanitary inspection for persons leaving Constantinople for Europe has been entirely removed from Turkish control, and practically every ministry in the cabinet now has a German "adviser" in control of its workings. The Germans have no idea whatever of relinquishing their control over Ottoman affairs; and should the fortunes of war favor their side, the Turkish Empire will, without doubt, become a German protectorate, with far less autonomy than Egypt has had under England. German commercial interests along the Baghdad line and elsewhere shall never again be jeopardized by Turkish misrule.

If the Allies Win

Then let us imagine the Entente Powers victorious; what terms will they dictate to Turkey? The Turk himself has often acknowledged that this would mean dismemberment. Probably there exists between England, France and Russia a very definite agreement as to the white and dark meat, even to the wishbone of Constantinople. They have not made public the plan, but several things are certain. Sir Edward Grey has announced in public the consent of the British Government to Russia's taking the wishbone. Further, Russia has set about carving her way thither along the northern parts of Asia Minor. As far back as 1899, Mr. Zinovieff, the Russian Ambassador, secured from the Porte the famous Black Sea agreement, by which no concessions for railway construction should be granted in the Black Sea basin of Asia Minor except to Russians. The Great Bear evidently intends to place its paws on the whole of northern Anatolia, to connect Constantinople with Russia's Caucasian territories.

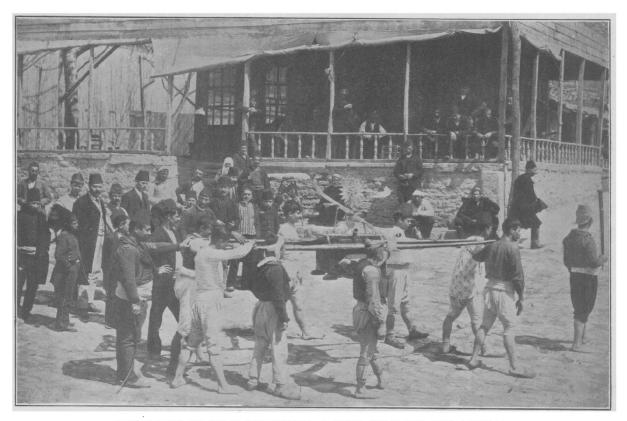
As for France, a treaty between Sultan Suleiman the Magnificent and François I., in 1535, is the beginning of the French protectorate

over the Christians in the Levant. This was confirmed by Sultan Mahmoud I., in 1740, and was reiterated on the other hand by Pope Leo XIII., in 1898. A similar protectorate over the Christians of Macedonia and Albania was secured to Austria by treaty in 1699 and 1718. France has, in fact, confined her area of operations practically to Syria and Palestine, where the growth of her educational interests is indicated by the fact that in the French Catholic University of St. Joseph and its Faculty of Medicine, in Beirût, there were, before the institution was closed by the Turks on the outbreak of war, a thousand pupils. T. F. Farman said in the Contemporary for September last year, that the question of French Catholic missions in Syria "is highly political," and no mere religious sentiment. And it is true that in 1861 the French sent a military expedition to the Lebanon to end the war between Druses and Maronites. An able French writer in the Revue Hebdomadaire for March, 1915, says: "No logical denial and no economic quibble could be raised against the secular right of France to the protectorate not only of the Holy Land, but of the whole of Syria. Indeed, none is raised."

England's interests lie along the reaches between Egypt and India. She dreams of a protectorate over the whole of the peninsula of Arabia, where she now has the outposts of Aden, the Kuria Muria Islands and Bahrein, with the practical suzerainty over the Sheikh of Kuweit and the Sultan of Oman. As more Moslems are to-day under the British flag than under any other, it would not seem inappropriate if Great Britain exercised some sort of control over the sacred cities of Mecca Furthermore, she has extensive economic interests in Mesopotamia, whose immense oil fields and coal deposits await development, where the Lynch Brothers have long had a steamship concession on the Tigris and the Shatt-el-Arab, and where the great Hindié Barrage, constructed by Sir William Willcocks, has so worthily begun the modern irrigation system destined to restore to old Babylonia its former wealth and prosperity. In any division of Ottoman territory by the Entente Powers both Arabia and Mesopotamia would doubtless fall to Great Britain.

Italy has had her eye on the southwestern corner of Asia Minor ever since she seized the Dodecanese, or twelve islands off that shore, including Rhodes, Cos and Carpathos, during the Italo-Turkish war of 1911. This strip of territory, embracing the fortress of Bodroum and the town of Adalia (Attalia), with an indefinite hinterland, possibly up to the Bourdour lakes, is wholly undeveloped, and may not prove of great commercial value; but the other nations are apparently as willing for Italy to have it as they were for her to rob Turkey of Tripoli in 1911, when they coolly stood by and watched that plundering expedition.

If nationality and the wishes of the population be consulted, then by all means the western shores of Asia Minor, from the Scamander



YESTERDAY IN CONSTANTINOPLE—A FIRE COMPANY AND ENGINE

Until recently these primitive hand-carried and hand-worked fire engines were the Turkish protection against conflagrations. They represent the unprogressive character of the Turk.

to the Meander, including Smyrna, should go to Greece. But Greece has not yet joined the Entente Powers, and if she does nothing to help them, she will have no claims in the event of an Entente victory.

There are two claimants already for the erection of small autonomous states, and the rights of each have strong advocates. The Armenians are expectant, for both Russia and England have unofficially hinted that they should be granted autonomy in the regions of Erzroum, Van and Bitlis, possibly extending so as to include Cilicia, or the territory of the ancient Lesser Armenia. If such an autonomous state should be created under the suzerainty of Russia, there would be extensive migration thither from various large Armenian colonies now found in other countries. And the half million of half-starved deported Armenian wretches now in the regions of Aleppo, Deir-el-Zor and Damascus would be glad enough to go back to their rejuvenated Haïasdan.

The other scheme is for the restoration of Palestine to the Jews. If an autonomous Hebrew state, under French suzerainty, and with proper guarantees for the international protection and guardianship of the holy places at Jerusalem, should thus be established, there are at least 50,000 Jews in America who would return to the land of their dreams, to help their co-religionists from Russia, Roumania, Germany and Salonica to re-establish the racial home.

Sir Edwin Pears (Atlantic, July, 1915) has shown the serious menace to Russia, if she insists on possessing Constantinople, from the jealousies of the Balkan States; for Bulgaria and Greece both think they have claims to the city on the Bosphorus, while Roumania does not fancy having Russia on two sides of her, guarding the outlet of her only sea. Sir Edwin outlines in a few masterly strokes the better alternative in an internationalized state, to include the shores of the Marmora and of both Dardanelles and Bosphorus, and governed by an international commission, somewhat on the lines of the Danube Commission that has for years worked successfully in relation to the navigation of that river. The essential condition in any settlement of the possession of Dardanelles and Bosphorus is that neither strait shall ever henceforth be fortified, but that they shall constitute forever an open highway for all nations.

2. THE COMMERCIAL FUTURE OF TURKEY

For centuries Asia Minor was the granary of the Roman world, and its wheat is still of superior quality and sufficient in quantity for the whole Ottoman Empire. Over almost the whole of the great central plateau it is grown, and the irrigation works from Bey Shehir Lake, near Konia, are an indication of what may be done in the semi-arid regions. Much of Mesopotamia will also thus be reclaimed by irrigation works. The tobacco grown in large quantities in the regions of Samsoun and Kastemoni, in the Black Sea districts, has few equals and

no superior in quality. And Cilicia, especially the great Adana plain, is proving an excellent place for the cultivation of cotton, which seems destined to become one of the chief exports of the region. The figs and raisins of the Smyrna region are famous the world over, as are the dates of Damascus and Arabia. Among the less-known but valuable vegetable products of Asia Minor is licorice root, of which the American firm of MacAndrews and Forbes has practically the monopoly. Besides a very fine grade of opium is produced from the Anatolian poppy fields, this being the best in the world for the manufacture of morphine.

Turkey has been known as an agricultural and pastoral country, and has long been exporting hides, mohair and wool in large quantities, besides the agricultural products mentioned. But it is coming to be recognized that her greatest wealth, like that of China, is underground. Mining, once carried on extensively by the Greeks, has latterly become almost a lost art, owing to the lack of governmental enterprise. vast deposits are known of copper, silver and coal, as well as considerable quantities of alum, chrome, boracite and other minerals. meerschaum beds of Eski Shehir supply almost the entire amount of that mineral in the world. And the latest discovery—the oil wells of Mesopotamia—bids fair to prove the richest of all Turkey's commercial assets. Of course, all these mining interests depend for their development on modern machinery, modern methods and adequate means of transportation. Under the ægis of any European power, and with a fair chance and decent protection to foreign enterprise, these industries ought to furnish employment for many thousands of the population.

Of manufactures, Turkey has had practically none, save in the line of rugs. This industry, as well as the making of embroideries and brass work, can be considerably developed; but the configuration of the country lends itself to still further manufacturing on a big scale. From the central plateau, which is from 2,000 to 6,000 feet high, there flow to the seas, north, west and south, numerous streams, all too swift for navigation, which offer unrivalled opportunities for the installation of electric and water-power plants. Why should not all the cotton, wool and mohair produced be converted on the spot into textile fabrics? Why not likewise with the hundreds and thousands of bales of silk that now go to France to be spun and woven? And with such wealth of useful metals, a variety of plants should spring into existence along the course of these great, swift streams.

The one thing that now stands in the way of such commercial expansion is the lack of highways and railroads. This, however, will be remedied when such companies as that backed some years ago by Rear-Admiral Chester, U. S. N., and his son are given a fair deal by a just government, unhampered by Russian and German "preferred rights." A complete network of railroads, supplemented by good wagon roads, will be a part of the Turkey of to-morrow.

3. THE EDUCATIONAL FUTURE OF TURKEY

One great obstacle to the development of a system of public schools in the Ottoman Empire has been the language question. Turkish has been the official language, and the only one tolerated in Parliament; but the attempt to enforce its use in all the Moslem schools of the country brought on the Albanian and Arab uprisings. Greek schools must be taught in the Greek language, Armenian schools in the Armenian, and Jewish schools in either German or Spanish, with a complete course in Hebrew. In American mission schools, the necessity of providing, in addition to the lessons in English, courses in Turkish, French, German, sometimes Arabic, and the vernacular of the pupils besides, over-



A SPECIMEN OF TURKISH WRITING

loaded the language department of But it simply every curriculum. must be done; in such a mixed country there is no avoiding it. perhaps, if the territory is divided up, another language may be added to the list in place of eliminating any. Yet the problem of curriculum and languages is not the main difficulty. The great question is, how to provide for the increasing number who clamor for a good education. Mission schools cannot turn out trained teachers fast enough to supply the lower schools, nor have these institutions sufficient accommodations for the pupils who are eager to come. Last September, the rise in price of commodities made it necessary to raise the charges for board and tuition at Robert College from \$220 to \$264; yet in spite of the stringent war conditions and the

paralyzing of business, they actually had more in attendance than during the previous year. The year before the war, all American institutions were taxed to their utmost capacity.

There is a brilliant future in store for these schools. Constantinople College for Girls, the International College at Smyrna and Teachers' College at Sivas have all recently moved into ample new quarters; while Anatolia College at Marsovan, the Syrian Protestant College at Beirut, and Robert College have put up fine new additional buildings. Van College waits to be born, and there will be another new college probably at Mardin. All these institutions are looking for unprecedented growth as soon as "the turmoil and the fighting dies."

With a statesmanlike grasp of the problems before them, the colleges have begun a series of educational conferences, unfortunately suspended by the war, but which will be resumed as soon as circumstances make it possible. Questions of policy, of curriculum, of religious training, of self-support and other topics are here considered, after preliminary investigation, and the results are conserved. How to strengthen the primary and lower secondary schools is one of their problems. Another is how to provide for vocational training in technical or postgraduate schools or otherwise. Such conferences will doubtless be extended in their scope and variety and take in the corps of instruction in high schools as well as colleges. Summer schools for teachers of various sorts have been held and are widely appreciated.

But special attention must be given to providing adequate training for a very largely increased attendance at primary schools and kindergartens, especially among Turkish children. Turkish schools are proverbially far in the rear of others, and the kindergarten idea has only just begun to take root among them. From the start it has been enthusiastically welcomed, and a wide future is open for such as can take up this fascinating work. And the primary schools will be more crowded than ever when the children are brought in off the streets and put where they belong.

It is the conviction of the present writer that in the next few years the various peoples of Turkey will show an increasingly decided preference for the American educational system, and that there is therefore a brilliant future in prospect for our own institutions. If their boards of trustees are foresighted and farsighted they will begin without delay to make adequate provision for this, and set about increasing their facilities all along the line.

4. THE RELIGIOUS FUTURE OF TURKEY

To provide an adequate background for the discussion of the religious problem in Turkey it was necessary to give a somewhat disproportionate space to the political outlook. Anyone with the true missionary spirit will, however, agree that the really vital question is, after all, religious. The future of those peoples depends not on their relationship to this king or that, but on their allegiance to the King of kings. Christ's messengers do not enter any country in the interests of any human government, but simply as ambassadors of the Divine Master. Whenever it has been otherwise, trouble has naturally arisen over the deception practised. The missionaries of the American Board in the Turkish Empire have for the past twenty years been a living illustration of the non-political nature of the enterprise, for they include both German and British subjects, as well as Americans; and they are working in closest connection with Dutch and Swiss representatives in the service of the Christ. This point cannot be too strongly emphasized.

The religious future of Turkey naturally grows out of its religious

present. Missionary work has been largely among Armenians, Syrians, Greeks and Jews, with a yearning outlook toward the Turks. The religious problem is indicated by the multiplicity of faiths prevalent and their mutual jealousies. Distinctions of language as well as of race complicate the problem. Even the Evangelical churches can hardly get together, for this is the land of Babel and there is no common tongue. The present fiery furnace will doubtless weld together those who feel the bonds of Christian love, but I fear it will fail to produce a common language for worship.

Looking at these various nationalities, we find that the war has affected all alike by sweeping the young men into the army and thus by the thousands to their death; it has impoverished all, through egregious war taxes and requisitioning, and has driven many thousands of all races to flee the country to avoid ruin. The established churches of every name are faced by depleted treasuries, but worse than that, by thinned membership rolls. Furthermore, when Turkey proclaimed the Holy War, or Jihad, she purposely sowed the seeds of hatred in the Moslem heart against all Christians, although to safeguard her German allies she had to limit the operation of the Jihad in a most perplexing, non-Moslem way. "This," says the simple logic of the Turk, "is à-la-Feranga Jihad," or holy war on the European plan. Still, there is an uncomfortable feeling in the breast of Greek and Syrian and American, as well as of Britisher, Italian, Russian and Armenian, that the Koran lies open at the passage, "Kill the unbelievers," and that the green banner has been unfurled.

RECONSTRUCTION AFTER THE WAR

What, then, about the future? How about the wreck of work for Armenians after the holocaust that has destroyed more than half a million of them, deported and impoverished more than half a million more, and forced another quarter million to flee the country? Can the churches ever be revived or the schools reopened? Yea, they SHALL. The Christian leaders of the country have not lost heart. Among the exiles, Armenian evangelical preachers are doing noble work. Deir-el-Zor, from the deported ones, have come subscriptions for religious papers and requests for Christian literature. Missionaries have expressed the conviction that within five years the evangelical work among the Armenians will be more prosperous than ever before. If the Boxer massacres in China are a criterion, this may well be so. And certainly the relations of close friendship and grateful co-operation as between Gregorian Armenians, headed by their Patriarch, and the Protestant Armenians and the missionaries, are a hopeful indication. When many thousands have been faithful unto death, preferring a martyr's crown to a Moslem life, the people all see that faith and life are the essentials, rather than creeds and ceremonies. The ancient Armenian Church will come forth from this ordeal "tried as by fire."

Most of the Christian work among Jews has for the past half century been carried on by English and Scotch missions. mostly stopped when Turkey declared war on England, but there is good reason to hope that they may all be reopened when peace returns. Meanwhile there is a new element in the Tewish situation. Ambassador Morgenthau both astonished and pleased his fellow-Hebrews when he openly and frequently praised in the highest terms the work of the missionaries. He took the part of the Christians as against Moslem persecution, and replied to the query of Turkish leaders as to why he did so, "It is true I am a Hebrew, but the United States is ninety-seven per cent Christian and three per cent Hebrew, and I represent that Therefore in my official capacity I am ninety-seven per cent Christian and three per cent Hebrew." Mr. Morgenthau represented not only the United States, but eight or nine other countries; and listen—among these is Russia! It is probably the first time that Russian interests were ever entrusted by the Tsar's government to a Jew! there not, in this fact, a promise for the future of work for Jews, when a Hebrew in official position has said and done so much for Christians?

And how about the future of Christian work for Moslems in Turkey? Ah, there is the most brilliant golden lining to this cloud. For in the failure and downfall of this Turkish government, there will be removed the great barrier to free access by these poor benighted Turks to real Christianity. Already they had begun to show the attraction of the Gospel; already they composed a majority of the patients in Christian—distinctively Christian—hospitals; the number of Turkish and Moslem pupils in American mission schools and colleges was rapidly on the increase, and the sales of Bibles and portions to Moslems were phenomenal. Further, not a few came openly to Christian services; and missionaries (especially ladies) visiting Moslem villages and homes received an eager and hearty welcome, with often a special invitation to read the Gospel aloud to an interested group of listeners. Even during this Moslem Holy War there have not been lacking Moslem young men who have inquired the way to salvation through Christ, and confessed their faith in Him as their Saviour. What a promise for the future! If all this can be true under the iron rule of a hostile Moslem fanaticism, who will place a limit to the possibilities of winning victories for Christ when this shall be taken out of the way!

The Turkey of to-morrow is indeed full of promise for God's kingdom. It is for this future that we have labored, with the oft-repeated prayer that the Lord would open the doors of brass. When these doors are thrown thus wide open, may the hosts of the Lord be ready to press in, with abundant supplies of the Bread of Life and the Water of Life for all these poor hungering and thirsting souls that have so long been imprisoned in the Castle of Giant Despair.

Denominational Administration of Missions

What shall be done for Latin America and Alaska?

BY JOSEPH ERNEST M'AFEE, NEW YORK Secretary of the Presbyterian Board of Home Missions

THE denominational system of missionary work is the product of a competitive age. That age has passed, or is passing. Already narrow sectarianism is universally condemned. No one wishes to have "sectary" and "sect" applied to him and his religious communion, however much the sectarian spirit may actually prevail. A sectary is one who creates or maintains division in the Church on doctrinal grounds. Sectaries are much less numerous than formerly; the denominational system is now generally justified by other considerations.

As the defense now runs, a denomination is a utility. The enterprise to which the Church is committed is served by the denominational system more efficiently than it would be by its abolition. The denominational system is firmly established; to abolish it would be to commit revolution and precipitate its many attendant evils, if not disaster. Furthermore, the denominational system is ideally worthy. If the ground were clean to-day and an ideal system were to be builded, it would doubtless best take a somewhat different form from that prevailing, yet, on the whole, the denominational system is scientifically sound. It recognizes and embodies the principle of the division of labor in the conduct of a great and complicated task. The army of the Lord requires company, regimental and brigade organization; the evangelical bodies correspond to these divisions, and are essential to the success of the campaign the Church is conducting.

This militaristic figure of speech is likely henceforth not to be so popular as it was, but while it is still in use one may fairly raise question as to how satisfactory a general, who is accustomed to win battles, would find the sort of army organization which the denominational system has supplied down to date. As a matter of fact, denominational divisions are based upon considerations which would drive the efficient militarist to despair. Militaristic analogies in defense of the Church are even

more unhappy on scientific than on sentimental grounds.

The denominational system is a utility. It is to be valued according as it makes good. The enterprise of the Church, and especially its missionary enterprise, is a business. Not a sordid business, not a commercial proposition, not in any sense a selfish grab. But to succeed it must be made a business, and an efficiently conducted business. Is the denominational system serving these purposes, or is it capable of efficiently serving them?

FINANCIAL AND SPIRITUAL WASTEFULNESS

Complaints of the economic wastefulness of duplicating and competing denominational agencies are common enough. But the otherworldliness of the Church is often thought successfully to counter upon these. Money, and the saving of expense, are not final considerations of a worthy church. Is the course right? What will best conserve spiritual values? These are far more important questions with the Church than: What will cost the least money?

Let financial considerations remain secondary, therefore, or tertiary, or let them not enter at all. Yet is the missionary enterprise a great business which sets out to achieve certain ends and must employ means reasonably designed to accomplish them? The spiritual blight of the denominational system is now clearly its most serious embarrassment. To an otherworldly church the wasteful use of the coin of the earthly realm might be reckoned of slight consequence, but spiritual values must be reckoned. The misdirection of vital and spiritual energies is the most disconcerting result of the administrative methods which the denominations force the missionary enterprise to maintain.

All applaud the desire of evangelical Christians in China to come together in a genuine spiritual fellowship. The American mission boards doing work in China encourage the movement, and their supporting constituencies in America increase their contributions to show their favor. But how substantially can words be supported by deeds so long as the administrative system requires pouring into China missionaries appointed by twenty different agencies, trained under twenty different systems, selected under the tests of twenty different sets of ideals for missionary service? To be sure, in these latter days, these boards, at least certain representatives of them, assemble occasionally to talk over common concerns and reach more or less binding gentlemen's agreements by way of standardizing their administration. But how serious, magnified to its largest significance, must be esteemed such procedure in the face of the stupendous spiritual responsibility which has been deliberately assumed by the American churches in China? Representatives of these several boards come together once a year, oftener in the case of subcommittees, and deliberate upon their problems in a purely advisory capacity. Then each representative returns to his board headquarters to run the gauntlet of the ignorance and indifference of the fifteen or forty or one hundred persons who constitute his board, and to carry through against this inert weight the simple measures of efficient standardization which he and his colleagues in conference have wrought out. One or two or half a dozen fail and the whole fabric sags or falls in collapse. And this makes no reckoning of the more appalling ignorance and indifference of the officiary of the ecclesiastical bodies which finally control the boards.

In brief, the spiritual interests of China and of Japan and of India

are not the prime consideration in the present system of missionary administration. Not even, in the final analysis, are the spiritual interests of the supporting sections of America consulted. But the determining influences are the convictions or foibles, as the case might have been, of the Roundheads of Cromwell's régime, of the Anabaptists in England and on the European continent ten generations ago, of the fervid religious contagion generated in England by the Wesleys, long dead and gone, of the provincial Scottish clans of no-one-reckons-how-many-generations-past. For, all of our principal denominations gained their caste from a European inheritance, and in fabricating none of them has the sole or determining consideration been the spiritual interests of the American people on American soil. The present denominational system is holding back and doing mischief to the home missionary enterprise even more signally than it embarrasses the foreign.

DENOMINATIONALISM AND EFFICIENCY

The denominational system seems inevitably and permanently to condemn the missionary enterprise to relatively ill-trained and inefficient workers on the field. The highest standards of efficiency cannot be attained, no matter how conscientiously the present system is tinkered. About the council table of a denominational board this is what transpires: A letter is produced from Candidate A's physician to the effect that A must not undertake to live in the climate of equatorial Africa. This disarranges the schedule agreed upon. Some one suggests that Mr. A might properly be sent to Korea. But Mr. B is assigned to that field. Well, send Mr. B to Persia, where somebody must go. But what shall be done with Mr. C, who is designed for that field? There is that opening in China, where some one simply must go. But Mr. D was to go there. Why not send Mr. D to the opening in Africa? That's it! Now the problem is solved—and every one is greatly relieved. This is not pure fancy; it is substantial fact. Such shuffling of candidates is not uncommon, and, so long as twenty boards are conducting missions in twenty countries, and the missions of a given country are supported and directed by twenty separate boards, it is difficult to see how that system can be redeemed from its essential comedies and tragedies.

Two or three generations of young people have been encouraged to train themselves for missionary service under the pledge that they will go anywhere and do anything as the providence of God shall direct. This providence of God almost inevitably expresses itself through the decisions of a denominational mission board. The exigencies of its administration compel waiting almost to the last moment to determine to which country, and often to what phase of work, the candidate shall be assigned. Of course, only medically trained workers can be assigned to medical stations. Of late years special pedagogical training is insisted upon for certain positions, but not every educational post is manned by a trained educator, even now. The candidates are not blame-

worthy. They are trained and enlisted under this system. It is a mark of peculiar devotion to the cause that the candidate is willing to go anywhere in the world and do anything to which he is assigned. The demands of his position tend to give the candidate-secretary of a mission board a prejudice against the applicant who insists that his field shall be such and such a country and his task be assigned in such and such a department of the service. The candidate-secretary has a very difficult task making an unclassified group of candidates go around among mission stations in ten or twenty different countries. It simplifies his game if all the men on his chess board are pawns or can be made to play the part—rather, can be made to adjust themselves to the sudden moves of pawns, knights, bishops, castles, kings and queens without discrimination.

REGIONAL MISSION BOARDS

What does the American mission in China need? Manifestly a China Board in America, or an Asia Board with a China department, through which the evangelical missionary work supported by American churches shall be cleared. Not an indifferently attended China committee, representing numerous denominational boards independently conducting China missions. All over the mission field the administration should be organized and conducted in a manner to put the interests of the country served first, and compel the settling of all other questions in the light of this primary consideration. It is a grave injustice to the young people of our American churches to compel or even to encourage them to wait until they are about to sail for their fields of service before it is determined what country and what branch of the work shall claim them. Of course such workers must fall far below normal standards of efficiency. The choice ought to be made before the training is taken. To say the least, there is as much cultural value in the study of a language which one proposes to use in after life as in one which he will never have occasion to use. College and university courses designed for missionaries could be made, in language study and in a score of other ways, to contribute practically to the efficiency of the missionary candidate. Great regional boards here in America could afford to standardize training for their several mission fields, and maintain the equipment which would guarantee a force of workers whose training had qualified them under high standards. Such a program is impossible under a system which locates final administrative authority in a score of separate denominational boards whose very genius estops them from getting together effectively, however eager to do so the distraught officers of such boards may be.

This review of familiar facts is not intended as a general nor an exhaustive discussion of the problem of missionary administration. Scarcely any reference has been made to the even more serious hampering of administrative efficiency in conducting home mission work. Events

are demonstrating quite as clearly that in home missions national boards covering distinct national tasks must soon take the place of the denominational boards, just as it is demonstrated that regional boards must supersede the denominational boards in the foreign mission. That discussion is a larger task and demands far more space than there is here.

A LATIN-AMERICAN BOARD

Two great regions are calling with a new insistence for real statesmanship in the organization and conduct of American missionary work. They are Latin America and Alaska. Now is the time to face the issue here raised. How futile will be a program for Latin America which must depend upon picked-up advisory committees to formulate, and rally forty different denominational boards to support, a comprehensive policy in Christian education, a similar policy in the creation and distribution of Spanish and Portuguese evangelical literature, a distribution of the common forces over the whole region so as to economize and render efficient in the highest degree each element and the whole! The task is sufficiently great and complicated under a unified administration of the available resources, but how impossible is success and how inept must be the attempt so long as the present denominational confusion continues, any one who has even slightly studied the problem must Under the present system more can be done than is now done; present methods can be tinkered and relieved of certain of their worst shortcomings. But as for a statesmanlike projection of a program to compass the whole task—who can hope for it under the present system?

What is to hinder the denominational boards themselves initiating a central board of missions for Latin America, supported for the next three or five years by the combined budgets of the denominational boards now conducting work in Latin America, their resources merged into one fund and administered with plenary administrative power by the central board? After a short period of years this board could find its place in the missionary economy and an immediate nexus between it and the contributing constituency could be established. Does any one doubt that such a move would be approved and heartily supported by the contributing constituency as a whole? Immense resources not now touched and which never will be touched under the present system could be speedily developed. Does any one doubt that the workers on the field and the workers to be enlisted would welcome such an organization of the enterprise? Try them, and see. They care a deal less for denominational distinctions than do their supporting agencies, and, where there has been the opportunity to cultivate it, a deeper fellowship has often been developed between workers of different denominational groups than prevails between those workers and others in their own group. A few of the present workers, who, for reasons usually not discreditable to them, are unfit for their mission, might need to be discontinued, but the value of the proposed system would commend itself by the very fact

that it would thus reveal an unfitness in some workers of which the present system takes no cognizance.

But how far is such a tendency to be carried? Are we soon to have a new board of missions for every country on the globe where the American churches are supporting missionary work? Even if that were the issue, it is a question whether it would not be a more rational and on the whole a more efficient program than that under which missions are now conducted. But such would not be the result. A board of missions for Latin America would embrace a large enough territory and a sufficiently diversified group of activities to justify separate organization, however the missions in other sections of the world might be grouped. It would necessarily embrace several more or less distinct departments, but all would be related to one another and a unified and consistent policy would run through the work of all. Another American Board of Asia Missions and still another of Africa Missions would be rational and feasible, each with departmental organization. Nor would there be too many in the field if other regions were placed under the supervision of smaller boards organically related or unrelated to the larger. Extend such divisions to the utmost which the party least inclined to centralization might insist upon, and an order would still prevail which would make the present denominational system look like the chaos which it really is.

How, then, would the churches discriminate in their giving? they give lump sums to "the Lord" or "the cause" or "missions." How would they decide which board to send their money to? A more wholesome event could scarcely happen than to compel all the churches to know why and for what they contribute their gifts. Giving money "to the Lord" and sending it carelessly to a denominational board is not the sort of piety which will best propagate Christianity. Denominational "loyalty" is now buttressing much inefficiency in the use of missionary funds. Missionary administration should be put upon its merits, and no consideration should outweigh the appeal of a need actually being met. One of the most serious indictments against denominational administration is that it breeds or at least permits unintelligent giving. Furthermore, giving to "the cause" or to "missions" usually expresses itself in nickels and dimes. Large giving is even now generally for a purpose, and the larger the giving the more definite the purpose, as a rule.

Where would such a movement eventually land the denominational mission boards? Their usefulness ended, they would naturally disappear or their functions would be so altered as radically to transform them. Is that fact to be permitted to weigh finally either with the boards themselves or with their contributing churches? If the Fulfiller shall increase and complete His mission, shall not the Forerunner count it a worthy mission to decrease? Above all, could the propagation of the gospel of Jesus Christ be worthly undertaken in any other spirit?

Those who base their denominational allegiance upon sectarian,

that is, upon doctrinal considerations, will stand aghast before such a program. Are the churches thus to play fast and loose with the everlasting truths bequeathed to them from the generations past, and which it is their primary object of existence to perpetuate in their purity? Shall my denomination commit to an unregulated central agency the propagation of that body of truth which my own communion finds sufficiently difficult in preserving free from heresy with all of its zeal against error? This attitude is, of course, final. It unqualifiedly disallows any such proposal as is made here. The hope of carrying out the proposed plan lies in the fact that sectaries grow fewer and fewer every year, and their influence less and less dominates the missionary policy of the churches.

ALASKA'S CLAMANT APPEAL

The final appeal is for Alaska. If the way seems open for the application of this new principle of administration in Latin America, the appeal for Alaska is clamant. A situation more favorable could hardly have been devised under design. A new country; to be rapidly opened to settlement; the religious field fallow; the ground now occupied by only a few of the denominations; some of them not as yet represented at all; a great rush of commercial, industrial and general social development impending. To say that the hardy people who are already settled in Alaska, or who will settle there, desire the perpetuation of the denominational system of the States is to libel them out of hand. Now that experience in so many fields has opened the eyes of the churches, what possible excuse can there be for importing the ecclesiastical confusion which blights the spiritual life of so many communities east and west? If the denominational boards commit such a folly, or if the contributing churches permit their resources to be so employed, how shall American evangelical Christianity hold up its head before God or man? Such a folly is inevitable, or is at least certain, if something is not speedily done to supplant the present system of propaganda in Alaska under separate denominational boards. Sentiments of good-fellowship and protests of unwillingness to encroach upon the rights and responsibilities of sister religious bodies may be bandied back and forth never so zealously, the old program of duplication and confusion will continue in operation so long as the religious propaganda is left to separate denominational agencies.

The other day, in a mushroom town of Alaska, a Disciples and a Presbyterian minister met unexpectedly. Each was prospecting in the interests of his denomination. Neither had ever seen or heard of the other. Being sensible men, and having already caught something of the spirit of Alaska, they promptly pooled their interests, jointly purchased a lot under favorable conditions then offered in the new town, and signed an agreement that the property should become the possession of that denomination which it should later appear had the better

right to the field. What sensible fellows! And what a blundering system supports them! They declined to commit a folly which the program of their mission boards deliberately put them up to. Why had not their boards forestalled the waste and embarrassment of such a situation? The denominational boards, perpetuated as denominational agencies, will never eliminate such follies from their system. They cannot do so. Conscientious representatives will do their utmost to reduce them to the minimum, but the worst—and the best—of them are inherent in the system, and are compelled by the very genius of the denominational program in missionary propaganda.

There is much capital made of the reduction of waste and overlapping in missionary work in these latter days. The story is prompted far more by the yearning desire of missionary administrators to see it done than by substantial achievements. The achievements desired by the contributors to missions, and by the multitude who could be induced to contribute far more largely than now under a different system, can never be guaranteed by the present order. It is inherently defective. It fails to put the interests of the field first. It is builded to import to distant parts forms rather than the realities of Christian truth. In this sense the system is self-centered, and seeks for selfish ends to propagate the gospel of self-sacrifice. In the whole range of Christian missions this system must eventually be displaced, but in the meantime here are Latin America and Alaska. They are immediate, and their needs call aloud right now. The Church may perhaps muddle along elsewhere for a considerable time to come, but here are two great tasks where practical measures are at once imperative.

Do We Send Too Many Missionaries?

A Consideration of the Demand and Supply in Foreign Missions

BY REV. J. C. ROBBINS, BOSTON, MASS.

Foreign Secretary of the American Baptist Foreign Mission Society

THERE are less than 25,000 Protestant foreign missionaries in the world, counting every man and woman engaged in any department of the work. This at first may seem a large number, but upon a careful survey of the extent of the field, and of the work yet to be done, we recognize the inadequacy of this force to occupy the field and to evangelize the non-Christian world. Compare this force of 25,000 Christian men and women in foreign mission service with the 25,000,000 men in the armies of Europe, and we must acknowledge that the Christian Church has not yet taken seriously the work of world evangelization.

The United States and Canada are represented by a force of 10,000 men and women missionaries, who are preaching, teaching and healing in foreign lands. But compare with this the army of a quarter of a million men that Canada raised and equipped in a few months for service in Europe.

In 1901 the United States Government sent to the eight million people of the Philippine Islands 800 American teachers, 400 of whom sailed on one ship. Last year the Protestant churches of the United States and Canada sent only 668 missionaries to carry the Christian message of light and love to all the ten hundred million people of the non-Christian world.

The demand for more missionaries is unprecedented in urgency, and the appeals from the missionaries themselves now on the fields for reenforcements is insistent. In 1913 a committee, appointed by the Federated Missions in Japan and the federation of churches to survey the field, reported that "there will be required in the near future 474 added missionaries in order adequately to occupy evangelistic fields in Japan. This means a little more than double the present evangelistic force, and will provide approximately one such missionary to 60,000 of the population." In response to this carefully prepared and conservative appeal from the Japan missionaries, there have been sent to Japan in the two years, 1914 and 1915, only fifty-five new missionaries.

The missionaries actually on the foreign field, representing twenty of the larger boards of the United States and Canada, after a careful survey of their own fields, have called for an *immediate reenforcement* of 1,223 missionaries. These same boards sent to the field this year

only 315 men and women to meet this call!

In China, with over 400,000,000 population, there are 262 foreign men physicians, 79 foreign women physicians, and 115 trained Chinese physicians. In the city of Boston, with its 700,000 population, there are 2,000 registered physicians. In other words, in Boston there is one physician to every 350 of the population, while in China there is only

one scientifically trained physician to 877,000 people.

In the light of these comparisons, and in view of the added responsibility placed upon American Christians by the present European war, it is very clear that if a knowledge of God, as revealed in Jesus Christ, is to be made known to the non-Christian peoples, who include more than one-half the population of the world, the Christian churches of North America, and especially of the United States, must grapple in a much larger way with the foreign missionary task. The situation calls for larger and more comprehensive plans, more generous gifts of money, and a greatly increased offering of men and women from our colleges, theological seminaries and medical schools. The unparalleled sacrifice now being made in Europe and Canada, the sufferings and need of the world, call upon American Christians to enter at this time more largely into the sacrificial life of our Lord.

Proportionate Giving*

BY ROBERT E. SPEER, NEW YORK

THE progress made in the last ten or fifteen years in the acceptance of better methods of giving throughout the Christian Church has been a progress far in excess of the hopes of many of those who have been most active in this campaign. About sixty per cent of all Presbyterian churches of twenty-five members or over have already adopted in some form the new and better plan of giving.

It is a further ground of encouragement that there has been such a great advance in the amount of giving as an inevitable result of this wider adoption of good plans. The gifts of the churches in their church offerings as well as through every other channel of benevolence have advanced immensely in the last fifteen years, and while in this, as in every such movement, many causes enter in, it cannot be denied that the work that is being done in this particular direction has contributed perhaps as largely as any other cause to this increase.

Further occasions of thanksgiving and gratitude might easily be added to these, but there are some things that need to be set down on the other side of the account, and which as honest and sincere men we are anxious to deal with.

For one thing, the increase of gifts been woefully inadequate, and, measured against the possibilities and opportunities of to-day, it is a question whether we are in a much better position than ten or fifteen years ago. advance that has been made has been utterly inadequate. Secondly, it is not only open to question, probably it is indisputable, that the increased giving has not kept pace with our increased ability to give. Doubtless with many here in this room to-day there has been no increased ability to give, but when we look at the Church as a whole and at the country as a whole, the possibility

of giving has doubled or quadrupled as compared with what it was ten or fifteen years ago. What is given represents a smaller proportion of what could be given now than it represented ten or. fifteen or forty or seventy-five years Still further is the possibility of danger latent in the very hopefulness of our present situation. We may satisfy the churches with the adoption of a partial program and their satisfaction may make them unwilling to adopt the other elements of the program. After all, systematic giving is only methodical It does not follow that it is righteous giving—adequate giving. We might lead ourselves into an injurious situation if all that we are accomplishing now should make habitual with the Church an inadequate performance of her duty. It seems to me that the Church stands face to face with a very dangerous situation in this regard, and that we are bound to take it upon us now to re-examine here our undertaking and to see whether we are actually leading the churches to adopt those elements of a program which are the most vital and fundamental ones. And now is the time for us to do this because it is a fact that the introduction of one new radical idea makes it easier to introduce also other ideas, when the mind of the Church is jarred open and she begins to adopt plans of action that come closer to the ideal.

The question that has troubled a great many men throughout the Church with regard to our present movement is, how we can combine with the general acceptance of the method of systematic giving the acceptance also of a living principle of proportionate giving. For, after all, system is only a matter of method, not essentially a matter of principle. What we wish to introduce is some living and uplifting principle. We

^{*} This paper is published by special request. It is a stenographic report of an address delivered at the Presbyterian Church Officers' Conference, Princeton, N. J., September 25, 1916.

believe that this can only be found in the acceptance of the Christian principle of stewardship; of giving not only on a methodical basis but on a basis of just proportion. But in this, as in everything, general principles do not sufficiently bite. The principle needs to carry with itself some form of application by which it can be easily related at once to action on the part of common Christian men and women.

Let us lay aside at the outset all legal There is no such thing as the law of the tithe. There is a principle of the tithe. Let us dismiss from our minds once and for all every legalistic and statutory idea in the kingdom of God. The wrong of committing murder does not consist in the fact that the ten commandments forbid it. The ten commandments forbid it because it is wrong. Right and wrong lie on fundamental foundations beneath statutes. They are right and wrong not because God says so, but because of God's char-This matter of tithe giving we are not to think of as a symbol of legal Iudaism. Its claim upon us rests upon moral considerations that would have made tithe giving the duty of man even if the Jewish law had not been enacted. Revelation does not create moral ideas; it only expresses moral ideals that lie in the will of God. If the principle of the tithe is to be operative in the present day accordingly it must be operative because of the broad moral considerations that underlie it, which, as a matter of fact, made the principle of tithe giving operative long before it was ever expressed in any of the legal enactments of the Old Testament legislation. We read in the Epistle to the Hebrews that the principle was held to have existed in life long before the legislation came into being. Just so the observance of the Sabbath Day does not rest for us upon the fourth commandment; it would be just as valid and real to us to-day if we had never had any decalogue at all. The life principle and privilege of the tithe is a working scheme of proportionate giving by which we can make the principle of stewardship actual and living. I should like to suggest just a few of these practical moral considerations on which it rests.

First of all, the Gospel ought to lead and enable men to do more than pagans and Jews. The Jew in the old dispensation was expected to bring his tithe in addition to his taxes and his various offerings. The generosity of many pagans equals the old Jewish standards. We do not need to enter into the motives that led them to give. The mere fact is that many of the non-Christian people like the Jews have given much more than tithes. Now our Lord said unequivocally that principles were to be judged by their results; that modes and motives of action cannot claim the allegiance of man because of any beauty of their expression. By their fruits they were to be tested. Unless the motives of the Gospel are able to lead men to give more generously than the Jews and pagans gave, then the motives of the Gospel must be inferior to Iudaism and paganism.

Secondly, the Jew and the pagan faced no less difficulties in the way of practicing a principle like this than we We face no greater difficulties face. than they faced. As a matter of fact they did face greater difficulties than we. The Jew was a poor man and lived in a poor land. He had no such currency passing through his hands as passes through ours. He gave of his orchards and fields or he set aside one-tenth of his soil that its produce might be regarded as not his own but God's. these men then and these men now out in those darkened lands will override this difficulty and, in spite of poverty and limitation, will do this, it is not asking or expecting too much that Christian men should do so. The charges that are laid upon us to be borne are trivial compared with the charges laid upon the Jews in the olden day.

Thirdly, we need some practical abiding principle like this to make sure that the principle of stewardship is a reality in our lives and that we do not inwardly find ourselves swept into self-deception. It is the easiest thing in the world for a man who does not deal with God in the matter of obligation as he does with his fellows to find that he has not been giving God his due. I will just ask any man who is here in this room this morning who has adopted the minimum principle of the tithe if he did not discover that in the old days he was outrageously robbing God. Just exactly as we need the Sabbath for some such purpose as this to make sure of the recognition of all time as sacred to the Lord of Life, just so do we need the recognition of our tithe obligation to God in the matter of our wealth.

In the fourth place, God never would have ordered it if it had been a mere transitory matter; if it had not been for our good. He does not need tithes for himself. All ten tenths of our wealth He can take away if He pleases. The principle of tithe giving is needed by He made it clear not as something for that time only, but as something for all time. Man's moral constitution has not altered. The fact that it was good for man three thousand years ago is an evidence that it is good for man still. Our moral nature is the same across the lands and across the centuries, and the old principle was not a principle that belonged to a particular epoch; it was a principle that lay deep in human nature. That is why Mr. Ruskin speaks as he does in the "Seven Lamps of Architecture":

"And let us not now lose sight of this broad and unabrogated principle— I might say incapable of being abrogated so long as men shall receive earthly gifts from God. Of all that they have His tithe must be rendered to Him, or in so far and in so much He is forgotten; of the skill and of the treasure, of the strength and of the mind, of the time and of the toil offering must be made reverently; and if there be any difference between the Levitical and the Christian offering, it is that the latter may be just so much the wider in its range as it is typical in its meaning, as it is thankful instead of sacrificial."

Fifthly, money is the most perilous thing with which we have to cope, next to the baser, sensual nature. It is one of the most dangerous forces with which we have to deal. Money—we all know

how perilous it is, how constantly through the New Testament the warnings are given. As Ruskin says in "Time and Tide":

"First, have you observed that all Christ's main teachings by direct order. by earnest parable, and by His own permanent emotion, regard the use and misuse of money? We might have thought, if we had been asked what a divine teacher was most likely to teach, that He would have left inferior persons to give directions about money; and Himself spoken only concerning faith and love, and the discipline of the passions, and the guilt of the crimes of soul against soul. But not so. speaks in general terms of these. He does not speak parables about them for all men's memory, nor permit Himself fierce indignation against them, in all men's sight. The Pharisees bring Him an adultress. He writes her forgiveness on the dust of which He had formed her. Another despised of all for known sin, He recognized as a giver of unknown love. But He acknowledges no love in buyers and sellers in His house. One should have thought there were people in that house twenty times worse than they; Caiaphas and his like --false priests, false prayer-makers, false leaders of the people-who needed putting to silence, or to flight, with darkest wrath. But the scourge is only against traffickers and thieves. The two most intense of all the parables; the two which lead the rest in love and in terror (this of the Prodigal, and of Dives) relate, both of them, to the management of riches. The practical order given to the only seeker of advice, of whom it is recorded that Christ 'loved him.' is briefly about his property. 'Sell that thou hast.'"

So it was throughout all our Lord's teaching. He realized that some of the sources of deepest peril to man in one sense lay in money, In order to escape that peril, we need the protecting grasp of some great and secure principle. Who does not know how serious this need is? We can think of friend after friend who in these last years has had wealth piled in upon him, and we have

seen the spiritual atrophy, unless he clung to some simple principle of action like this to hold him secure.

In the sixth place, our Lord himself recognized and approved the validity of the principle of the tithe. He said to the Scribes and Pharisees: "You give tithes, and this you ought to have done." So many times now do we say that the Old Testament laws are abrogated in The types and shadows were fulfilled and terminated in Christ, but the moral law was not terminated in Christ. None of these moral ideals did He reinforced and Christ abrogate. sanctioned every one of them, and poured upon each one of them the burden of a greater obligation. He explicitly endorsed the tithe. "You give tithes, and this you ought to have done."

Seventhly, there is no objection that holds against the principle of the tithe that does not hold also against the principle of the Sabbath day. Both rest on the same ground of Old Testament sanction, New Testament recognition, And, if moral claim and adaptation. the Sabbath had fallen into neglect as the tithe has done, the same arguments would be raised against its revival which are raised against the tithe. And the gains of Sabbath keeping are the gains of tithe giving, too. I leave it to every one of you if the scrupulous recognition of the Sabbath Day does not pour a holiness over a man's conception of trusteeship in regard to all his time. . . . Every argument for keeping the Sabbath Day holy upholds the principle of the tithe.

Eighth, it is the only sure way of giving God his right share. If we say with regard to every other obligation, "Now I will scrupulously regard that what I owe to every other creditor I will certainly pay," and then take the view that for the Lord of All we will pick up the crumbs that are left at the end, the chance is that He will get less than His right in what we have to give and spend. The only sure way of securing to the uses of God in the extension of His kingdom what it needs is to set aside carefully for Him the first I wonder sometimes whether tenth.

that instinct did not account for the change of the Lord's Day from the seventh to the first day of the week. We are often hard put to give our Scriptural grounds for the change. If you rest it on any legalistic grounds, the Old Testament principle is clear—the seventh day. Why did the Christians swing around to the first? First, the memories of the resurrection; second, there was the feeling, "Perhaps I may not have the seventh day this week. I will make sure that God has His day before anybody else. The first I will give to Him." And through the years the Christian conscience has insisted that it must be so. The same instinct will govern our hearts, if we allow it, in regard to our wealth, which is only time and strength embodied in a transportable asset.

Ninth, it is only so that the causes of Christ in the world will get what they need. They never will get it by any mere system, never by any haphazard method, by allowing every man to whittle out his own principle; it will only be when the whole Church generously yields itself to some corporate principle that bears a definite relation to all its life. The general adoption of the principle of the tithe throughout the Church would pour into all the treasuries of the agencies of the Church and the great philanthropies and movements of charity and good will all that they would need for the work that must be done, and we shall not be likely to accomplish it in any but this simple, fundamental ethical way.

Tenth. I think every man will find, as every man who has passed through the experience can testify, that the acceptance of a principle like this marks a distinct era of spiritual enlargement in his life. It carries him forward and leads him out into a wider expanse. The whole thought of God's love and presence and human duty becomes more vivid. I am not speaking here out of the air. I am speaking out of the experience of many in this room who look back to such a time as marking the beginning of a new era in their lives.

In the eleventh place, it may bring

the great religious expansion and awakening for which we long.

"Bring ye the whole tithe into the storehouse, that there may be food 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."

I suppose we have many times stumbled at Horace Bushnell's word on this subject and wondered whether for once one of the greatest spiritual voices of his time had not missed the true note when he said: "One more revival, only one more is needed, the revival of Christian stewardship, the consecration of the money power to God. When that revival comes, the Kingdom of God will come in a day." But may this not be true? Mr. Gladstone even went so far as to say: "I believe that the diffusion of the principle and practice of systematic beneficence will prove the moral specific of our age."

Lastly, I believe in this principle because, regardless of anything that will flow from it, it is fundamentally right. It does not matter what effect it may have on our lives, whether it pinches or We believe in it because we cramps. think it is right. I liked a letter that appeared in the Sunday School Times a few years ago. A number of letters had been published telling of the prosperity which had followed the adoption of tithe-giving. One man wrote that he had an utterly contrary experience from the rest, and told a long story of the struggle that he had undergone, growing harder and harder ever since he had adopted that principle. after there was a letter from Canada which said that what the last man wrote, who had done it because it was right in spite of the hardship it brought, had touched the writer as no experience of prosperity had done and he also had begun what clearly seemed to him now the thing to do because and only because it was right.

Let me lay the emphasis lastly on the rich privilege of being justified in giving at least a tenth of our income. I

have a right to take all the money that comes to me and before I do anything whatever with any of it to set aside a tenth for the Lord. What a joy that brings into life, that we may simply act as banker for God with reference to this, to spend for His work. Mr. Gladstone wrote of this to a son who was then in residence at Oxford University, in which he suggested eight rules, the observance of which would be conducive to the highest interests of his son's life, literary and moral and spiritual. Among the suggestions was the following on the use of money:

"In regard to money—there is a great advantage in its methodical use. Especially is it wise to dedicate a certain portion of our means to purposes of charity and religion, and this is more easily begun in youth than in after life. The greatest advantage of making a little fund of this kind is that when we are asked to give, competition is not between self on the one hand and any charity on the other, but between the different purposes of religion and charity with one another, among which we ought to make the most careful choice. It is desirable that the tenth of our means be dedicated to God, and it tends to bring a blessing on the rest. No one can tell the richness of the blessings that come to those who thus honor the Lord with their substance."

This practice delivers one from the worry of debating every separate appeal that comes, and it makes him a free and glad trustee.

I can remember still the very hour that all this first pressed on me in 1892 in the old First Church at Auburn. Horace Pitkin, who was then a student in the theological seminary, who later died as one of the martyrs in the Boxer tempest in China, read a paper on proportionate giving and the principle of the tithe. I never had seen this truth until that morning, and it burst on me as clear as sunlight that this was the right, the privilege and the duty of Christians. And if only the Christian Church would come to it, my friends, what could we not do?

The American Board at Toledo

THE one hundred and seventh annual meeting of the American Board of Commissioners for Foreign M. most inspiring that body has ever held. Among those present were the officers, one hundred corporate members and nearly seventy-five missionaries, active or retired, who represented all fields of the Board's work except Ceylon, Bohemia, the Philippines and Spain.

A high note was struck at the very first session in the inspiring annual reports of the treasurer and the Home Secretary. The total receipts were the largest in the history of the Board, \$1,207,226, showing an increase in gifts from both churches and individuals, women's societies and legacies. Yet it was pointedly stated that, even so, the average gift per member of the Congregational churches was only \$1.08, and should be greatly increased.

Two outstanding features marked the Toledo meeting. the unusual prominence naturally given to the situation in Turkey. Nearly forty missionaries from that country were present, and eleven of these

spoke from the platform.

The other feature of the meeting was the call that came for the Board to enter South America. The Committee on Co-operation in Latin America of the Panama Congress has officially invited the American Board to join the agencies already in the field of South America. Several possible fields for work, all now utterly neglected, were outlined. After a full discussion, a committee of five was appointed to make further investigation and present definite recommendations to the next meeting of the Board looking toward this new move. It is understood that the question is largely one of the best use of the funds at the Board's disposal.

The officers of the Board were all re-elected. The new recording secretaries, Dr. Oscar E. Maurer and Dr. Edward W. Capen, were in service at this meeting for the first time. From time to time the American Board Quartet deepened the spiritual tone of the sessions with help-

ful songs.

The next meeting of the American Board is to be held in Los Angeles, California, in connection with the meeting of the Congregational National Council, in June, 1917.

"To say that China is waking up does not begin to express it: she is pacing the floor with growing-pains."—Rev. W. B. Stelle.

"I have a lot of leaning toward robbers; they do things, and are not afraid. The Indian Government asks the American Board to take over the robber caste—75,000 of them. I'd rather have them than 500,000 of some other castes."—Secretary Barton.

"All the world is ripening for a new gospel in terms of spiritualized economics."—Dean Edward I. Rosworth.

[&]quot;Being armed is a condition of evil, if a nation has no character."— President Edward C. Moore, D.D.

SEED THOUGHTS FOR MISSIONARY ADDRESSES

PREPARED BY REV. FRANCIS PALMER, TRENTON, NEW JERSEY

Four Outlines for Midweek Services *

First Week

"THE WORLD CALL"

I. Conditions Favorable to the Spread of Christianity.

An Accessible World—A Plastic World—A Changing World.

2. Multiplying Agencies of the Kingdom.

Missionary Societies — National and Local.

The Missionary Army—Preachers, Teachers, Medical Agencies. Missionary Money.

 Signs of World Victories. Progress of Centuries. Social Reconstruction. The Native Church.

Second Week.

"THE CHALLENGE OF A GREAT TASK"

- I. The World as a Whole—The Unity of the Race.
- 2. Fields Closed to Missionary Enterprise.

Tibet — Nepal — Bhutan — Afghanistan.

- Fields Open but Unoccupied. Mongolia — Manchuria — Central Asia.
- Fields Hopefully Occupied.
 The Americas North, Central and South.

Asia—The Near East—Far East. Africa — Pagan, Mohammedan, Christian.

Third Week.

"America's Position in the World Conquest"

1. Strategic Location.

Qualities of Character Needed.
 Mechanical Genius — Public School—Home Missionary.
 Home of World Movements.

3. Resources.

Mineral Resources—Wealth—Agricultural Products.

4. Vision and Spiritual Enterprise.

Fourth Week.

"THE INDIVIDUAL'S RESPONSE TO THE WORLD APPEAL"

- 1. A Program of Education—Widening the Horizon.
- A Program of Finance—Christian Principles of Stewardship.
- 3. A Program of Service—Giving Self, Time, Talents.
- 4. A Program of Prayer—The Energizing Power of Prayer.

A SERMON OUTLINE * The Church's Charter

The importance of a charter to every organization as the instrument of its rights and the guarantee of its existence. A charter might be defined as "A legal enactment by competent authority defining the purpose and privilege of the organization, imposing responsibilities, and incapable of being set aside by a lesser authority."

Matt. xxviii. 18-20, is such a charter.

- A Legal Enactment by the Risen Christ—the Son of God, Supreme Authority.
 - cf. Romans i. 4, Matt. xxviii. 18-19. cf. England's Magna Charta, signed
 - by King John, delivered to the Barons
 - of England at Runnymede, the basis of Anglo-Saxon constitutional liberty.

^{*} Based on "The Call of the World," by W. E. Doughty. This little book furnishes "facts, big facts, human facts, related facts." Its four chapters lend themselves to a series of midweek missionary services. Assign sub-topics to qualified laymen. Furnish each with a copy of "The Call of the World." The result will be an enthusiastic layman and a vitalized prayer meeting.—F. P.

^{*}Theme suggested by Dr. Wm. Hiram Foulkes.

2. A Definition of Privilege and Re-portation. During the summer of 1916 sponsibility.

(1) A World Task — Jerusalem, Judea, Samaria, uttermost part of the earth (Acts i. 8).

(2) The Task Threefold.

(a) Evangelization (Mark xvi. 15), giving each person an adequate opportunity to know and receive Christ. (cf. Means of spreading knowledge — touring, preaching, etc.)

(b) Naturalization of Christianity (Matt. xxviii. 19, R. V.)—permanent planting of Christian churches and Christian institutions. (cf. The process of naturalizing a foreigner: (1) oath of allegiance, (2) assimilation of speech and ideals of American institutions. Christianity is naturalized when the native church reaches self-support and self-government.)

(c) Christianization (Matt. xxviii, 20)—the application of principles to the total life of the individual and com-

munity.

3. An Act Incapable of Being Set Aside
By human authority.
By personal unconcern.
By widespread indifference.
By disbelief in missions, etc.

IMPRESSIVE FACTS

America's War-Gains and Relief-Gifts

Herbert Adams Gibbons, the war correspondent of the Philadelphia *Evening Telegraph*, wrote recently from Paris:

"It was gratifying to read that President Wilson had set aside October 21st and 22d as days for a national contribution to the great work of relieving the Armenians and Syrians of Asiatic Turkey. . . . It is altogether probable that among the world sufferers in the twentieth century none need help to so great an extent—and need it more urgently—than these victims of massacre and de-

portation. During the summer of 1916 the means of succoring them were lacking and the way to their relief seemed totally barred. There have been many signs of late that Turkey was relenting and that the Powers who blocked the way to getting supplies into the war area have revised their implacable policy. . . .

"Gifts of the American nation will be able to do for the war sufferers in Turkey what they have done for the Bel-There may be reasons why the gians. United States should not and could not hope to solve the problems of Europe by entering the war. But there is no reason why the nation that is profiting most from Europe's misfortune should not make a supreme humanitarian effort to save the Armenian nation, the Syrian Christians, and the Palestinian Jews. This relief effort will also be directed in the interest of the Moslem population. The cradle of our civilization and the birthland of the three great monotheistic religions call out to the New World. The response of the American people is the only hope of salvation,"

Illustrations and Thoughts

Give, give, be always giving.

Who gives not is not living.

The more you give, the more you live.

Give strength, give thought, give deeds, give pelf,

Give love, give tears and give thyself;

Give, give, be always giving.

Who gives not is not living.

The more you give, the more you live.

The Power of the Word

The city of Wanhsien four years ago was a notorious place for anti-foreign feeling. The people would not have a copy of the Gospel as a free gift. But last year, from January to April, my fellow-workers and I sold 16,000 Gospels on the streets of that city. We sent out in the last year 69,000 Bibles, New Testaments and Scripture portions. They had begun to read it and hunger for the Gospel spread rapidly. That is the power of the Word of God.—T. Darlington, Wanhsien, China.

[&]quot;AFTER A THOUSAND DIFFERENT THOUGHTS, NOW ONE FIXED PURPOSE."

Hebrew Christian Witness

AMERICA is the land of refuge for Hebrews. Here they find physical, social, mental, religious and financial freedom and enlarged opportunities. Why should they not also find spiritual life and liberty? This would doubtless result if Christians would exhibit toward them the spirit of Christ as eagerly as they manifest a desire for financial profit.

A vision of better things is suggested by a conference of Hebrew Christians, held last August at Port Dalhousie, Canada. There were present: Rev. S. B. Rohold of Toronto, Rev. J. I. Landsmann of England, Dr. A. R. Kuldell of Baltimore, Rev. H. L. Hellyer of Philadelphia, and Rev. Max J. Reich of Morrisville, Pa. These men organized an association called "The Hebrew Christian Witness to Israel in North America." The object of the organization is to awaken greater interest in the evangelization of Israel and to bear more effective Christian testimony to this race. It is proposed to open a headquarter, from which qualified men shall go forth from time to time, as the way opens, two by two, to reach Gentile Christians in their churches and to present the truth of Christ to the Jews in each locality. A committee of reference, composed of well-known Christians, is to be formed, and also competent agents are to be appointed to superintend the business part of the work, so that those engaged in the public testimony may not be in any way involved in collecting funds for the support of the work.

The temporary office is in the Christian Synagogue, 165 Elizabeth Street, Toronto, Ontario. The Rev. S. B. Rohold is secretary pro tem.

The movement is full of promise and may accomplish great things if Christians will join in the undertaking. The object is to unite forces and talents of Hebrew Christians for a more effective evangelism among Jews and Gentiles. A beginning is to be made first by two Hebrew Christians going out into

smaller towns for Bible conferences and evangelistic services. If the way is opened other workers will follow.

This is a movement for Hebrew Christian evangelism by united forces, with a view to blessing Jew and Gentile and the Church of God,

What the Jews Need

REV. H. L. HELLYER, a Hebrew Christian engaged in work for his people in Philadelphia, recently declared that nothing is more needed in work among the Jews of America than an intelligent presentation of the love of Christ. Since landing in America the Iews have seen and experienced a Christianity different from that which they used to see in such countries as Russia, Galicia, and Roumania. Thousands of them are prepared to re-examine the claims of Jesus' Messiahship, and His lordship over the lives of men. What is needed is to enlighten the Jew upon the contents of the Gospel message. At least ninety-eight per cent of the Jews in America have never looked into a New Testament. They have no idea what the Gospel teaches. The New Testament is never found in their homes, is forbidden in their synagogues and schools, and is condemned as a book utterly unworthy to be read or studied as a means of moral uplift.

The Episcopal Convention, St. Louis

A NOTABLE gathering of bishops and laymen assembled for the General Convention of the Protestant Episcopal Church at St. Louis in October. The treasurer of the Board of Missions reported special receipts from the "One Day's Income" to be over \$110,000. The officers of the Board were re-elected, but later Secretary Burleson was made Bishop of South Dakota.

One of the most striking resolutions adopted by the House of Deputies is for the benefit of converts from Judaism and was as follows:

"Resolved, That this House reaffirms its declaration of Christian liberty to Hebrew converts as set forth in its full reports of 1907 and 1910, assuring our Jewish brethren that they are free to observe the national rites and ceremonies of Israel when they accept Christ, according to the clear teaching of the New Testament and the practice of Christ and the apostles; and we further urge upon the whole Church to take up earnestly, with sympathy and affection, the work of winning the ancient people of God to the Kingdom and obedience of Jesus Christ."

The Woman's Auxiliary made itself responsible for raising \$50,000 for the new St. Agnes' School at Kyoto, Japan. When Bishop Brent appealed for \$30,000 for an industrial high school in the Philippines, \$26,000 was pledged within fifty minutes. At a mass meeting in the interest of St. Luke's International Hospital, Tokyo, Japan, \$32,000 was pledged toward the \$96,000 necessary to complete the sum required. During the days of the convention practically \$100,000 was given and promised for special needs. No previous General Convention has had such a record of generosity.

American Bible Society Centennial

IN celebration of the centennial of the American Bible Society, great official and union meetings, with notable speakers, have been held all over the United States and in many foreign lands during the past year. Thousands of celebrations by churches, Sunday schools, auxiliaries, colleges and seminaries have aroused interest in the great work of the society in providing and circulating the Scriptures. Scores of Church synods, conferences and associations have given place to this great event in their official programs, and the Society urges the observance of December 10th as Universal Bible Sunday.

A pageant, "The Bible Among the Nations," consisting of fifteen tableaux, showing from its earliest history the translation, printing and distribution of the Bible, was first given at Washington by the leading churches of that city and was such a great success, both edu-

cationally and religiously, that the friends of the society have urged and made it possible for its presentation in other cities.

In completing its first century of work the society reiterates the following aims: Circulate and grant Scriptures without racial or denominational discrimination throughout the United States and Latin America in the Western Hemisphere. and in six great fields of the Eastern Hemisphere; continue the great work of translating the Scriptures into languages which have them not; take the Bible to the poor, the ignorant, the untaught; to strangers, immigrants, prisoners; respond to unique openings in old fields, e. g., China and Mexico, the Philippines, the Cristobal Bible House; respond to unusual temporary needs and present international conditions, e. g., the soldiers on both sides of the Mexican border and the soldiers in Europe.

The Troops and Clean Living

IN connection with the Y. M. C. A. work among the troops on the Mexican border, thousands of men have signed this pledge:

"I take this step pledging my allegiance to my highest manhood, my home and to society, to lead a clean life and to help others to do so."

Members of the secretarial staff speak most enthusiastically of the Clean Living Campaign conducted by H. L. Heinzman and Dr. M. J. Exner. The results are regarded as remarkably good in the influence which has been exerted among the men.

A sergeant in the hospital corps reported that prior to a meeting addressed by Mr. Heinzman, out of sixty men in the corps an average of eight daily applied for treatment for venereal diseases. In the week following the meeting the number had dwindled to one.

Choir Singer a Mormon Missionary

MRS. LULU LOVELAND SHEP-ARD recently spoke in a Methodist church in Philadelphia and told of the 5,000 young men and women who are busy as missionaries for the Mormon church. "They go out with neither purse nor scrip," she said, "and find little difficulty in being cared for as they go along." Then she startled her hearers by saying: "Do you Methodists know that one of these Mormon missionaries at work in Philadelphia is supported by a Methodist church? This young woman has a fine voice, and a large Methodist church in Philadelphia pays her a salary as a choir singer. So she supports herself by singing Methodist hymns on Sunday and is free to travel from door to door through the week, proselyting for the Mormon church."

Noteworthy Indian Resolutions

THE resolutions adopted by the Young Men's Christian Association National Indian Student Conference at Estes Park, Colorado, demonstrate the extent of Indian development. These Indians of the new generation believe that the day has arrived when every student of their race who has completed the full course of study prescribed by the Federal Indian Bureau for Indian schools should be deemed fully competent to handle his own affairs, should receive full rights of citizenship and be thrown on his own resources entirely. moral responsibilities of guardianship of their own people these students considered in resolutions against the use of drugs; and also the practices "which prevail among some of our Indian people of participating in shows, dances and other pagan practices for the amusement of white people, thus humiliating our race and destroying its standards." These resolutions further look toward a termination of the Government wardship of the Indians and their complete merging in the general population of the country. Among other subjects of congratulation these students include the full liberty of individual choice in religion, which has been made prominent under the present national administration.

LATIN AMERICA

Bull Fighting in Mexico

GENERAL CARRANZA signed a decree on October 9th prohibiting bull fighting throughout Mexico. The

decree is the climax of a campaign waged by the newspaper El Universal, which attracted wide attention throughout the republic. In the decree General Carranza says that the Government is under obligation to stamp out customs which are opposed to culture and to aid civilization by elevating the moral level of the citizens. Bull fights are denounced as needlessly endangering the lives of men, torturing beasts, provoking san-guinary sentiments and disgracing the country. The "First Chief" adds that bull fighting causes misery to the poor, who, for a moment's enjoyment, go without the necessities of life to witness the degrading exhibition.

The penalty for infringement of the decree is a fine of \$1,000 to \$5,000, imprisonment of two to six months, or both.

A Deaf Mute Preacher in Cuba

THE Eastern Cuba Baptist Conven-tion is noted for the spirit of evangelism. Perhaps the most striking feature of the last meeting, held at Victoria las Tunas, was the preaching of a deaf mute, a native Cuban, a layman in one of the Cuban mission churches. As soon as this deaf mute reached the Convention town he inquired if there were any deaf mutes in the place, and being told of one, at once sought out the man and began preaching the gospel of salvation to him. The result was that the man gave his heart to the Saviour. This deaf mute layman is not only a devoted church member, but is constantly preaching to the deaf mutes in his own town, and to all who understand his sign language he makes known the faith that fills his soul with joy. Superintendent Howells says this is not an exceptional case, but that this man is an example of the evangelistic spirit that is prevalent among the Cuban Christians. The Gospel means so much to them that they cannot keep still about it.

Rival Sunday Schools in Argentina

THE largest Spanish-speaking church in Buenos Aires had, until a few months ago, only about 140 pupils in the Sunday school. Then Rev. George P. Howard, South American Secretary for the World's Sunday School Association, was asked to take the situation in hand, and as a result they "all caught the Sunday school vision and the attendance increased to 256." By their efforts the children are also stirring up other schools.

"One of the largest schools in Montevideo has set out to become a model school. They have put in a complete graded course, kindergarten department, three teacher-training classes, etc. They have been doing wonders, but as soon as they heard about our school in this rival city, they held a council of war, sent a letter of congratulation to the superintendent, and made up their minds that they would not let their brethren across the River Plate beat them. The days are all too short for the accomplishing of all that needs to be done."

EUROPE

Bibles by the Millions

THE British and Foreign Bible Society reports remarkable activity. Berlin several hundred thousand books for German and Austrian troops, and for Russian, French and British prisoners of war, have been distributed. About 1,300,000 volumes were circulated in the Central European area. At one internment camp in France, German officers collected fourteen francs to send to the society by way of thanks for Testaments presented to them. Over half a million volumes have been presented to military hospitals in England and Wales alone. In the first twenty months of the war four and a half million volumes were distributed. China took 2,371,000 volumes and India and Ceylon 1,088,000, while the English issue was 2,700,000—just double that of two years ago. Ten new languageseight of them in Africa-have been added to the society's list of versions, making a total of 497 languages in which the Bible, in whole or in part, is published. Last year's total issue of volumes reached the unprecedented figure of 11,059,617. The society's expenditure, \$1,275,480, was, by severe economies, \$65,550 below that of the previous year, while the receipts, \$1,345,180, showed an increase of \$11,500.

London Mission to Chinese Sailors

A CHINESE Christian student in London is carrying on a mission for Chinese sailors in the East End. He says:

"I preach the Gospel to Chinese seamen every Sunday. The power of the Holy Spirit has touched many hearts and the number of men who have received the salvation of God has gone up to eighty. When they go away they take a Bible with them. They write and tell me how they are enjoying themselves on board. They sing songs to the praise of God and tell their fellow workers of their discovery and possession of the 'pearl of great price.' Although they may occasionally meet with persecutions, yet they stand fast joyfully in their unshakable faith in God.

"The men come to learn English and Chinese on week days. They are very keen to study. In all this work I receive invaluable help from the Salvation Army people, who are always kind to our countrymen. The work was commenced two years ago. Since then it has borne remarkable fruits."

For the Relief of Jews

THE Russian Jews' Relief Fund Committee, established in England, has been instrumental during the first year in raising over \$135,000 for the relief of suffering Russian and Polish Jews in the Eastern war zone.

The distribution of the funds has been undertaken by a committee in Petrograd, presided over by Baron Günzburg, which is officially recognized by the Russian Government. This committee has set up over 150 centres where the need is greatest, and the whole work is, therefore, under efficient supervision.

The estimated cost per refugee is two or three roubles per month. For helping refugees along their route of travel, thirty train divisions were specially organized. There were opened 12 hospitals and isolation shelters, 45 ambulances, 122 feeding centres, and 40 shelters for children.

The Million Shilling Fund, which it is now proposed to raise, will enable the Petrograd committee to provide food, clothing, shelter and medical aid for the refugees during the winter.

To Abolish the "Pale" in Russia

T is reported that a bill is to be introduced in the Russian Imperial Duma abolishing the "pale" and giving the Jews the same rights as other Russians. Professor Paul Miliukov, of Moscow University, it was said, made the announcement in Petrograd on his return from England, France and Italy, where he has toured with other members of the Duma.

Professor Miliukov, whose statement is quoted, the leader of the Constitutional Democrats, has always championed equal rights for the Jews. Bills in favor of the emancipation of the Jews in Russia were introduced several times in the Duma by the progressive factions, but the reactionaries have always defeated them. By a departmental order the residence of Jews outside the "pale" is already permitted. A circular issued by Count Ignatieff, the Russian Minister of Education, abolishing the system of ballot for Jews desiring to enter the Russian secondary schools, is regarded as an excellent omen for the further enfranchisement of the Jews.

French Attitude Toward Prayer

EARLY in the war reports came from France that people were filling longneglected churches and giving themselves to prayer. This, however, has apparently not continued. Le Bon Messager, the organ of the MacAll Mission, says: "What has become of prayer during this war? Have our churches been at prayer as much as our armies have been at battle? Have we employed our weapons spiritual with similar courage, the same faith and the same heroic patience, as our armies have shown? In the first days of the war it seemed as though this duty had been properly understood, and people had begun to pray. But it is as though the impulse were not strong enough; for it soon fell back and the prayer meetings speedily resumed the old level in point of attendance—which was very low. Has there been much family prayer since the beginning of this great conflict? Perhaps there was more for a certain period. But in this matter also there has been a slackening as the war has drawn out its weary length, as the situation has remained about stationary."

Roumania and the Gospel

THE Scripture Gift Mission for the past nine months has been very actively engaged in printing and circulating the Scriptures in Roumania among the mobilized troops, and the secretary has in his possession many letters of thanks from the commanders of the Roumanian army corps for the very welcome gifts to the soldiers under their command. Letters have also been received from the military colleges and the Red Cross establishments, all saying how delighted they are to receive the attractive little Gospels issued by the mission. An acknowledgment has also been sent from the Minister of Religion and Instruction, so that it can be seen that this effort of the Scripture Gift Mission has been specially favored. A royal princess has taken the matter up very keenly and is doing her utmost to get the Gospels into the hands of as many soldiers as possible. The mission has on order some 200,000 Gospels, but quite 400,000 more will be needed.

Work for Italian Soldiers

THE Waldensian Church has realized the new opportunities for Christian work, due to the fact that three million soldiers are massed in a comparatively small territory in the proper mood to receive and assimilate the message of the Gospel. Steps have accordingly been taken to reach as many as possible with the Word of God.

The Italian Government has nominated three Waldensian pastors as chaplains to their co-religionists in the army, with the same rank (captain), salary, privileges and duties as the chaplains of the Roman Church. They hold regular services in the trenches whenever possible, visit the wounded in the infirmaries and hospitals, comfort the dying, etc.

No other denomination has had this privilege.

A committee of assistance and relief for Italian evangelical soldiers has been organized in Turin, with the object of keeping in touch with all the Protestant soldiers. Every soldier is supplied with a New Testament, a comfort kit, and possibly woolen clothing, etc. Relief is also given to families of reservists. The weekly religious paper, La Luce, is sent free every week to all Protestant soldiers and all who ask for it. One full page is always devoted entirely to news from the soldiers. Professor Giovanni Rostiegno, of the Waldensian Seminary, has published a tract, "Letter to the Soldier of Italy," nearly 100,000 copies of which have already been distributed.

The colporteurs of the Immigration Bureau of the society meet the Italian reservists who have been pouring into Genoa and Naples from North America and all parts of the world, distributing copies of the Gospel among them. More than 28,000 have been distributed.

The motto of the Church this year is: "A Gospel to every soldier!"

MOSLEM LANDS

Reconstruction Plans in Turkey

QUALITIES of statesmanship have always been characteristic of the leaders in the missionary enterprise. A fresh illustration of this is seen in the way in which the missionaries in Turkey, even in these dark and terrible days, are looking ahead and making plans for the days of restoration and reconstruction which they believe are on their way.

The missionaries in Constantinople, after due consideration, have endorsed the following plans for which in their judgment special funds should be provided ready for use in a short time: "1. Special funds should be set apart for helping young men and young women to fit themselves for preaching and teaching in the near future. Through this we hope to get a good number in course of training at once. We judge that this work must be chiefly done in Constantinople, Brousa and Smyrna. 2. Special funds should be provide! and set apart

for the restoration (repairs, etc.) of school and chapel buildings, not excluding Gregorian churches. These have been, generally speaking, greatly injured and defiled and must be repaired and restored as opportunity offers. 3. Special funds should be provided for the opening of orphanages in many places to provide for the great body of orphans now needing to be gathered into homes. The Turks are trying to get these into their hands to rear as Moslems."

These plans coincide with the convictions of the Turkey missionaries now in America, most of whom are eager to go back.

A Moslem Carpenter Converted

MISS MARY R. FLEMING, of Tabriz, Persia, sends some interesting items in a letter received some weeks ago. She says:

"In spite of the unsettled condition of the world in general and of wars and rumors of wars around us, the work at Tabriz has gone on steadily. While one of our number was itinerating in Maragha, a very interesting occurrence was the conversion of a young Mohammedan Tabriz carpenter who had gone down there to fulfil a contract for work. He had been a Bahaist, but was not satisfied with that faith and had been for some time an inquirer. He came out decidedly for Christ while we were there and has suffered some persecution for his change of faith, the persecution taking the form of a boycott, as his relatives are refusing to have any social intercourse with him, threatening to take his wife from him. His employer also refused to pay him for the work done on account of his change of faith, but he is standing firm. We found a great deal of interest among the people in the subject of religion, and the field everywhere seems more open than ever."

The Syrian Protestant College

THE Syrian Protestant College at Beirût has had the most exciting year in its history, but, in spite of war conditions, 769 students were enrolled last year. At the commencement last June the degree of Doctor of Laws was bestowed upon Dr. Daniel Bliss (who died a few weeks later), and at the same time the president of the board of trustees, Dr. D. Stuart Dodge, of New York City, received in absentia the degree of LL.D.

Misery in Armenia

THE attention of the civilized world was called to the sufferings of the Armenians by the action of the President of the United States, who, at the request of both houses of Congress, named October 21st and 22d as Armenian and Syrian Relief Days and promptly followed up his proclamation by placing at the disposal of the American Committee for Armenian and Syrian Relief a navy collier for supplies of food and clothing. As a result of this and other efforts over one million and a half dollars has been contributed to Armenian relief by Americans in the past six months. 100,000 Syrians in America have also given \$10 per capita for the relief of their countrymen.

The terrible reports of existing conditions continue to make clear how extensive the plans for relief must be. For example, a worker in Aleppo writes from a Turkish village: "Tell our missionaries that their college children, young men and girls, are dying of hunger. To look at them breaks one's heart. Tell of the crowds of children outside crying for bread; of the many pure young girls sold for bread to the Arabian men; of the young people who are weakened by hunger, till they look like the aged. The people kill and eat the street I saw a woman who ate the clotted blood of an animal killed in the Up to now all ate grass, but that too is dried up."

Eyewitnesses all along the Euphrates have reported seeing the Armenian refugees still wandering by the hundreds, eating grass, herbs and locusts, and in some cases even dead animals and the flesh of human bodies.

One dollar will keep ten persons alive for one week in Asia Minor.

INDIA, BURMA AND CEYLON

New Home Standards in India

WHEN I visited Miss Robinson, principal of the Isabella Thoburn College, she showed me a big packet of letters and said:

"There is a new world in India. Eight thousand young men are graduating from college every year. These men don't want a mere child, a toy, for a wife; they wish companionship. All these are letters of inquiry of a matrimonial nature. We could arrange for more marriages than we have graduates, and those marriages into the most desirable families. Sometimes it seems as if I were conducting a matrimonial bureau, to supply wives for future college professors, judges, deputy collectors and all sorts of influential men."

That is it! There is a new man as well as a new woman in the Orient, and this man has a new ideal of womanhood and family life. In some cases families not Christian are setting up that characteristic Christian institution, the family meal. This alone means a revolution in the position of woman; for by Indian custom the wife, whether of high or low degree, has waited upon her husband, standing while he ate, and later has partaken alone, or with the children, the portion of food he set aside for her.—Helen Barrett Montgomery in the World Outlook.

Floods Work Havoc in India

N a letter to the Methodist Board of Foreign Missions, Rev. George W. Briggs, of Allahabad, India, writes: "Both the Ganges and Jumna rivers, which meet at Allahabad City, have overflowed their banks. The waters are higher than at any time within the last thirty years. The rainfall at Allahabad is twenty inches in excess of normal. In certain sections of the city the water has come perilously near, while in others it has flooded houses, causing them to fall. Whole villages have been submerged or washed away. There has been great suffering and destruction at Chunar and When this news reaches Manikpur. America the rains will be over, but the suffering will not have stopped. Mouldy

grain means cholera. Flooded sections of the city cause fevers. Loss of property means poverty added to poverty. And indescribable distress will prevail. The village houses are built of adobe. Excessive rain and flood, in many instances, have caused whole villages to melt away. In our own district this means hundreds of homeless men, women and children. It means crops washed away. Their next harvest will not be gathered till April, 1917."

German Missions in India

TOOD news is received from the native Christian churches of the Gossner Mission in India through letters from native pastors and from the English Bishop Westcott of Chota Nagpur, who now has the supervision of the mission. The native superintendent of the Gossner Mission Press writes: "We work every one in his sphere as before and no one hinders us. All the institutions still exist; not the least change has been at-The work in the printing tempted. office and bindery continues as of old. Yet our income has decreased, for we do not sell as many books as before. It is very hard for me to carry on the work in the old manner. The Bishop has come to my help a little by letting me print since March 1st The Messenger of the S. P. G. Mission.

The Hermansburg and Leipzig Missions have given over their property rights in India to other corporations, with the consent of the British Government—the Hermansburg to the United Evangelical Lutheran Synod of Ohio and other states. Permission has been granted by the government to the Swedish Church Mission to take over the property of the Leipzig Mission on condition that they dismiss two of the missionaries—Messrs. Brutzer and Hoffman.

Three Years' Campaign in South India

IN the United Church of South India
—which is the result of a union of
Presbyterian and Congregational missions (European and American), under
a constitution which preserves the best
of both polities—a remarkable movement

has taken place during the year. Church has sought to rise to its opportunity in an aggressive missionary campaign, and a three years' campaign has been auspiciously begun. Each year one week is to be devoted to special personal evangelism by the members of the Church, and to prepare the Church for this work Bible study circles and systematic prayer have been entered on. Half of the communicants of the Church are now enrolled in Bible study circles, more than half are giving themselves daily to prayer for India, and the first special week of simultaneous evangelism has been held. The figures and results are impressive. During this week over 8.000 workers (6.000 men and 2,000 women) gave themselves wholly to evangelism. In 3,814 towns and villages throughout South India the campaign was carried on, 300,000 men and women heard the sound of the Gospel, and of these, 8,000 are now "enquirers," and 6.000 have decided for Christ. To the young Church itself this movement has brought a sense of unity, a flow of life, and a holy consecration, that evoke gratitude to God and cause a hopeful wonder as to whereunto this thing will grow.

SIAM AND THE LAOS

Customs Change in Siam

NOT long ago a Buddhist priest in Southern Asia was not supposed even to look at a woman. When one of the sex appeared in sight he took shelter behind a big palm leaf fan. But a Presbyterian missionary says of the government examination in Siam in a government school building: "The room was full of young Buddhist priests in their best yellow robes. The girls of one of the grades were given the front bench in the rooms, with ever so many priests behind them. Priests and young girls taking the examinations together! A change indeed!"

Tribute to a Leper Hospital

DR. J. P. NORRIS, of the Rockefeller Foundation, recently visited the leper asylum conducted by Dr. Cort at Chieng Mai, Siam, and wrote in the

visitors' book: "I am very glad to have been able to visit this institution, which is a monument of truly religious service. The institution is much more than an asylum, an excellent hospital, well planned and built, under skilled and kind medical direction, affording treatment on modern lines to those afflicted with leprosy. Many of the cases are responding satisfactorily to treatment, and in some cases their condition warrants the belief that they will be cured. It is to be hoped that the hospital will be largely subsidized so that its usefulness may be increased and the segregation of lepers in Siam will be extended, and as a consequence leprosy be eradicated from the country within a reasonable time."

CHINA

New Railways for China

ST. PAUL engineer is on his way to China to survey 1,100 miles of railroad in regions as yet untouched by rail enterprise. He will also superintend the construction and operation of the The railway complete will cost about \$50,000,000 and will increase the republic's total rail mileage by fifty per cent. For the first time the Chinese have put the construction on a contract basis, limiting the total cost of work undertaken. This is expected to do away with the graft notorious in many Chinese undertakings. The lines to be built have not yet been decided on, and probably a year will elapse before actual construction is begun. The railway is expected to be one of the most modern and efficient in the world.

Five Boards United in Shantung

WITH the almost simultaneous decision of the Canadian Presbyterian Church and the American Board to join the missions which are united in Shantung Christian University at Tsinan, China, a great forward step has been taken. For a number of years the Church of England has been a member of the federation, which was formed a dozen years ago by American Presbyterians and English Baptists. In many

ways this union of bodies of diverse creed and dissimilar administrative methods is one of the most remarkable on the foreign mission field.

By the Canadian Church there will be sent a professor to join the faculty of each of the three colleges of the university—arts, medical and theological. Grinnell College, Iowa, is the original source of the contribution which the American Board is preparing to make toward the university, though the Board, as already stated in the Review, has agreed to give from its own funds an amount equal to the gifts of Grinnell's students, faculty and alumni, whose goal is \$50,000 for endowment.

Negotiations are proceeding with still other boards looking toward enlarging the union for the benefit of Chinese young men who are connected with churches not now represented in the institution.

A Notable Convert

HON. WEN PEI SHAN, Commissioner of Foreign Affairs in the Province of Chekiang, is a native of Tientsin, who had become a wreck, both morally and physically, when he was led to Christ and received into the Christian Church by baptism. Even his physical features show a wonderful change. Not satisfied with being saved himself, he is trying to win the other members of his family and his friends. He has started a Bible study circle for young lawyers, which is regularly attended and well conducted.

In an article he contributed to the second issue of the China Church Year Book, 1915, Mr. Wen writes: "Let it be publicly known that I have been the chief of all sinners. Though at times I wished to make a change for the better and feared the inevitable consequence of sin, I was utterly unable to do so. To reform a life of sin such as mine has been, needed a power that must be superhuman. Such a power, I now declare, can only be given by the Lord Jesus Christ. Knowledge cannot do it."

The Bible in China

N the China Mission Year Book, Dr. Bondfield states that at a rough estimate the various Chinese versions of the Bible represent the continuous work of one man for 242 years, supposing he did nothing else. Over one hundred Europeans and Americans have given the best vears of their lives to the task. At a low estimate \$275,000.00 has been expended on the translation and revision of the Scriptures into Wenli, Easy Wenli and Mandarin. If the Chinese vernacular versions be added, the number of years spent by one man would be approximately 363; the number of missionaries engaged 150, and the total expenditure \$400,000.00. Dr. Bondfield's brief note concludes with words: "And it was worth while."

A Bible Class in Tientsin

WORD occasionally comes China that shows how Mr. Sherwood Eddy's evangelistic work is bearing fruit. Here is one case in point. A man who was impressed at the Tientsin meetings opened a Bible class in his own house, calling in a Chinese Christian to lead it. It began with five members, but gradually the neighbors were interested, books were purchased, a circulating library started and a large bright room was fitted up for the meetings. More than eighty names are now on the Bible class roll and the average attendance is forty; seven persons have been baptized, besides the whole household of the originator of the movement, and a women's class of about thirty has been started.

Famine in China

FAMINE conditions in some districts of China, according to Dr. Charles E. Scott, of Tsingtau, are worse than in Belgium or Poland. Three years out of the last four have been famine years near Tsingtau, and the stopping of foreign businesses, added to the ruining of many Chinese firms because of war conditions, has created a fearful condition. Millions of people are driven to eat the tender leaves of trees, the last portions

of dried sweet potato leaves or turnip leaves, or even thistles.

Despite these conditions, the Christians among these Chinese are giving their tithes, and are even planning for new churches. But a great majority of this district is untouched. There are villages in the mountains where the people have never seen a foreigner and have never heard of the "Jesus Doctrine." They are remarkably ready to listen. They take the missionary into their family temples, ordinarily sacred, and let him preach and live in these. One of these temples is to become a mission school.

JAPAN-CHOSEN

A Distinguished Japanese in America

BARON SAKATANI, former mayor of Tokyo, and one of Japan's most prominent business men, recently held a conference with officials of the World's Sunday School Association. He is one of the committee which is promoting the Tokyo Convention, toward the arrangements for which eminent Japanese are making substantial contributions because of their vision of the great service which this convention will render to religious progress and in the development of personal character. When he was in Philadelphia he visited Mr. Wanamaker's Sunday school, where the mayor presented Baron Sakatani with the American flag and the flag of the city of Philadelphia. In return the baron presented the flag of Japan. In the course of his address before the school, the baron said he believed that the great war now raging in Europe was caused by civilization putting too much weight upon the material side and forgetting the spiritual. "Japan has been making this mistake for the past sixty years," said the baron, "but now leading Japanese are feeling the necessity of emphasizing the spiritual side." He expressed his opinion that the Sunday school was the best means of filling up this gap and leading the people to see the importance of moral training. "The thing which impresses me most about the Sunday school work in America," said the baron, "is that so many successful business men are giving so

much of their time and energy to the building up of the Sunday school and so many workers are giving free service. This safeguards the future of America."

The Women's College in Tokyo

NE of the significant developments in missionary policy in recent years has been the establishment of the union colleges for women in Madras, in Peking and in Nanking. It is not a simple matter for boards already overburdened with financial needs of existing institutions to start out with faith to establish these higher institutions for women. Yet it is the value of the work that these boards have already done that makes such institutions necessary. The great chain of girls' schools under missionary auspices around the world now demands the next step, the women's college.

A board has been appointed to take up the matter of the new college for the women of Japan. For many reasons it has been difficult to secure concerted action, but it is believed a plan is now under way which will result in the opening of such a college in 1917. It must be established on the highest possible basis, if it is to appeal to the Government of Japan and is to supply a higher grade of instruction than can now be furnished by government schools. Special prayer is needed at this time.— Federation Bulletin.

A Buddhist Sunday School

TWO weeks ago I visited a Buddhist Sunday school in Tsukiji and found them teaching the children, sentence by sentence, some of the old Buddhist scriptures, of which I do not think they understood much. They had two songs, and these were poorly practiced. There were about 250 children in a large room and they were kept there for two hours, with five or ten minutes' intermission. The man who gave the first talk to the children spoke for forty-five minutes, giving them an historical talk about the Russo-Japanese war and the bravery of a few of the soldiers of that war. The children were good, but, of course, did not pay very close attention. This was supposed to be a talk on loyalty, but there was no religion in it. They then asked me to speak, and I told them of the largeness of the Sunday school work in America and of the importance of following up through the week what they learned there on Sunday. They have this school only twice a month.—H. E. COLEMAN, World's Sunday School Association Field Secretary.

Plans for a University in Chosen

THE late Dr. Underwood was deeply interested in the movement among the Protestant churches conducting missionary work in Korea to establish a Christian university in Seoul. A promoting committee has adopted a tentative constitution and prepared financial estimates which will be submitted to the missions and boards cooperating in the work. The need for such an institution is emphasized by the fact that the intellectual atmosphere of the Imperial University is largely rationalistic and even atheistic in character.

The past year has been one of unusual progress in all lines of Christian activity in Korea. The total number of additions to all Protestant churches last year on profession of faith was 9,019. The total number of communicants in all the Protestant churches is now 110,000.

To Prevent "Cooling Off"

A T a helpers' meeting in the Presbyterian mission church in Andong, Korea, a couple of years ago, it was remarked that there was a noticeable "cooling off" of the church's zeal for preaching, and after much discussion it was decided to make a report each Sunday on three separate items: the number of people preached to, the number of Scriptures or Gospel portions sold to unbelievers, and the number of new believers.

In order that these reports might not be "padded," the only people counted when the helper preached to a crowd were those who appeared to be actually listening. If only two were listening out of a group of fifty, two would be the number preached to. In the same manner, when books or Scripture portions were given out, only those were counted which were sold. Books given away were not reported, and no one was numbered as a new believer until he had attended church a month or six weeks and entered his name on the church roll.

The result of this method has been a steady increase. The new believers have remained about 300 for each year since the system went into effect, but the hearers have increased from 150,000 to 260,000, and the books sold from 10,000 to 12,000. Special banners are awarded the churches making the best record in each helper's circuit, and the winning church tries to hold the banner the second year.

AFRICA

Dr. Zwemer and the Magistrate

WHEN Dr. Zwemer visited Deir Mowas, Egypt, on a preaching trip, he met a police magistrate, an educated Moslem of marked liberality, who had become interested in a Christian orphanage in Assiut. He had translated on his own initiative an English book on the care of children, which he hoped to publish at the Nile Mission Press. This Moslem police magistrate took Dr. Zwemer to his own home to show him, as a great curiosity, a little book which had in it the flags of all the world and "certain figures relating to the Sunday schools in all the countries of the world." Going to his safe, with great ceremony he unlocked the door and took out a much used copy of the booklet published at the World's Sunday School Convention in Zurich, "The Strength of the World's Sunday School Army." one in Assiut who had shown it to the police magistrate had finally given it to him at his urgent request. He was greatly pleased to learn that Dr. Zwemer himself was one of the speakers at the Zurich Convention and already knew the booklet.

Then he took out of his pocketbook a leaf torn from the beginning of the flag book, bearing the poem "Others." "This," he said, "is my religion. I am a Moslem and shall continue a Moslem,

but I am with you in this great thought of living for others. This little poem is wonderfully true and it is the best thing I have seen in my life."

Refugees at Port Said

T is over a year since there arrived in Port Said the 4,000 Armenian refugees. The problem of providing shelter and a limited supply of food for this great company of people has been handled by the British government, but the American Committee in Cairo, of which Rev. Stephen Trowbridge is secretary, has had to attend to many other wants of the refugees. Among these have been the questions of employment and spiritual guidance. Among the people various trades are found, such as carpenters, masons, comb makers, silkworm cultivators, and good weavers, but few are skilled except in such crafts as weaving and comb making. About twothirds of the refugees, either because of their age or poor health or duties in the home, are unable to work. But to keep 600 able-bodied men from eating the bread of idleness continues to be a knotty question. At different periods some of the men have been employed in various services for the British army. During one month alone 5,400 combs were made by hand, and this with the weaving has kept many busy, although there have been serious labor difficulties.

A Sunday school has been organized for the four Protestant congregations, and there is a prospect that the Gregorians will also commence a Sunday school. Every family in which there is a member who knows how to read now has a copy of the New Testament or of the Bible, provided by the British and Foreign Bible Society. The people are deeply attached to Pastor Andreasian, and his preaching services have been crowded. Three large tents provided by the British authorities have been thrown into one, and some of the Gregorians, as well as the Protestant congregations, have attended the services. A considerable number, especially among the young people, have decided for Christ, and new life has come into the hearts of the people.

Church Life in Nigeria

MRS. J. CRAVEN WILSON, who with her husband is engaged in missionary work under the C. M. S., sends an encouraging account of the de-

velopment of the native church:

"The Ibo Christians have nobly risen to the necessity for self-support, and last half year returned all the C. M. S. grant for native workers. The church in the Niger Mission is being trained to govern itself. Provisional church councils have been formed in each district, with the superintendent as chairman, and the people are responding to this added privilege. Each congregation has its own parochial committee, and women communicants take their part, showing wonderful sense and power. Each catechist is responsible for his own church and for Sunday services, daily prayers, and four classes a week for inquirers, catechumens, confirmees and communi-When necessary these leaders read the Burial Service, which nearly all Christians attend. The catechists have great influence and need our prayers that their spiritual life may be a bright example to their congregations.

"Twice a year all the schoolmasters and pupil teachers go out in bands for a ten days' preaching tour among the heathen. When possible, the superintendent joins the bands. In some places the educated girls hold Sunday schools for women. Every fourth Sunday the Christians at all the churches go out with their catechists for open-air preaching."

Slavery Ended in Nigeria

MOST people have not realized that slavery existed anywhere under the British flag today, so it is a surprise to hear that an ordinance declaring the abolition of the legal status of slavery in Nigeria has been promulgated—a document which Bishop Tugwell describes as of "supreme importance." The bill enacts that "all persons heretofore or hereafter born in or brought within the Southern Provinces, and all persons born in or brought within the Northern Provinces after March 31, 1901," are declared to be free persons; that "every contract in which it is stipulated or

agreed that any person shall be bought or sold, or placed in servitude, or be transferred either as a pledge or security for debt, or in any other way," shall be absolutely illegal; and that no claim for compensation from Government to persons claiming to be owners shall be recognized in respect of slaves who may acquire their freedom by virtue of the ordinance.

Changes Among the Kaffirs

NEARLY twenty years ago, Rev. Walter Searle, then a minister in Capetown, believed that he heard God's voice to go and pioneer among unevangelized heathen. After a brief term of service in Natal, he and his wife went among the Kaffirs. He says of their work:

"We found in this wild district neither church nor manse, Christian nor scholar. We dwelt in huts, and transformed an old trading store into church and school. This has now multiplied into eight churches, where children are taught the Word and the Gospel is preached, and many converts have been gathered. A marvelous revival, marked by protracted meetings, overwhelming convictions, transporting joy and transformed lives, was given four years ago; and, commencing at the station of my son, who went forth to labor with us at the beginning, extended to Lutubene, where, away from all civilization, we have labored for seventeen years.

"The South African General Mission has had a rapid progress from Cape Town to the borders of the Belgian Congo, extending through Pondoland, Tembuland, Bomvanaland, Natal, Zululand, Tongaland, and Nyassaland beyond the River Zambesi, and is now planting new mission stations in Northwest Rhodesia and Portugal West, where we have a thousand miles of unevangelized territory to win for Christ."

The Lord's Supper in Luanza

A LETTER from Dan Crawford describes a tour through the different stations of his mission, in company with Mr. Hoste, the director. He speaks especially of the plan to build

thirteen new schools where the Bible will be taught, and says: "We spent a great day out in the suburbs picking out likely spots for these buildings." He continues:

"Picture our gathering to keep the Supper of our Lord with a group of Africans who can quote their New Testament with the clear, crisp touch that tells you how the truth holds them as much as they hold it. It was a 'blood and bones' spot where the Table was spread—I mean, an old African Golgotha, the scene of rivers of blood shed by the tyranny of man. Yes, there it was we commemorated that other and greater Golgotha, and one of our number was a leper, a poor leper, yet she has the undying torch ablaze in her eyes! To avoid contamination, there was one little touch of realism—I mean, that beside the one common cup of communion, there was another tell-tale cup reserved for this stricken old woman. And as she drank out of her separate one as we out of our one-for-many cup there, then it was you saw how fitly symbolic it all was. For oh! yes, she with her loathsome leprosy had a cup to drink that we knew not of, a bitter draught to be drunk by her alone."

German Missions in Africa

THE North German Mission has received word from its station in Keta, Gold Coast, that the British government officials had made prisoners of the mission were allowed to return to Germany, while Rev. Mr. Freyburger is now a prisoner with several members of the Basel Mission in Alexandra Palace, London.

Concerning the confiscation of the schools of the Berlin Mission in Transvaal and the closing of the seminary in Botschabelo by the English Government, no direct news has been received. All that is known is that the schools have been taken from the German missions and that the missionaries are not allowed to give instruction in them. The schools are now under the control of the Commissary for natives. The Hermansburg Mission is still allowed to continue its

work in Zululand. In Kimberly mine work has again begun, but the workers of the Berlin Mission were not allowed to visit the compounds. The Moravian Mission in Kaffir-land is able to continue its work and has very blessed results.—Evangelisches Missions Magazin.

ISLANDS OF THE PACIFIC

America Retains the Philippines

THE Philippine bill adopted by Congress at its recent session is a new fundamental charter of government for the Philippine Islands. A few years ago the United States Congress gave the Filipinos an elective Assembly as the popular branch of a local legislature. The new law provides for a Senate to be elected by popular vote. Under the former law the number of voters in the Philippines has been about 200,000. The new law so extends the franchise as to increase this number to about 800,000. The Philippine Commission, whose members are appointed by the President of the United States, becomes a thing of the past under the new law. There will remain, however, a Governor-General and a Vice-Governor, appointed by the The measure adopted con-President. tains the preamble, which declares it to be the purpose of the American people to withdraw from the Philippines when the people of the archipelago are able to conduct their government alone. time is, however, specified.

Women in South Sea Heathenism

THE heathen Tanna women, of the New Hebrides Islands, are haggard and drawn in face, with disheveled hair and dirty bodies. They stand lower in popular estimation than pigs. Before the mission came, their only prospect in life was unmitigated servitude. To escape this, death by suicide was a common occurrence. The method used was to climb a tall cocoanut tree, blindfold the eyes and cast themselves down to be dashed to pieces.

On the island of Aneityum, the custom of widow strangling was common, and it was with much difficulty that the missionaries persuaded the natives to abandon it. OUR EASTERN QUESTION. America's Contact with the Orient and the Trend of Relations with China and Japan. Thomas F. Millard. Illus., maps, 543 pp. New York: The Century Company. \$3. 1916.

This full volume is a journalistic record and judgment of Far Eastern affairs as he saw them during the Revolution and down almost to the present. Yet Mr. Millard is no ordinary journalist, as he has been for five years the editor of The China Press of Shanghai, and before that was correspondent for American periodicals. Like his other books, this volume is a defense of China as against Japan's encroachments and as opposed to America's highest interests, and it supplies an incentive for a watchful, positive policy on the part of Ameri-Half of the chapters deal with Japan's attitude and aggressions, following three devoted to an account of the Revolution and reconstruction of China. Those discussing Japan's relation to Great Britain and the United States and her world policy are especially worth reading. Mr. Millard sees real perils to the United States; and preparedness is written large not only in Chapter XVIII. but elsewhere as well. It may be alleged that the author is an alarmist and that he sees things wrong side up, just as he has printed President Yuan's Chinese autograph on the frontispiece upside down; but if the reader will carefully study Appendixes A to Z, he will see that there is a documentary basis underlying his interpretations.

While Dr. Gulick and his addresses and books are desirable for showing Americans the Japanese side of the shield, there is undoubtedly another aspect of the Far Eastern Question, and of this Mr. Millard is a protagonistic agitator. He believes that "the China question is to Japan the most important issue in the world. By the fate of China, the fate of Japan as a world power will be decided. Turning one way, China by her bulk and greater resources in time may

supersede Japan as leader in the Orient. Turning another way, China may be made to transfuse her latent strength and wealth into the veins of Japan and make Japan the most powerful empire in the world." There should be a sound moral basis for an international formula in China. That basis is equity and ius-The Hay Doctrine is its formula. tice. That doctrine needs to be enforced. This should be done by a consortium, America leading. Such is the gist of his His three maps are very conclusions. suggestive of American possibilities and negligence.

THE ZULU YESTERDAY AND TO-DAY: Twenty-nine Years in South Africa. Gertrude R. Hance. Illus. 274 pp. New York, London, Edinburgh: Fleming H. Revell Co. \$1.25. 1916.

A conscientiously faithful record of missionary work done during the last three decades of the nineteenth century in Natal. Miss Hance did not wish to go to Africa at the outset, but her years of intimate acquaintance with the negro there made her an ardent admirer of him, even in his unregenerate days. It abounds in incident—indeed, there is little else beyond concrete cases and experiences—but the narrative never leaves the common levels. For one who desires to know just what missionary life is in its monotonous iterations, this volume is precisely the thing. Like Dr. Nassau's "My Ógowe," Miss Hance has made the reader see the real African in his heights and in some of his depths; and she has also made clear what changes the gospel works in individuals. various agencies in use in South Africa. from the simplest work in the kraals to the crowning accomplishments of Inanda, Amanzimtote and Wellington's Huguenot College, are likewise faithfully described, though always from the viewpoint of personal experience or observation.

Miss Hance might have made her book more valuable had she done some generalizing and drawn upon a wider range of knowledge of the Zulu than she has employed. It was in just such fields that Evans saw in Zulu kraals and tribal government such stirring scenes as make his volume, "Black and White in Southeast Africa," so notable; and Dudley Kidd drew much of his fascinating volumes on the Kaffir from this general territory. Fidelity to actual personal missionary experiences is less desirable for the reader than a broader horizon with less of dim color.

B.

PRESENT-DAY CHINA: A Narrative of a Nation's Advance. Gardner L. Harding. Illus. x, 250 pp. New York: Century Company. \$1. 1916.

This is an enthusiastic visitor's book on the temper and mind of the Chinese which in his estimation produced the Revolution. Though unable to get his information through the Chinese language, he had a few English-speaking Chinese and a number of good friends among missionaries and others who supplied him with information which was true to the facts in the case. His enthusiasm for Young China has not prevented his holding a deep respect for the old régime.

Woman's part in the Revolution began with extravagances like the Amazons and "Dare to Dies" of 1911 and 1912, but later developed into such substantial help as came from Dr. Mary Chang and her nurses, she a mission-trained and trustful Christian. Sophia Chang derived her political ideas from a radically different source, Russian revolutionary in character, and was one of the conspirators of Sun Yat Sen's party. Miss Tang was president of the Peking Chinese Suffragette Society and was also a literary propagator of these ideas, and even dared to demand the vote of the early Nanking legislature. Dr. Yamei Kin did her part through medical work and her propaganda in the United States. Y. W. C. A. likewise does its part in training women for office work, while Shanghai factories are calling girls and women into the industrial field. While all this is true, the author does not show that it is woman's contribution to anything important in the Revolution itself. Attempts at social reform, particularly through its "Evil to Good" institutions for women, according to Chinese testimony, come from the Revolution. Peking's municipal prison, with its workshops, etc., the Boys' Industrial Home and the poorhouse, were other institutions begotten of the new order. Chinese radicalism is described as seen or heard in a rickshaw orator's talk and as continued in the highest councils of the nation, of the Kuo Ming Tang party.

Yuan Shih-Kai's various transformations from President to Emperor are chronicled, including Dr. Goodnow's advice aiding in the monarchical decision. Then follow many pages of argument anent this decision which has no value in the restoration of today. China's improved financial status, Japan's threatening hegemony, arguments for Japan and against her case, a roseate future for China—provided Occidental Powers restrain Japan and if abundant railroad mileage is possible—bring the padded volume to a close with the smack of a railroad promoter as its climax.

THE LIFE AND WORK OF WILLIAM ALBERT MANSELL, Missionary. Rev. Lewis A. Core. Illus. xiii, map, 201 pp. Madras: Methodist Publishing House, 1914.

A strong life for India spanned the years lying between 1864 and 1913. Mansell was born of missionary parents in North India and spent his boyhood in sight of the Himalayas, where he learned the vernacular with his mother tongue-a great asset in his later work. At the "mourners' bench" at ten, he resolved to spend his life for India. Later at Ohio Weslevan, when he completely surrendered himself to God, he turned his back to the temptation to become a professor of philosophy, taught school and secured after that the training that Boston University School of Theology so fully gives. His work in India began in 1889 and continued until his death.

The volume is valuable largely because of its detailed statements concerning this work, especially that done in Bareilly Theological Seminary. His broad culture and power as a preacher, his happy way of living with his Indian brethren, work for young people, his inner circle of friends whom he so enjoyed and blessed, his religious life which deeply impressed his friends, are other topics which no one could so well chronicle as his classmate and fellow worker. One of Methodism's mighties passed when death called him to a rich reward.

THE HISTORY OF THE CHURCH MISSIONARY SOCIETY. By Eugene Stock, D.C.L. Volume IV. 8vo. 665 pp. 7s. 6d. Church Missionary Society, London. 1916.

Dr. Stock, formerly the efficient secretary of the greatest missionary organization in Great Britain, has rendered a valuable service in this supplementary volume to his monumental work. not only completes the history of the Society to the year 1915, but includes much valuable extra missionary information. For example, he outlines the development of Africa as to the political division, the liquor traffic, slavery and other evils. He describes the founding of Gordon College at Khartum and shows both the British Government's and the missionaries' viewpoint on the question of religious instruction. Dr. Stock points out that Christian missionaries do not ask for interference with the religion of Moslems, but they do ask, "Why should the British Government forbid Christians to offer the greatest of all blessings to Moslem subjects, and why should the Government favor Islam as against Christianity?" The Koran is regularly studied and the Bible is excluded.

This history is also valuable for its illuminating references to other missionary literature and for its many personal references to missionary workers.

The marginal index is of great assistance in finding the pages where various subjects are treated. The four volumes of history are of permanent value not only to those interested in British missions, but to all who would follow the development of Christianity in Africa,

China, India, Japan, Persia, Palestine and Northwest Canada. Some valuable hints are also given in the account of Missions at the Home Base.

THE TRAIL TO THE HEARTS OF MEN. By Abe Cory. Illustrated 12mo. 332 pp. Net \$1.35. New York: Fleming H. Revell Co., 1916.

In the form of a somewhat melodramatic novel, Mr. Cory gives a picture of the sacrifices and trials, the ideals and successes of missionary life in China. The hero is brave and noble, and the heroine charming, though wilful. There is a villain and a scandal; also a stubborn and wealthy father. There are rescues and renunciations, hairbreadth escapes and patients nursed back to life. With all there is a wholesome love story and a good picture of missionary life.

The novel is one well calculated to awaken sympathy with missionaries and their work. The interest is sustained to the end and the missionary purpose of the story is not too pointedly emphasized. Young people will be especially interested and stimulated to noble ideals and strength of purpose.

Toys and Things. By Herbert Booth. 12mo. \$1 net. George H. Doran, New York, 1916.

These are unique and apt suggestions for talks to children, but Mr. Booth points the moral too repeatedly and at Dolls, kites, tops, too great length. trains, balls, sleds, etc., are used advantageously in winning the children's interest, but many of the lesons attached are beyond the child's comprehension and experience or are otherwise inappropriate. For example, the kite is raised by the wind, which to Mr. Booth represents adversity, but to most thinkers would represent power. Speakers to little folks can adapt these thoughts and illustrated sermonettes to the best advantage by taking the objects suggested and drawing different lessons from them. The toys are here drawn from the children's realm, but many of the lessons are not. They are, however, capable of such application.

Japan: The New World-Power. By Robert P. Porter. Illustrated. 8vo. xxiv—789 pp. \$2.50 net. Oxford University Press, London and New York, 1916.

The first edition of this work appeared in 1911 under the title, "The Full Recognition of Japan." The present revised edition brings the material down to date and adds an introductory survey dealing with Japan's share in the great European war. The book is a remarkably full and able presentation of facts on the material side of Japan's progress and present condition as a world power. It is particularly rich in information as to the transition from old to new Japan, the work of reconstruction, the population, occupations, education, agriculture, the army and navy, forestry, railways, public works, constitution and laws, trade and commerce, labor and wages, changes in Korea and Manchuria, and similar topics. The author has done his work with care, and when he limits himself to reporting the facts which he has laboriously gathered, he impresses us as entirely When, however, he ventures into the realm of opinion, he makes some strange blunders and shows that he is not above prejudice. For example, it is almost grotesque to find him referring, on page 605, to the Koreans as "seathieves" and "semi-pirates," whose conversion into peaceful citizens "requires as much skill and firmness as to domesticate savages." He adds: "Gentle methods, kindness, and diplomacy have been tried in both instances (Korea and Formosa), only to be requited by assassination, violence and brutality. what the Japanese ingenuously call a 'stronger pressure' has been brought to bear, and it would be folly to deny that hard blows have been dealt alike to those who would despoil and assassinate. But when all milder measures fail, there remains but one method of dealing with armed insurgents and bloodthirsty savages, and that is to shoot them." A writer who does not have a more just comprehension of Korean character and Japanese policy than such words indicate needs to be read with caution.

Christian missionary work and the higher life and thought of the Japanese and Korean peoples are almost wholly ignored. The voluminous index does not list missions at all, and the only reference made to the missionary enterprise is a very brief one on pages 42-45, and that, save for a flippant sentence or two, relates to the Roman Catholic effort in a former century. And yet the modern missionary enterprise in Japan and Korea is one of the most conspicuous and outstanding features of the present situation and has been repeatedly recognized by the most eminent Japanese statesmen as enormously influential. That it is possible to make such a study of Japan and Korea as Mr. Porter has done without taking missions into consideration reminds one again of the famous words of Lecky in his "History of European Morals": "No more did the statesmen and the philosophers of Rome understand the character and issues of that greatest movement of all history, of which their literature takes so little notice. That the greatest religious change in the history of mankind should have taken place under the eyes of a brilliant galaxy of philosophers and historians, and that they should have treated as simply contemptible an agency which all men must now admit to have been, for good or evil, the most powerful moral lever that has ever been applied to the affairs of men, are facts well worthy of meditation in every period of religious transition."

Taking Mr. Porter's book as a whole, its point of view is that of a consular report or a report to a board of trade rather than an addition to the literature on Japan. As a report it has large value in that it presents so many material facts, with maps, charts and statistics in abundance. Thick paper, wide margins and large type have made the volume too bulky and heavy for comfortable Nevertheless, every student handling. of modern Japan will be grateful for the immense amount of hard work which the author has done in collating his facts, even though one may regret that he did not make the scope of his volume more comprehensive.