

A BATTLE OF SUDANESE TRIBES IN THE ANGLO-EGYPTIAN SUDAN
"Three hundred and fifty braves of Ofado and Minam rushed upon the men of Fylo"
(Photograph by Rev. Stephen Trowbridge. See Article page 739)

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ISLAM AFTER THE WAR

ONE of the greatest results of the war will undoubtedly be the influence on the Mohammedan World. Men familiar with the situation in India and the Near East may differ as to the effect of the war, but they agree that a great change must be expected. Soldiers from India and North Africa who return home from Europe must be very different in their ideas and habits from their comrades who have never been away from home.

Some, like H. G. Wells, the novelist, who assume the rôle of prophet, with or without qualification, predict that Islam is destined to be the religion of the Orient. These see, in the Oriental nature and in the hold that Islam has on North Africa and Western Asia, a sign of victory for Moslem ideals. Such prophets fail, however, to study history from a broad viewpoint. They do not give sufficient weight to the fact that, for the past hundred years, Islam has been disintegrating; Moslem rulers have lost their power; Moslem lands have come under Christian governments; Moslem ignorance and superstition have been dealt death blows by modern science and Moslem morals have been shown to be hopelessly defective.

Islam and Christianity are contending for supremacy, but with different weapons. The former uses carnal, worldly methods and forces, while the latter depends on the spiritual, divine truth and power. The two religions have much in common—their belief in one God, in the Bible, in prayer, in a world campaign, but they differ in vital points and can never unite. Christ is certain to prevail. "He must reign until He has subdued all things unto Himself."

The students of the history of Islam are generally agreed that the war will produce a still greater disintegration of Moslem power and

prestige. The appeal to the *jihad* has failed and the unity of Islam has been shattered. The rule of the Turk seems to be doomed. The Russians are advancing from the northeast and the British from the south-east and southwest. Already Bagdad has fallen and the British railway extends from the Suez Canal to within forty miles of Jerusalem.

Men like Dr. Samuel M. Zwemer, Dr. James L. Barton, and Dr. Charles R. Watson predict that, after the war, countless new doors will be opened to Christian missionaries in Moslem lands, that many obstacles to the open confession of Christ will be removed and that Christian literature and education will meet with a still more eager reception from Moslem youth. The Christian Church must be ready to advance—not, however, trusting in the effects of political influence, or of intellectual awakenings. We must maintain supreme confidence in spiritual forces and methods—in prayer, in loving self-sacrifice, in the Word of God and in the living witness to the power of God as revealed in Christ and in the Holy Spirit.

A HALF CENTURY OF PROGRESS IN TURKEY

IT is well in the present crisis to take account of stock in the missionary investment in Turkey. Has the life and money expended there been worth while? Have the results been wiped out? The following table, prepared by the late Joseph K. Greene, for over fifty years a missionary in Turkey, indicates some of the manifold results that he saw in a half-century of Protestant missionary work. But these figures cannot show the lives transformed, the thousands redeemed, the general influence of the work on the Oriental churches, the influence on the patients (many of them Moslems), treated in Christian hospitals, on the youth of all nationalities taught in mission schools and on the minds of millions who have read the vernacular Scriptures and the mission books and periodicals. Such a mass of influence, religious, moral, and educational, is beyond the reach of statistics. These results, tabulated and untabulated, were obtained in spite of wars, massacres, famines, emigrations, and all the varied hindrances of a despotic rule.

	In 1859	In 1910
Evangelical Churches	40	145
Protestant Church Members	1,277	16,161
Registered Protestants	7,000	54,000
Native Christian Workers	156	1,254
American Missionaries in Turkey	50	450
Annual Gifts of Native Protestants	\$4,000	\$132,630
Total of these Gifts		\$1,500,000
Boarding Schools	2	50
Colleges	0	10
Students Educated	2,742	25,922
American Hospitals	0	9
Patients Treated	0	114,000
American Board Expenditures from the Beginning		\$21,000,000
Property Value of All American Missions and Colleges		\$ 8,400,000
Expended by All American Missionary Societies		\$40,000,000

What remains of all this work? Alas! a large part of it seems to have disappeared! Most of the Christian constituency was found among the Armenian people, of whom some 750,000 have been killed by violence, starvation, and deportation. Omitting Constantinople and Smyrna, the people deported—mostly aged people, women and children—have been driven from their homes in Asia Minor towards the deserts of Mesopotamia and Arabia, and most of them have perished from hunger and thirst, sickness and abuse. Many churches, residences, schools, and hospitals have been seized by the Turks and used for barracks and stables. Many Protestant Christian pastors, school teachers, and college professors have been put to death. Thousands of able-bodied men, enrolled as soldiers, have been forced to do all manner of menial work, and many have been killed. Most of the missionaries have been compelled to leave Turkey, and probably one-half of the native Christian missionary force is now in America.

After such a calamity what is the outlook? No definite statement can be made until the end of the war has come and the terms of peace are known. Probably one-half of the Armenian population will be saved, if the relief work continues to be supported by American Christians. The large Armenian population of Constantinople and Smyrna for the most part remains. In Western Asia Minor, in Syria, in the mountains of Kurdistan, and in the regions beyond Aleppo there are thousands of Armenian survivors. Some 250,000 have fled to Russia, Persia and Egypt, while others have hid in the forests, caves and mountains of Eastern Asia Minor.

There is hope for the future, too, in that probably eighty per cent. of the Turkish population opposed the merciless deportations and the horrible outrages on women and children. The atrocities were planned and executed by a small clique of conscienceless men who were in power at Constantinople. They were aided by cruel officials sent to the provinces to carry out their orders. The Rev. Dr. Chambers, an American missionary at Adana, says that while the Armenian houses in that city were being systematically cleared—women, children, old people, the sick, all swept out and driven relentlessly forward—an elderly Turk, who was watching the proceedings, was heard to say: "Allah cannot accept this. This is not of Allah. Perhaps the men are traitors, who knows? But not these children and women and old ones. We shall see what comes to us for this. It is not Allah's will."

Thousands of other respectable Turks have been scandalized by the dreadful cruelties they have witnessed and have been made indignant by the folly of killing the artisans, the merchants, the doctors and lawyers of the country, and robbing the land of its best taxpayers.

At the same time the mass of the Turks have been greatly impressed by the fidelity and Christlike spirit of the Armenians who have refused to deny Christ and have bravely met deportation and death.

The unselfish help of American Christians has also made a deep impression on Turkey.

While the present situation confounds human wisdom and baffles those who attempt to make any satisfactory explanation, the friends of Christian missions must put their trust in God. It is certain that God reigns, and His promises are yet to be fulfilled. The Son of God will yet have the heathen for His inheritance and the uttermost part of the earth for His possession. Now is the time to send help to the Armenian and Syrian Relief Committee, 1 Madison Avenue, New York, to help save the remnant of the Armenian race. They must reconstruct the future Asia Minor.

WHAT WILL BECOME OF PALESTINE?

THE question of the future occupation of Palestine is one that is occupying a prominent place in world councils, both political and religious. It is expected that after the war there will be no restrictions upon the immigration of the Jews into the land of their fathers so that Jews can settle down in the Holy Land almost without any formalities, and many will make use of this privilege.

A widespread movement, quite distinct from the Zionist organization, and known as *Pro causa Hebraica*, has been started in Italy. Strong committees are in existence in Milan, Florence, and other towns, and committees are being formed in other important cities. The object of the movement is to impress Christian public opinion in the civilized world with the immediate necessity of solving the Jewish problem existing in the countries of oppression by the establishment of a Jewish autonomous State in Palestine. The movement is not confined to Jews, but includes numbers of influential Christians, political leaders of all parties, writers and professors. Cardinal Ferrari has promised to influence the Vatican in favor of the movement, which has likewise attracted the benevolent attention of the Italian Government. There are signs that prophecy may soon be fulfilled by the unintentional co-operation of racial, political and commercial interests.

THE EMANCIPATION OF MOSLEM WOMEN

HINDU women are now being educated; Chinese women are unbinding their feet and holding conventions and now *Al Sufur*, a Moslem newspaper published in Cairo, says that Moslem women are calling for emancipation. "The Moslem women of Russia have held a congress in which they asked to be granted the same rights as men. Among these rights are that the habit of the husband paying his wife a dowry should be abolished, that polygamy should be put an end to, that a girl should not be married without her consent, that a woman

should have the right to divorce her husband, and that a divorced wife should be given the custody of her children, etc. These questions did not take long to discuss and were approved by the congress. The members of the congress were educated women, most of them being physicians, lawyers and engineers who had graduated from Russian and other European universities."

In this connection it is interesting to note again that a women's magazine is planned for Egypt. Dr. Zwemer thinks it one of the "most strategic and living proposals of advance effort amid all the diverse and manifold plans of missionary work" in Egypt. The Young Women's Christian Association is hoping to establish this magazine for the girls and women of the country. The magazine will contain articles on history, current events, biography, social, moral and religious matters, with special departments on the home and child training, dress, needlework, cooking and music. The articles will be written by the best known leaders of modern thought in Egypt, and will be printed in several languages—some in Arabic, some in English, some in French, and one or more in two languages. The editor of the leading Arabic newspaper in Cairo, Dr. Nimr, recently said: "If such a magazine succeeds in finding its way to the schools and homes of the daughters of the near east, it will be a help to them to guard against the effects of the environment as it is and continue their onward progress in life."

This and similar news does not lead the Moslem editor to hope that women will emulate their European sisters, but that they will be content with the best lot of Moslem women.

A CAMPAIGN FOR MOSLEMS IN CHINA

NEW energy has been put into the campaign to win Moslems in China to the Christian faith and life by the recent visit of Dr. Samuel M. Zwemer, who sailed from Port Said on May 18, to spend two weeks in India and Ceylon and about four months in China at the invitation of the China Continuation Committee. Dr. Zwemer went to consult with missionaries and Chinese Christians on the best means of extending the Christian faith among Moslems. This is in accord with recommendations made at the China National Missionary Conference of 1913, that means be adopted to develop this work. The Kuling Missionary Conference in August was devoted largely to Mohammedan work.

Mr. F. H. Rhodes, of Shanghai, wrote of the need for a fourfold service in connection with Dr. Zwemer's visit.

(1) Direct—with Mullahs in Arabic; (2) by interpretation—addressing Chinese Churches; (3) by interpretation to Moslem audiences; and (4) direct to missionaries.

The whole work for Moslems in China is very promising, and in-

quirers are being reported more freely than previously. The Chinese Church is beginning to awake to its responsibility concerning the Moslem people in its borders.

Dr. Zwemer distributed a considerable quantity of literature, and much prayer has been enlisted. He conducted many meetings for missionaries, spoke in many mosques and took a journey to Kansu (Western China), where the Mullahs exercise more power than in any other part of China. The fact that they dare punish some of their co-religionists for not coming to the Friday services and that some of them threaten any who read the Bible, points to the advisability of extra effort for this, *the most needy province in China Proper from whatever point viewed!*

In the East, Center and Manchurian districts there is a friendly feeling between the missionaries and the Moslems, but in the Northwest and Southwest the Moslems are girding themselves for the inevitable conflict with the evangelical doctrine. The Chinese Christians are beginning to take an interest in the Moslems whom they have long despised or neglected. The conflict will be not with sword and guns, but with the unseen and more dangerous weapons that the enemy of souls knows so well how to furnish. Dr. Zwemer, who is returning to Egypt in October, asks for special prayer, that this campaign of love to win the Chinese Moslems to Christ may be successful and wholly under the guidance and power of the Spirit of God.

PRINT AND PROGRESS IN CHINA

THOSE who do not know the China of fifty years ago have little idea of her great changes in material, intellectual and spiritual things. A writer in the *Missionary Herald* says: "Until recently China never had public assemblies; the orator was unknown. Till within fifteen years there was not a public hall or auditorium in all China, aside from the Christian churches and chapels."

The Chinese did not depend on the spoken but on the printed word for their knowledge and their ideas. The regard which the Chinese have for anything printed is proverbial. The illiterate coolie on the street will pick up a flying bit of newspaper, brush it carefully, and tuck it away where it cannot be trodden under foot. Buddhist leaders have utilized this trait to their own ends in the distribution in Foochow of a tract which purports to contain the words that appeared on a stone that came down from heaven with a bolt of lightning, near Nanking.

All this emphasizes the value of an ample and effective Christian literature for China, and gives point to the effort now being made by the mission boards unitedly to promote that achievement. Today the Chinese are hungry for western books and eagerly read Christian literature.

Some signs of progress are noted by a missionary who went to China thirty-six years ago and now records his opinion of the progress made in that time, and the present opportunities. Rev. A. A. Fulton, a Presbyterian missionary of Canton, says that "the China of today differs from that of thirty-six years ago as spring differs from winter. Not that all the snow and cold have disappeared, but the great drifts are gone, and the south wind blows, and the reign of spring is here. Today we confront the most unique and magnificent opportunities for widespread evangelistic work. What is needed to turn into Christian channels the tens of millions of dollars that the Chinese spend annually in idolatrous and superstitious practices? More money is spent in the worship of idols, and in ancestral worship, and in efforts to propitiate evil spirits than is given by all churches in the United States to send the Gospel to the ends of the earth. We certainly need a sufficient supply of able missionaries to act as leaders and instructors. They must know how to do impossible things, and their chief function will be to discover, and help to train a large body of able Chinese preachers and teachers. They must initiate work, and must help the Chinese to help themselves. They must train the Chinese, for, given thoroughly trained young men as preachers, and the self-supporting churches will come. For every dollar spent in evangelistic work in China, the churches will soon be able to provide five times that amount."

A NEW MOVEMENT IN HINDUISM

ONE effect of the contact of Christianity with the ethnic religions of Asia is to stir their dry bones into a semblance of life.

Already Confucianism has cast off some of its grave clothes and is adapting itself to modern life and thought. Buddhism is taking on new vigor and in Japan is imitating Christian methods. Now hoary Hinduism is entering on a new phase of its existence. For centuries it has been non-missionary and has been satisfied with past achievements. Its force has been expended in resisting the onward march of Christianity. Now a "Hindu Missionary Society" has been started in India. This Society proposes to do aggressive work in order to maintain its strength.

This movement shows two things at least: First, that leading Hindus recognize the fact that they are losing ground and need heroic measures to prevent dissolution; and second, that Hindus tacitly acknowledge the power of Christian Missions in India and have determined to adopt Christian methods. They can no longer object to the missionary propaganda. If converts from outside are to be received more easily into Hinduism it may pave the way for less persecution for those who would pass from Hinduism into the Christian Church.



EDITORIAL COMMENT



INTOXICANTS AND MISSIONS

ALMOST from the commencement of modern missions, complaints have come from missionaries of the havoc wrought by intoxicating liquors among the natives in Africa, the Islands of the Sea and elsewhere. More than one Mission Board secretary has stated that the liquor traffic is the greatest detriment to humanity and the greatest obstacle to missionary work. In 1887 the Native Races Liquor Traffic United Committee was organized, with headquarters in London, to combat the sale of intoxicants to primitive peoples. A similar work has been done in the United States by the International Reform Bureau of Washington, D. C., and a year ago last June a committee representing all the leading missionary societies was formed to secure, as one of its objects, a national and international agreement to stop the sending of liquor into any part of Christian missionary fields.

How great need there is for its work is evident from the appalling facts of the American rum trade with Africa. For instance: The *Boston Herald*, in April, 1916, reported: "For transporting rum from Boston to the west coast of Africa, \$40,000 will be received by the owners of the four-masted schooner, 'Fred W. Thurlow,' which has just completed loading at the Charles river stores. The 'Thurlow' will carry more than 200,000 gallons for the natives. She is the *twelfth ship from the port with a rum cargo in a year. The increase in the demand for Boston rum is said to be due to the stoppage of shipment from England. Another ship will leave here with another cargo as soon as a sailing vessel can be procured.*" The following figures show how the United States has taken over this trade of England with Africa: "Exports of spirits from America to Africa, shipped to meet the cutting off of British shipments because of the war, increased from 1,663,000 gallons for the year ending June 30, 1915, to 5,850,000 for the nine months ending March, 1916."

American Christians who realize the shame of these conditions have pointed out that legislation recently considered in Congress bearing on the import and export of intoxicants might be made to include a provision which would bring this infamous trade to an end. Friends of missions are urged to take action to bring this about.

What Christian forces can do in a prohibition campaign is shown in the recent movement against intoxicants in Porto Rico. Although the island was brought up under the influence of Spain, where drinking wine is almost universal, the Porto Ricans passed the prohibition law by a two-thirds majority. The International Reform Bureau of Washington, D. C., began its campaign for prohibition in Porto Rico some two

years ago. The Protestant missionaries were the one force that co-operated with them effectively in the campaign, and as a result, Protestantism has grown in influence with the Porto Ricans. The liquor dealers recognized their chief opponents in 10,000 large posters which they issued, on which the submarine, intent on destroying the liquor traffic, was labelled "Protestantism" and fired a torpedo named "Prohibition." There are only 16,000 Protestants in the island out of a population of over one million. The Protestant forces adopted the cocoanut as their emblem for Prohibition and used parades and pictures to reach the illiterate population. They also had official watchers at the polls. The liquor forces asked their friends to vote under the "bottle"—but they lost.

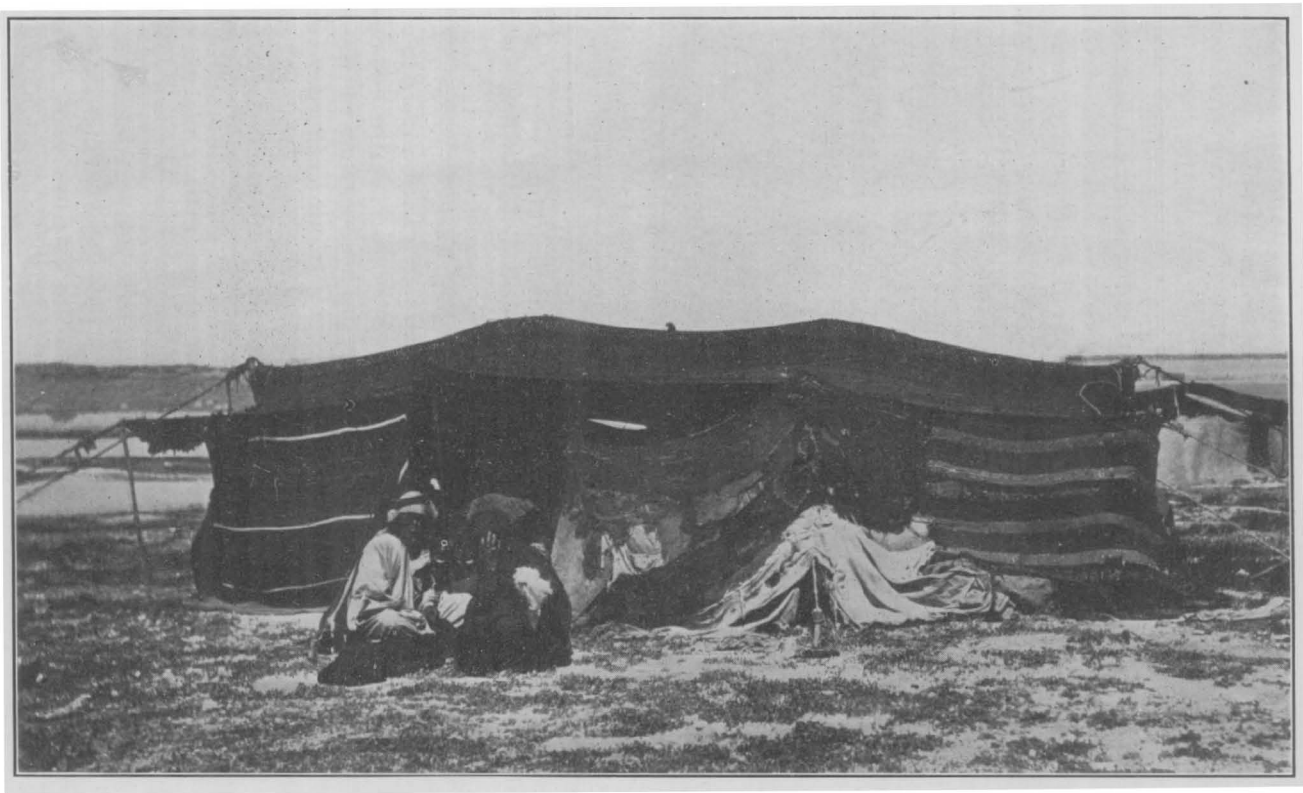
This victory suggests a larger opportunity to deal death blows to the traffic in intoxicants in other Latin-American countries and in various mission fields. It is suggested that a campaign be undertaken for temperance and social reform to benefit the 50,000,000 people of Latin-America.

A PATRIOTIC LEAGUE FOR GIRLS

WE have already mentioned the need for preventive and constructive work for women and girls in times like the present, when the normal life of cities, towns and homes is disturbed by war conditions. It is not surprising that evil tendencies often gain momentum when the normal life of thousands of young men and young women is disturbed and ordinary restraints are removed. Some of the statements made about lax morality have been denied as fabrications of the enemy. There is nevertheless great need for constructive, moral and religious work around all the camps and munitions works.

The Womens's War Work Council has already raised a quarter of a million dollars, and expects to raise a million in its work. Already houses have been opened in Plattsburg and elsewhere as headquarters for women social workers and for wives of soldiers. The Patriotic League for Girls is being organized in all the cities or towns near the camps under the direction of the Junior War Work Council of the National Board. It is open to all girls, without regard to race or creed, the member's one obligation being to sign the pledge of the league and to have the spirit to keep it. The pledge is given in the article on The Woman's War Work described on another page.

In its efforts to develop the patriotic spirit, the league workers believe there will be a relegation of what they call the "lure of the khaki" to its proper position. The Young Women's Christian Association works only with women and girls, but this is distinctly a war work, as the attitude of the young girls in towns and women in the vicinity of the camps has a definite effect upon the young soldiers.



THE HOME OF BEDOUIN ARABS—A TYPICAL TENT

(A part of the tent is shut off for the women and children; the remainder is the general living room)

The Arab and His Haunts

A Series of Incidents and Pen Pictures from Arabia

BY PAUL HARRISON, M.D., BAHREIN, ARABIA

Missionary of the Reformed Church in America

IF you came with me out to Arabia, about the first thing that you would be likely to notice is the fact that the people are poor. Standards of living are low; indeed among the Bedouins of the interior, possibly as low as anywhere in the world. One day I sat with a well-to-do city Arab in the Kuwait Bible Shop, and we saw one of these Bedouins pass along the street in front of us. "Do you see that man?" asked my companion. "Do you see that man? Those people are Wuhoosh." "Wuhoosh" is an Arab word meaning "Wild Animals." Applied to human beings it is a term of great contempt, as might be imagined.

"Oh, no," I said, "I do not think so."

"Yes they are," replied the Arab. "They are Wuhoosh. Do you know what that man will do? He will go to the cloth merchant and buy himself a piece of sailcloth, the strongest and the heaviest he can get. Then he will have a dishdasha made out of it." A dishdasha is the undergarment these Arabs wear. A sort of nightgown, it is, reaching from the shoulders to the ankles. "When it is finished he puts it on, and he lives in it, and travels in it, and works in it, and sleeps in it, and he never takes it off until five or six or ten years later it begins to fall to pieces. Then he buys a new dishdasha and puts it on over the old one, which gradually drops away of itself, a piece at a time. They are Wuhoosh."

"No," I said. "They are not Wuhoosh or any such thing." But they are poor and standards of living are low.

POVERTY, DIRT AND IGNORANCE

Once I had a chance to travel across the desert between Bagdad and Damascus. There were three of us, two Arabs and myself. On that trip I had an opportunity to see how those people live. I do not mean that they always eat just the same food as they did then, but the standard is much the same. We got up at four in the morning, and traveled till ten. By that time we had a real appetite. We halted, choosing a place where there had previously been an encampment of camels. Some of the dry camel dung was gathered, and with the aid of a dried camel-thorn bush, and a match, we soon had a bonfire. While this was burning down to ashes, the Arab postman, for we

were traveling with the official Turkish post, began the preparation of breakfast. He had a little tin pan into which he poured a certain amount of flour and water. He worked this into a big pancake, about the size of a large dinner plate, and about an inch thick. Just as nice and light as a paving stone. The fire had burned down to ashes by this time, and he put the pancake into the center, and covered it up with the hot ashes. After about fifteen or twenty minutes it was baked, and we broke off pieces like pieces of pie, and putting them into our pockets, we mounted immediately, eating as we rode along. That was breakfast, and we rode on till sundown, and then we cooked a precisely similar meal, which was dinner. The people are poor.

In the second place, you would probably notice that the Arabs do not take as many baths as would be for their good. I remember two Bedouins that came to stay in the hospital in Kuwait. They had one dish between them, a wooden dish, which apparently had never been washed since it was made. Whatever there was to eat went into that dish. If they had buttermilk, this dish held buttermilk; and if it was rice, the dish held rice. It was not possible to wash the dish when it was full of something to eat, and when it was empty there was no reason for washing it then; so it never got washed. I was telling one of my American friends about that dish, and she said, "I should suppose that the dish might have absorbed a great deal of dirt, being made of wood." When I saw the dish it had not absorbed anything for a long time. The absorption limit that we used to study about in physics had been passed long before, and the dirt was being plastered on to the outside.

Indeed the first introduction you have to the Arab is likely to be something of this sort. You travel on a steamer and the report goes about that a Doctor is on board. In the morning an Arab hunts you up and remarks: "I was in a fight last night, and somebody hit me on the head with a stick. It is sore up there now, and I want you to put some medicine on it." So you remove his turban, and what you see brings back memories of the days when you studied Greek, when Xenophon came to a large, well-inhabited, and prosperous city. You are glad to put on some medicine, and replace the turban. It covers a multitude of sins.

I learned a number of things on that desert trip to Damascus. One of them was that for traveling in the desert, old waterskins are better than new. All the water for such a journey must be carried in skins, two slung on one side of the camel and two on the other. An old skin does not give any taste to the water, but a new one just tanned gives very nearly fifty-seven different varieties of taste to it, and none of them a good taste. I was foolish enough to get new skins for that trip, and I learned by the experience. We had a little waterskin, too. One made from the skin of a lamb, with the hair left on the outside.

I suppose it cooled the water better that way. That little waterskin was just about the shape and size of a big cat. We filled it at the beginning of each day, and passed it from one rider to another so that we might not have to stop the camels each time we wanted a drink. It looked just like a big fat cat, and the water out of it tasted like one, too. I used to shut my eyes so as not to see it, and drink it down quickly so I should not taste and smell it any more than I could help.

In that country we can almost divide the year into seasons by the small acquaintances that we make at different times. We have flea season, and then we have fly season. We have some other seasons too. I remember one night when I was living in a native house in Kuwait. It was flea season, and I picked twenty-three fleas out of my trousers before going to bed. I did not have time to catch and execute any more that night; so I left the rest till morning.

And in fly season, traveling is a particular pleasure. We eat with "the Five" in Arabia. I have often had to brush off the flies from the dish of rice lest my hand-ful should be mixed up with them like raisin bread, but in one place in Oman, we were compelled not only to do that, but to keep on brushing them off all the way up to the mouth, and put the rice in with haste. Even so, one of us ate a fly. It is a country where more cleanliness would do no harm.

And the people are ignorant. The foreigner is the object of great curiosity. An Arab comes up and carefully feels the cloth of your coat. "Just feel that," he says. "Isn't it soft? Where do you suppose it came from?"

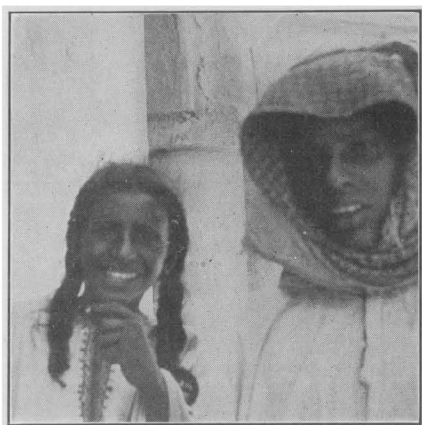
"Certainly from the land of the Franks. What do you suppose it cost?" asks another.

"It appears very expensive. And how warm it must be."

Then one of them turns to you: "Where did you get that cloth, and how much did you have to pay for it?"

And perhaps one of them takes you aside at the first opportunity and asks whether you have an old coat of that sort, which you would be willing to give him. We must not judge him too harshly. In somewhat the same way he gets things from his own chief, and the request is more than half a compliment.

When I was in Kuwait, the local leaders decided that they ought to organize a school for the boys of the city. There was a great con-



BEDOUIN BOYS OF ARABIA

troversty over the curriculum. The Radicals desired that geography and arithmetic should be taught, but the Conservatives would not have them. Just what harm arithmetic might have done I was not able to discover, but geography is a dangerous subject obviously, for if the boys studied that, they might learn that the sun does not set in a pool of black mud as the Koran says that it does, and their faith would suffer. The Conservatives won, and the questionable subjects were tabooed. Geography is a closed book for them. One afternoon I was talking with one of the judges of Kateef, and the conversation turned upon China. "Yes," said the blind old judge, "there is such a country—our books tell of it—but it is separated from us by a sea of fire, over which no man can travel."

"Well," I said, "there must be some road, for my brother who lives on an island near that country sends me letters regularly."

This statement displeased the old man somewhat, so we talked about something else.

Our machines look marvellous to these desert people. One of them came to the Tigris river and saw a river steamer for the first time in his life. He took passage on it, and sat down to watch the wonderful engine which worked on and on, turning the great side wheels. He watched it for a long time, and finally turned to the engineer and asked: "Doesn't it ever get tired?"

INDEPENDENCE AND LOYALTY

But the Arabs are a race of splendid qualities. I imagine that no race on earth is more independent. One afternoon I hired a donkey-boy to take me out to a boat. I was on my way to a nearby island to see a sick man. The price was agreed upon, and I mounted while he led the donkey through the shallow water. Something was evidently on his mind for he turned to look at me, first over one shoulder and then over the other. He did not enjoy leading along a donkey on which rode an "infidel." After a little he spoke: "I am just as good a man as you are."

"Well," I said, "I know you are. I did not say you were not."

He was mollified and took me on out to the boat, received his pay and departed.

In the days when the mission work was being started in Kuwait, the leading mosque preacher of that city was an old man named Sheikh Ahmed. Sheikh Ahmed saw the religion of his fathers crumbling around him. At least he thought he did. It did not appear to the missionaries to be crumbling very fast, but this old Puritan saw the times as corrupt and degenerate, and he preached against the laxity of the new generation with great vigor. He was a feeble old man, and only occasionally was he strong enough to do it; but whenever it

was announced that the following Friday Sheikh Ahmed was to preach, the largest mosque in the city would be filled. One Friday he spoke against the ruling chief of the city, a hardhearted, cruel, efficient ruler, who had the power of life and death over his subjects, the preacher not excepted. But Sheikh Ahmed did not hesitate to denounce him roundly; to mention his outbreking sins in bringing there dancing girls from Egypt, and in neglecting the rites of his religion. He told the people to have nothing to do with him, to keep away from his judgment hall. The wise old Chief said nothing. The old preacher's admonitions were unheeded, but his position in the city was such that it would not have been safe for even the ruling chief to lay hands on him. Some weeks later he preached again. This time he denounced the merchants of the city and the rich men in general, who were openly demanding and receiving interest on their loans, contrary to the Mohammedan law. He denounced them as of the reprobate in this world, and of the "Companions of Fire" in the next. Many of the people he was denouncing were in his audience, and many were the quiet smiles on the part of the others. In discussing the sermon the next day, the smiles were not all quiet. His next sermon was directed against the American missionaries who had come to the city to corrupt the pure religion of true believers. "It is better to die than to have your disease relieved by that doctor. Don't be seen in their neighborhood. Have nothing to do with them." But the people came for medicine just the same. I would have given a great deal to get acquainted with that old man, but he would have nothing of it. There was something magnificent about the stern inflexibility of his faith, and his own fearless courage as its advocate.

And they are a loyal people. One day there came to the Kuwait hospital a sick man brought by a wealthy brother. Five years or more before there had been a raid, and Hamadan was wounded. He had been disabled ever since. They came from a great distance to the hospital. It was a tedious case. A number of operations were necessary, and it was perhaps five months before he could go home. During that whole period the sick man was cared for by his well brother with a loyalty that was splendid. He kept the sick man clean, spent his money for him, stayed with him to keep him cheerful, did anything that could be done to help toward a cure, and finally to their great delight, it was possible for them to go home together, two well men. I do not know that I have ever seen a finer example of loyalty in my life. I love to ask those inland Bedouins about their great chief in Riadh, and see them grow enthusiastic as they tell of the greatest chief in the world, of his great stature, and marvellous prowess in war; of his perfect democracy of spirit, so that the humblest of his subjects has as easy access to his ear as the richest and strongest; of his relentless justice in dealing with offenders. I will not deny that I am looking

forward with no small anticipations to meeting that man myself. Men of this type may not be easy to get acquainted with, but there is real gold inside if it can be uncovered. I have friends among them that would not steal from me, I am certain, though I do not doubt that they would be glad to steal for me if I so desired.

CHEERFULNESS AND HOSPITALITY

And I am sure that the Bedouin is the most cheerful individual in the world. It seems to be impossible to make him complain. I used to try to make them complain about the weather. It is not difficult to get an American to grumble a little when the thermometer stands a hundred and twenty in the shade. "Today is a terribly hot day, isn't it?" I would say.

"Oh, I don't know," was the usual reply. "God is generous; tomorrow may be cooler."

Living in wretched, black cloth tents, patched and torn, with nothing to keep them warm in winter, and nothing to keep them cool in summer, with no square meal for months at a time, and not a clean or a well-ordered thing in his whole possessions, the Bedouin's common phrase is "Praise the Lord, anyway," and he does not complain. The sound brother of the two mentioned above was a man of some wealth in his own country. I said to him one day, after he had been taking care of his sick brother for several months, "I am afraid that when you return home you will find your property all gone. Raiders will have taken it." For in that country property is in livestock, and is more likely to take wings than is true with us even.

"Oh, yes," said he, "I suppose they will have it all by that time."

"Well," I remarked, "the matter does not seem to concern you a great deal."

"No," he said, "it makes little difference."

"But," I said, "I should suppose it might make a great deal of difference. You have been a rich man for years; and now you return home to find yourself poor."

"Oh, well," he replied, "it really does not make any difference, for as soon as I get out of here, I will steal somebody else's sheep and camels, and it will be all right."

I am sure that they are the most cheerful people in the world.

And as to hospitality, we of the West know little of what the word means. When the Kingdom of God is completed, I am sure that the Arab will teach hospitality to all the rest of us. In America, if I wish to go and see a friend in Akron, we will say, I must write a letter, and say, "You will remember that I met you a few months ago in Toledo," if that is the place, "and you were good enough to invite me to come and see you whenever I passed through Akron. I am going to

be in Akron within a week or so, and if you wish I will be glad to stay with you." And then if it is not convenient, he writes back that because his wife's brother's cousin or somebody or other is sick or in prison, or something else, it is not convenient; and then you cannot go.

In Arabia we have a much better method. I am in Muscat and I want to go to Rostock. So I gather together my donkeys and my servants and we travel from eight o'clock in the morning till three in the afternoon, when I arrive in Rostak. Once there I catch the first small boy that I can lay my hands on, and inquire the way to the house of Sheikh Abd Ali, the chief of the place.

"That is it," he says, "the big house down this road."

So we go to the house of Sheikh Abd Ali, and we walk into the big guest room, where we tell the servant, "Go and tell your master that the Doctor is here."

So he goes off and tells the chief, who comes in to take me by the hand. "I am so glad to see you; how are you, and where have you come from?"

"From Muscat."

"And did you not find the trip a hot and dusty one?" The only time that he even begins to complain is when he commiserates you on your hot and dusty trip.

"Yes," you admit, "it was a little hot and dusty."

So he gets a Persian rug, and sets a cushion against the wall for you to rest on, and he offers you a drink of water. "Abd Ullah," he says, "make coffee at once."

So Abd Ullah the servant puts a handful of green coffee in the little round-bottomed frying-pan with a long handle, and roasts the coffee over an open fire; then he pounds it in a mortar; and shortly you are served with the best coffee you ever drank. In the meantime the old chief has gone away to order you a feast. Now because you are an unusual guest, you must have an unusual feast; and because it is an unusual feast, it takes a long time to get it ready. You arrived at three o'clock in the afternoon, and your appetite at that time was perceptible to the naked eye. You wait till eight o'clock, and by that time as you look around on the landscape, there is nothing to be seen anywhere except your appetite.

But by and by, the servants come in, and such a feast. A platter nearly if not quite six feet across, piled high with rice, bushels of it. So much indeed, that a whole boiled sheep is quite decently interred under it. Two legs stick out of one side and two out of the other. Nothing is to be seen of him. So you sit down and eat with "the Five." There are times when it is an advantage to eat that way. When you have traveled from eight o'clock in the morning till three in the afternoon and then waited till eight o'clock in the evening before you have anything to eat, a spoon is an awfully small thing to eat with. We

had a considerable appetite that night, and we ate a considerable amount; but when the old chief came in after we had finished, he protested vigorously. "You certainly must not enjoy our food, for I cannot see that you have eaten anything."

And indeed, we ourselves could hardly see that we had eaten anything, for the great mountain in front of us was much the same size and shape as at first. Then cushions were arranged, and the neighbors came in and we all sat around the edge of the room while a general conversation was carried on concerning the latest news, etc. Several tiny cups of coffee were drunk, each preceded by the eating of a single date. Then they brought in tea. Tea is a Persian rather than an Arab beverage; but in this Chief's house tea was popular. They served it in large German coffee cups, tea and milk, half and half, very sweet and very hot, a most refreshing drink under the circumstances. So I took the first cup of tea and drank it; then, as I was offered another, I drank a second. Then the third was brought around, but this I thought I had better decline.

The chief would not allow it. "Only *two cups*?" he said.

"Well," I said to myself, "if it is a real affront to take two, I can drink a third."

So I drank a third. Then they brought around a fourth, and this time I protested in earnest. "I have had a great deal to eat and a considerable amount to drink, and I really do not think that I care for another cup of tea."

"I wanted to drink another cup myself," said the chief, who sat next to me, "but if you decline yours, I cannot, of course, think of it."

"Well," I thought, "I can get it down, I guess." So I drank my fourth cup of tea, and then they brought it around for the fifth time. "Really," I said, "really, I have had a most liberal amount to eat, and a very great deal to drink, and I feel that I should not drink any more tea this evening. Your hospitality leaves nothing to be imagined or desired, but I really do not think that I care for another cup."

"I was anxious," said the chief, "to drink *one* more cup myself, and was hoping that you would make it possible by drinking with me."

"I decided that if I died, it was in a good cause; so I drank my fifth cup of tea; and that night when I went to bed, I felt like a stuffed tomato."

The beauty of the hospitality was that the old chief meant every word of it; and wherever you go, you are treated the same way. The poorest Arab in that town would probably have shared his last piece of bread with me, had I been his guest that night.

The man who cannot see the magnificent qualities in a race like the Arabs is blind. The Glory and the Honor of the Nations is one day to be brought into the Kingdom of God, and when that day comes, the Arab will have no mean contribution to make.



A MISSIONARY'S HOME IN THE ANGLO-EGYPTIAN SUDAN

The home of Rev. and Mrs. D. S. Oyler at Doleib Hill Mission

The World from Doleib Hill

BY REV. STEPHEN TROWBRIDGE, CAIRO, EGYPT

Sunday School Secretary for Moslem Lands, World's Sunday School Association

AS you look out upon your world from New York or Chicago you see everything elaborately constructed by modern science and ingenuity. But from Doleib Hill, the American Mission station on the Sobat River in the Southern Sudan, you see vast plains bordered with prairie fires; you see the ancient rivers that for ages have been bearing the rains of Abyssinia and Uganda to water the farm lands of Egypt; you see lying low in the water the ponderous and crafty crocodiles, and off in the brush, herds of tiang and water buck grazing. After sundown a huge hippopotamus goes lumbering through the river reeds in the distance. You could scarcely imagine a more striking contrast than an American manufacturing city and this expanse of prairie country, the possession of which is contested by black tribes and jungle animals.

But the human bond knits us into one. The motive of avarice makes the New York contractor falsify his records and the Shilluk warrior raid the next village for cattle. The motive of mystery and dread and curiosity lead an American into a spiritualist's parlor, while the young Nuer or Dinka offers a sheep to the "medicine man" for the wild ceremonies of the night. Remorse is at work; vengeance drives men on; hate and love fashion human living; sin leaves its awful scars

and bitter memories; hope and courage, forgiveness and tender self-sacrifice thrill the heart, whether on Fifth Avenue, or in the tenements, or in the river villages of the Sudan.

The journey of two thousand miles from Cairo, Egypt, due south to Doleib Hill is indeed fascinating. From Khartum, the capital of the Sudan, the voyage is made by government mail steamer up the White Nile, seven days to the mouth of the Sobat. Every day the verdure becomes more tropical. The islands are covered with countless birds of variegated plumage. Flocks of the lesser egret of the purest white, make the low sand-bars look like snow-drifts. Occasionally, in the openings of the woods, elephants can be seen; and monkeys swing from the branches of the acacia trees. Now and then you see a tall, naked Shilluk resting on his spear, watching the steamer pass. You have become for the moment part of his world, and he is part of yours. Christ has drawn you to the Sudan, and Christ is longing to bring that man into a clear knowledge of God. Christ alone can be the interpreter between your heart and his. He holds the key of every entrance.

The Shilluk tribesmen are indeed a people wonderful to behold, "A people tall and smooth, terrible from their beginning onward" (Isaiah, Chapter 18). Until the missionaries insisted upon their wearing a loin-cloth the men went about entirely naked, and even today when there is a tribal fight brewing the men revert to their savage ways and appear with only a bit of leopard's skin tied behind the back. As you see them brandishing their spears and war-clubs or crouching behind their heavy crocodile-hide shields, you realize that you are well into the heart of Africa. You are looking at the world from Doleib Hill, and Europe seems very, very far away.

The young men weave their curly, black hair into fantastic shapes which look like felt, and they keep them in position by rubbing grease, gum and cow-dung on them. One Shilluk, much admired by his friends, worked his front hair into red pellets of clay making a large cluster above his forehead. The men sleep in heaps of ashes to keep themselves warm, and by day they do not take the trouble to rub off the ashes from their bodies. This gives them a rather grewsome appearance. Yet they do not attack women and children, nor do they throw liquid fire at their enemies! Degraded in many ways, they are yet a proud race, and most of them have a very fine physique. They have an extensive folk-lore and they are the only Sudanic tribe having a king. The so-called king of the Dinkas is no more than a principal chief. Every one who knows the Shilluks well cannot help liking them, for they have many strong qualities.

That which keeps them from becoming Christians is their conservative pride, and the influence of the "medicine men." Christ's day for the Southern Sudan has scarcely begun to dawn. Only two men of the whole Shilluk tribe and not any Nuers or Anuaks have been baptized.

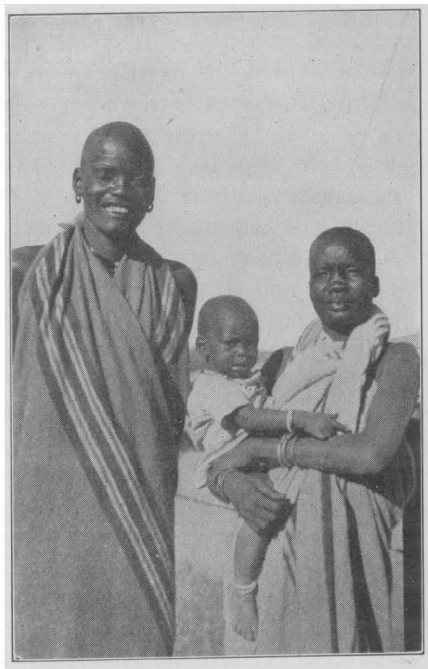
Yet in Kamerun, across the continent, we read of 17,000 boys in the mission schools, and a vast communion service which makes one think of Pentecost. Some day we shall hear of the Shilluk Church; and the Nuers, please God, when they see the Christ, shall refuse the lure of Islam.

The fifth day, steaming southward from Khartum, we reached Melut, where the Australians of the Sudan United Mission have built a station and are preparing to enter the Nuba Mountain country to the west. There is no missionary at work in all that country between Khartum and Melut!

The same day we had a glimpse of the Austrian Catholic Mission at Lull. We began to feel the tropical heat, and at night we had to guard against the malaria-bearing mosquitoes; for, tiny as they are, they form the chief danger in this country. Swarms of insects and great numbers of stinging flies made it very difficult to read or write anywhere on the steamer. As you travel day after day you feel a sense of the vastness of the Sudan. The Anglo-Egyptian Sudan lies so far in the tropics that its northern boundary is three degrees south of Key West, Florida, while its southern boundary is four degrees south of the Panama Canal, and three degrees south of Ceylon.

At the larger towns we saw many evidences of the splendid British administration. In the short time since the ravages of the Dervishes, the British have wrought wonders in helping the people forward and in keeping the peace throughout the country; so it is not surprising that during the progress of the great war the Sudanese have been thoroughly loyal.

Turning up the Sobat River for a few miles at latitude 9.22 north we reached the American Mission station at Doleib Hill and were received most hospitably by the three missionary families. The beginning of this work, fourteen years ago, is admirably described by Dr. J. Kelly Giffen in his book, "The Egyptian Sudan." Sunday morning we worshipped in an attractive church, crowded to the doors. As we entered,



SUDANESE POSSIBILITIES

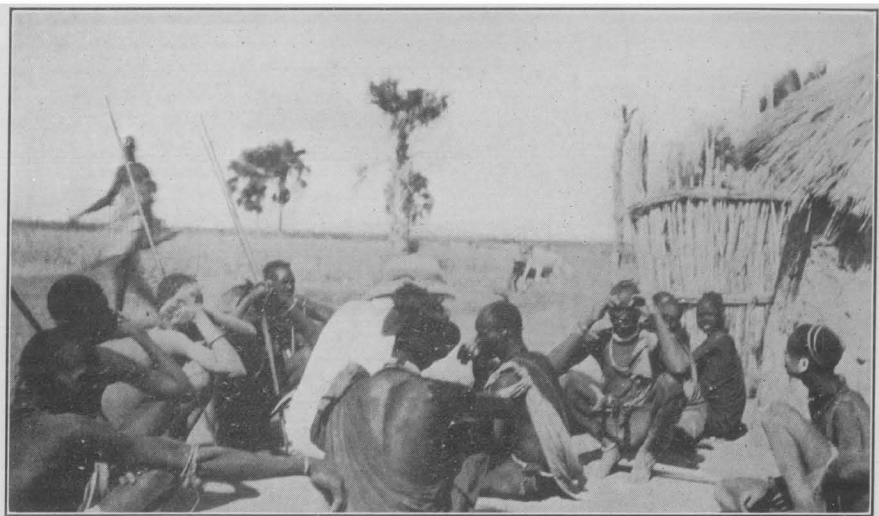
A Nuer family who came a month's journey to Khartum for medical treatment at the American Mission

we noticed seventy or eighty long spears leaning against the wall, for the Shilluks never go about without their weapons. Rev. D. S. Oyler's earnest, straightforward preaching is in the Shilluk language, the only one known by this tribe. What made the deepest impression upon my mind was the Sunday-school class of four girls and two boys, the first one, I believe, in the Southern Sudan. Mrs. D. S. Oyler has shown her good judgment in choosing for their first study the story of Joseph's life. The children are shy, but answer intelligently and clearly. They love singing, and one of them offered a most earnest prayer in simple, childlike fashion. This class has since grown to fifteen.

Bible translation is still at a very early stage. The Gospel of John and twelve Psalms have been finished but not yet printed. A first draft of Philippians has been made. The Book of Acts and Genesis will probably be undertaken next. It may require thirty or forty years' experience for a complete and accurate translation of the whole Bible, for this language is unconnected with Arabic and belongs to the great group of the Sudanic languages of Central Africa.

Mr. Oyler has had eight years' experience at Doleib Hill. By perseverance and close observation he has secured a good command of the Shilluk language. He speaks naturally and forcefully, and often has one of the congregation repeat the gist of the sermon before the close of the service. This method is helpful to the missionary because it gives a perfectly idiomatic rendering of the thought which may correct mistakes in language, and is of even greater advantage to the people, because they pay close attention all through the sermon, not knowing beforehand who will be called upon for the resumé. Mr. Oyler's plan is to itinerate for evangelistic work to the borders of the Shilluk country, up and down the Sobat River, on both shores of the Ziraffe, along the White Nile, and to some extent in the interior. Most of the villages, however, are on the rivers and may be readily reached by a motor-boat or canoe. Where he is not known, Mr. Oyler has more difficulty in holding attention, and there is not the same confidence on the part of the people; but he is always received, and never lacks a group of listeners. A part of the Nuer tribe lives in the Ziraffe region in a savage state. It is of the utmost importance to bring these people to a knowledge of Christ, because the Nuers are more inclined than any other Sudanese pagans to become Mohammedans.

Sunday morning Mr. Oyler goes out to two large villages near Doleib Hill and preaches to groups of men out of doors or in one of the large huts where the unmarried men live. These are five to eight minute sermons on some single theme, like the parables of Christ. Frequently the Shilluks vigorously reply to express their disagreement or approval. Some have been convinced of their sin and are truly seeking God. Sunday evenings are especially devoted to personal talks with these inquirers. The daily morning prayers for the fifty industrial



THE CAUSE—PREACHING TO THE SUDANESE AT HOME
A Sunday morning audience in a village near Doleib Hill

Hill, one summer took Ding, their Shilluk servant, with them to "Fairhaven," on the seashore near Alexandria. He had learned much about Christ, but at that time had not been baptized nor was he known openly as a Christian. He found himself for two months among a number of Moslem servants who lost no time in trying to persuade him to accept Islam. One of them went so far as to jeer at him while he was engaged in prayer. But this pressure seemed rather to stiffen his resolve, and not long after he returned to Doleib Hill he asked to be baptized. The writer was present during his examination as to fitness for receiving this sacrament. Nothing could be more convincing than the expression of earnest desire in his face and the fervent prayer which he himself offered at the close.

The medical work is doing a wonderful amount of good, for, other than the missionaries, there are no physicians for the natives in the Southern Sudan. The few Government doctors are appointed to care for the army and officials. The native "medicine men," or witch-doctors, with their fetishism and incantations and covetousness are indeed a heavy curse to the people and are one of the chief forces opposing Christianity. Dr. Wilkerson is a skilful surgeon and withal a man of deep, strong sympathy. Among the Shilluks the commonest disease of all is syphilis. Owing to the crude habits of communal living, this dread disease has tainted a very large proportion of the people. The doctor estimates that ninety-eight per cent. of his patients suffer from it.

The Shilluks themselves call this scourge "the thing of the foreign trader," and there is abundant evidence to show that the Arab Mos-

lems have been the chief cause of its spread. On their trading expeditions they bring prostitutes with them. These women they keep on their boats, using every device to lure the Shilluk boys and young men into vice. In many villages fifty per cent. of the population have become infected, and in one community *all* except four persons. It is heart-breaking to have the doctor show you day after day, in his clinic, little babies in their mothers' arms suffering from the awful sores of this disease. The promiscuous use of tobacco pipes, the habit of sleeping in the same ash-heap, the exchange of infected amulets, the eating out of one common dish, and the disagreeable custom of spitting on one another to express admiration or welcome, are some of the secondary causes which explain its prevalence.

Students of comparative religion and political officials sometimes theorize about the power of Islam to advance the pagan tribes several degrees in civilization. And the late Lord Cromer cherished the conviction, perhaps for political reasons, that Islam would prove to be the stepping-stone to Christianity. This he publicly asserted to be his opinion. Let any who are of this mind watch Dr. Wilkerson in a morning's clinic treating fifty pagan patients, Shilluks, Nuers and Dinkas, forty-eight or forty-nine of whom have suffered the ruining of their lives by this contact with the Mohammedans! I can imagine nothing more hellish than the incursion of one of those treacherous, lustful traders into a pagan village. Family life is broken to pieces in a very short time, and the "advance into civilization" is too tragic for words!



THE EFFECT—A SUNDAY-SCHOOL IN THE ANGLO-EGYPTIAN SUDAN

Mohammedan boys in the American mission at Omdurman

Here are a few notes of four of the operations performed by Dr. Wilkerson one morning in January, 1917, with no anaesthetic, with no beds and no nurses to safeguard the results, with the heat at 102 in the shade, but with Christ's love in his heart, expressing itself in thoughtfulness and a firm, gentle touch for the sufferers:

(1) An injection of 606. Patient a young Nuer from a long distance up the Sobat valley.

(2) Sinuses which must be removed. Terrible condition of dead flesh and stiff passages. Remarkable self-control shown by this Shilluk. His condition also the result of syphilis. The doctor makes a bold operation, causing the most intense pain; but there is never a groan, nor is any sign of suffering allowed to escape!

(3) A woman whose knee is terribly corrupt, from the same cause. Just as brave as the men. Does not flinch, though from the suppressed emotion and from the nature of the incisions made any one can see that the pain is excruciating.

(4) A Nuer whose arm has to be amputated, with only two black fellows to help. No time wasted in persuasion as to whether the operation shall take place. Perfect trust in the doctor. This is faith, in very deed. "According to your faith be it done unto you." The whole thing is over in fifteen minutes. No anaesthetic has been used, excepting cocaine applied locally. At the end, the man gets up from the operating table and walks away!

You cannot say that these people have no nerves, for occasionally their feelings are too strong for them, and break through their self-control. Like the ancient Spartans, from childhood they are taught that it is ignoble to show any signs of pain, and they will laugh outright at any one of their number who winces or cries out under suffering.

On the same morning the doctor treated forty-eight patients in the clinic, including an old Shilluk woman, a leper, and a man whose ankle was so corrupt from syphilis that it looked like gangrene. The doctor's great, warm heart fairly labors with compassion, as he sees the utter need of these souls for Christ. And the Shilluk has his own quaint expression of gratitude: "Doctor, you are greater than the Rain, and stronger than the Wind." And everywhere in the villages Dr. Wilkerson receives a welcome of the utmost hospitality.

Not many months ago the daughter of the Shilluk king was suffering from an ulcer in the ear, and travelled with a special escort from Kodok (the old Fashoda) to Doleib Hill. This was the first royal patient at the clinic. She was a girl of eleven or twelve and became much attached to Dr. Wilkerson. She was entirely cured.

From the beginning, Doleib Hill has been an industrial station. Many crops and fruit trees have been experimented with. Fifty-six Shilluk laborers are on the roll at present. There are, however, very difficult problems arising out of the native indifference to toil, the costly

transport to distant markets, climatic conditions and the lack of irrigation. Yet the whole future of the Sudan depends upon agriculture and related industries. Therefore the Mission is resolved to carry forward and extend this branch of the work.

Many of the men have learned to use the wheel-barrow. This is indeed an achievement, for the Shilluks have never worked with their hands. From time immemorial they have lived by hunting, fishing and raising cattle. *Durra*, similar to kaffir corn, and somewhat taller than feterita, is grown in considerable quantity. The use of a disc plow before planting *durra* would no doubt be a great advantage. Limes, lemons, lima beans, bananas and cotton of excellent quality are raised. Irrigation is managed by the use of a steel windmill.

Two Shilluks came recently to ask Mr. Guthrie if he would procure a plow for them, as they had heard of the value of plowing and they wished to experiment during the coming wet season.

Mr. C. B. Guthrie, who has charge of the agricultural and other industries, believes that a great crop of *dasheen*, (a corn similar to elephant-ear,) could readily be grown in the swamp lands of the Sudan. Though much inferior to potatoes, such a crop would prevent famine in years of drought. Hundreds of thousands of acres are ready by nature for the planting of *dasheen*.

Good building bricks have been made; and it is planned to construct the new church with bricks made by the people. The old church building of mud and thatch accommodates a hundred, but the congregation is growing well beyond that number.

All the industrial workers gather at 6 a. m. for prayers, at which a resumé of the previous day's Bible lesson is asked from any one of the fifty men and boys. The morning the writer was present the



A WARRIOR OF THE SHILLUK TRIBE

lesson was breathlessly listened to, for it was the parable of the Sower. One is struck in such a place with the universal power and suitability of the parables.

The missionaries at "the Hill" certainly have a great many hardships and dangers to contend with, but they take them all with splendid good will as part of the day's work. Many of the snakes, such as the black spitter and the red, are extremely venomous and are difficult to exterminate. The spitters throw venom a distance of six or eight feet into the face of any one attacking them or even approaching unexpectedly, and the venom is so powerful that it leaves the eyes blind unless instantly treated. But more dangerous than any snakes are the malaria-bearing mosquitoes. Against these, constant precautions and strong doses of quinine have to be taken.

But by far the greatest difficulties the missionaries have to meet are the sinister influence of the pagan "medicine men" and the corrupt practices of the Moslem traders. The "medicine men" perform their charms and incantations at night. "They love darkness rather than light because their deeds are evil." They hold the tribes in their fear, and it would be hard to find a more crafty and unscrupulous set of men. This wrestling with the powers of spiritual darkness requires the mighty aid of Christ. So you, through faithful intercession, have a very personal share in this work.

The Sudan Government has assigned as the field for the American Mission (United Presbyterian Church) the vast plain through which the Sobat River flows. And this is a part of the Sudan which is threatened directly by the advance of Islam. In Nasser, for example, where Dr. and Mrs. Lambie and Mr. and Mrs. Smith are the only Christians, there are 700 Arab traders, who are intent upon exploiting the Nuers and making them Moslems. Does it not require a strong faith for victory when the Christian Church has sent four persons to meet the need, while Islam has thrust in 700?

Yet the people know who their true friends are. They love and trust and honor the missionaries. And they are breaking away from the old superstitions and sorcery.

While I was at Doleib Hill in January, a quarrel over cattle grew to extraordinary proportions between two groups of villages. The "medicine men" began making sacrifices at night and working charms to protect the warriors in the impending fight. Finally the clans gathered one morning on the plain, just off the Mission premises. Each man was carrying two or three spears, a war club and his heavy, long shield. We who were standing close by could feel the intense excitement as the bolder spirits urged the rest to the attack and the men crouched low, not to be seen from the enemy villages. Mr. Guthrie and Mr. Oyler did their utmost to prevent a battle. But after an hour or more of maneuvering, 350 braves of Ofado and Minam rushed upon the

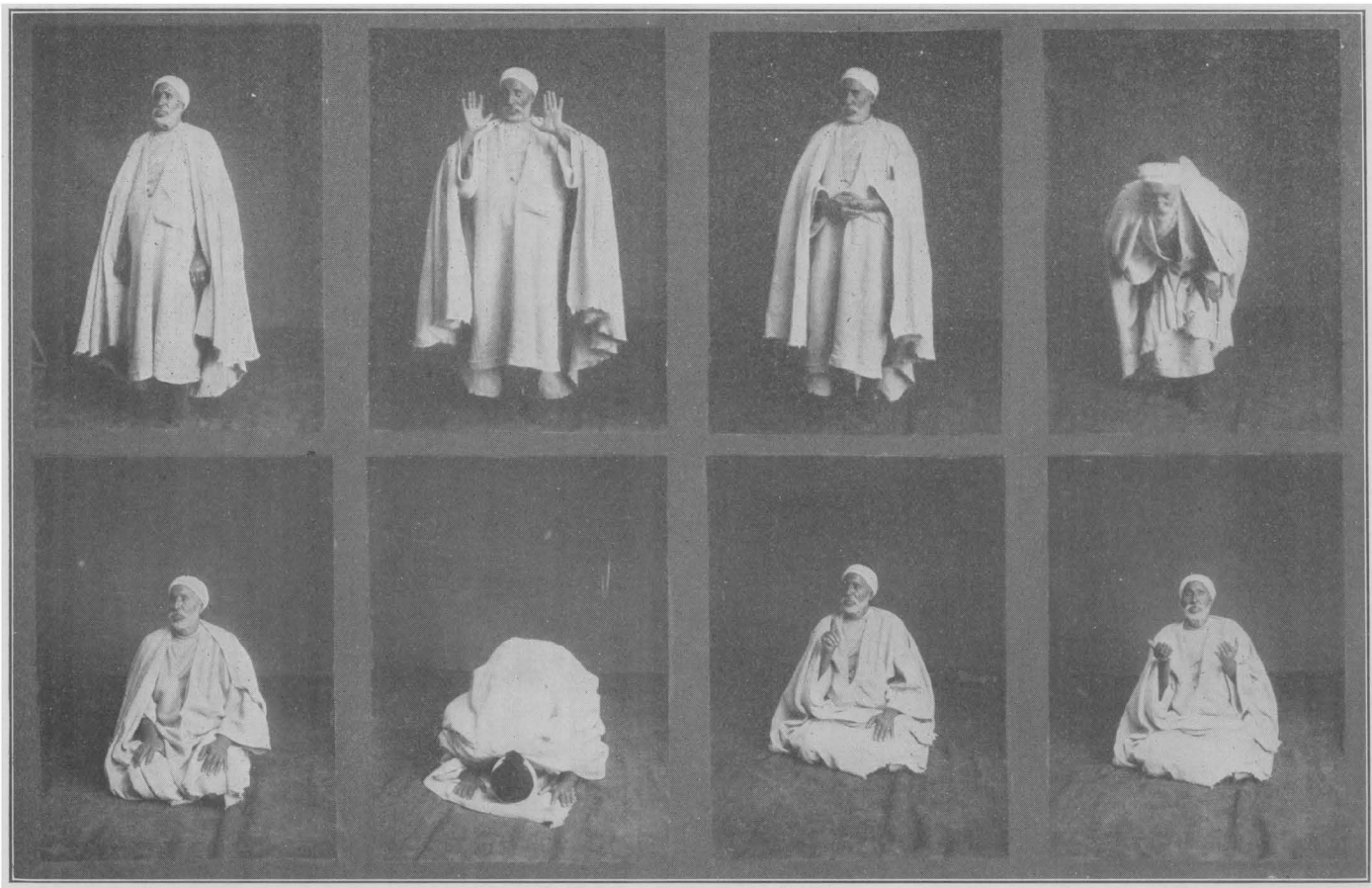
men of Fylo, who numbered about 300. With fierce yells they advanced, and in a few moments we could see the knob-kerries hurtling through the air and the flying spears flashing in the sun. We saw one after another of the fighters fall, until eight lay dead and over forty were seriously wounded. Had the battle been continued long there would have been an immense number of casualties, for the wounds made by the broad Shilluk blade and by the terrible pronged fish-spear are cruel indeed. But as soon as the Ofado warriors saw that they had killed six of the enemy their desire for revenge was satisfied and they returned homewards, prancing and howling with delight. (*See Frontispiece.*)

But the significant fact about this whole episode was that, when the "medicine men" were performing their incantations prior to the fight, seven of the young fighters refused to have any spells worked upon them, and thus to the astonishment of everyone, threw off the authority of the witch-doctors. Nor did any one of the seven become wounded in the battle. In fact one of the "medicine men" was speared and came to the mission hospital in his pitiful plight. These seven stood out like Daniel; and it will be only another forward step for them openly to accept Christ.

Do you think you can measure the joy in the missionaries' hearts over their earnest of victory? And do you think the Living Christ can see without deep sorrow in His soul multitudes of the Sudanese being drawn into Mohammedanism?

Roseires on the Blue Nile, and Gambela on the Upper Sobat, should be occupied as mission stations. A generous annual gift has been offered to the Foreign Missions Board of the United Presbyterian Church in America, if work is opened among the Anuaks, near the Abyssinian border. A station should be planted on the Ziraffe, and one between Doleib Hill and Nasser. Only by such a concerted movement, co-operating with the Church Missionary Society, further south, can the encroachment of Islam be checked. Broadly speaking, the pagans are open to Christianity, and the Moslems are fixed against it. More than one million of the Sudanese are still pagans, and this is one-third of the whole population. The provinces of the Northern Sudan are solidly Mohammedan.

This, then, is the world from Doleib Hill: immense plains of fertile, untouched soil; thousands of villages built and occupied by the proud, conservative black tribes, the Shilluks, the Nuers, the Dinkas and the Anuaks; Mohammedan traders pushing in everywhere from the Northern Sudan, from Egypt, from Arabia, from the Sahara, intermarrying with the pagans, persuading them, in a score of ways, to give up their fetishes and to believe in Allah and Mohammed; and finally, at a few scattered points, a handful of American and British missionaries making a plucky stand against all the hostile forces, resolute in their faith that their beloved Lord upon the Cross laid down His life to redeem these tribes and bring them forth into eternal life.



THE MOSLEM AT PRAYER—FIVE TIMES A DAY

“A Moslem at Prayer”

BY ARTHUR V. LILEY, TUNIS

IN the religion of Islam there are five foundations or pillars, of which the second is prayer, “the key to Paradise.” It is a devotional exercise which every Moslem is required to render to God five times daily—just before sunrise, at noon, in the afternoon, at sunset and lastly, when “the day is shut in.”

Before each of these times for prayer the mutden, or crier, will be heard calling from the minaret to the faithful to come to prayer. The call of the mutden should be listened to by each Moslem with great reverence; if he be walking, he should stop, or if reclining sit up and repeat the cry to himself.

When the faithful have gathered for prayer, the imam, or leader of prayer, stands in the Kiblah which looks toward Mecca, and says; “Prayers are now ready.” It is presumed that all the faithful have performed the prescribed ablutions.

1. The people take their places, standing barefoot, with their hands on either side, and say: “I have proposed to offer up to God only, with a sincere heart . . . my prayer.”

2. Then follows the Takbir-i-tahrimah, when he says: “God is Great.”

3. The hands are then lowered, the right being placed upon the left on the chest or stomach according to the sect to which the worshipper may belong. One or two short prayers are said with the repetition of the first chapter of the Koran. This first chapter of the Koran is to the Moslem what the Lord’s prayer is to the Christian.

4. Then follows the position called the ruku, which consists of placing the open hands on the two knees and bowing forward, while “God is Great” is again repeated.

5. The worshipper then goes right down on his knees.

6. Then he bows right forward carefully touching the ground with his forehead and nose, open hands and elbows, knees and toes and repeats three times “I extol the holiness of my Lord, the most high.”

7. The prayer having been performed, the worshipper raises the forefinger of the right hand thus witnessing that “There is no god but God, and Mohammed is His prophet.” He then closes with the Salam by turning the head first to the right then to the left, saying: “The peace of God be with you.”

8. At the close of the whole set of prayers he raises his hands while he is on his knees and offers the supplication.

Thus by outward observances the Moslem believes he can draw nigh to God.

The Bible in Chosen—II

BY REV. WALTER C. ERDMAN, TAIKU, CHOSEN

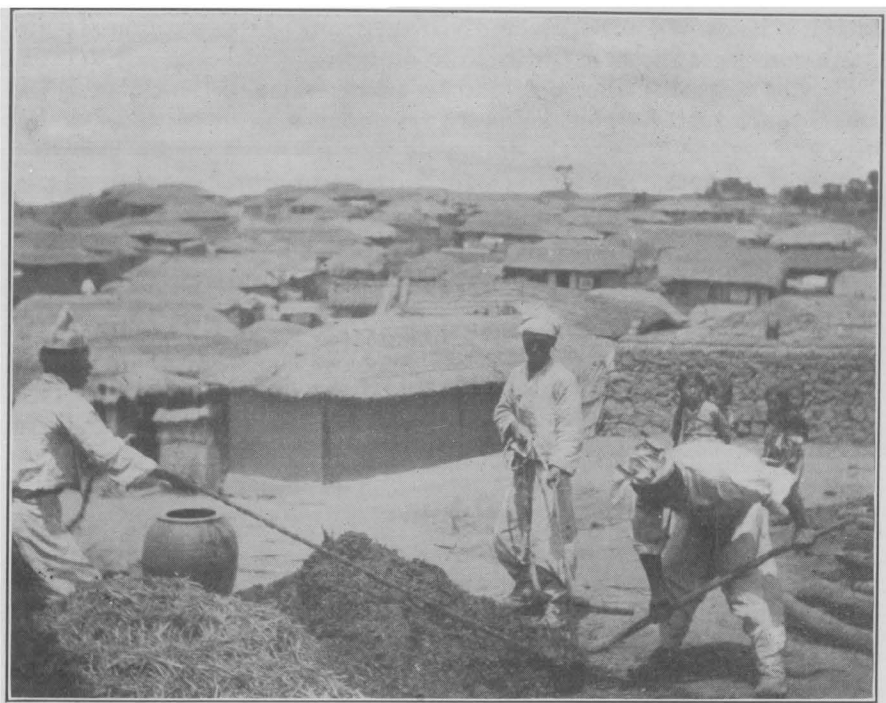
Missionary of the Presbyterian Church, U. S. A.

The missionaries in Korea have from the very first made an effort to stimulate and facilitate Bible study on the part of Christians and thereby give to the Bible its rightful place and fundamental importance in Christian life. Bible study classes have been a marked feature of the work. Classes of all kinds varying in duration from four days to two weeks have been held annually in every centre, in every district, in every county and in some sections in every church. These are, of course, in addition to regular church services and Sunday-schools and other meetings and involve separate classes for men and women, special classes for evangelists and leaders, normal classes for Sunday-school teachers and salaried and volunteer Bible women and colporteurs. These classes have been the means not merely of familiarizing Christians with the Scriptures, but of increasing the sense of unity in the Church. And then again the Koreans' acceptance of the Word in simple faith, and his willingness to act on it accounts in large measure for the growth and spirituality of the Church. The numbers that attend the classes, the real hardships they undergo for the privilege, and the trying conditions under which they often study are sufficient evidence of their appreciation of the value of Bible Study.

Through the snow they come in the dead of winter, over rough mountain trails, ten, twenty, a hundred miles, bringing with them the rice and pickles to keep them through the class, sleeping in cramped and crowded quarters, cooking in little skillets in the open court-yard and studying under conditions of discomfort which test their enthusiasm and sincerity. Over fifty thousand were enrolled in these periodic Bible classes in the last reported year.

Young K——— had never attended a class before, and came prepared to endure great hardship in order to study. He could scarcely be persuaded to go into a comfortable room which happened to be available. He was afraid he would forget to trust God if he could be comfortable and study at the same time. Surely we would not ask more eloquent proofs of interest and sincerity.

Conditions are improving now. Growing Christian communities in the centres afford more sleeping places for the students from the country and institute dormitories are here and there available. The class system is retained by the organized Korean churches even where the missionary leadership is not available. And where it is, Korean committees often arrange and conduct the classes, and the schedules are taught by Korean pastors and evangelists.



A THREE MAN POWER "STEAM" SHOVEL IN CHOSEN

One man guides and two pull on the ropes attached to the shovel

The Bible Institutes, of which the Pierson Memorial Bible School in Seoul, familiar to readers of the *REVIEW*, is a prominent representative, are an increasingly important feature of the work. There are trained the future religious teachers and personal workers of Korea. Indeed as the Korean Church grows in experience and strength it is confidently expected that the work of the missionaries will be more and more centralized. They will give their time to instruction in these Bible schools where Korean Bible teachers are being trained to complete the evangelization of their own people and to act as teachers in the classes which will multiply throughout the Christian communities in such a way as to require a greater number of teachers than the missionary forces can furnish. In these Bible Institutes, which are being developed in all the mission centres, courses of instruction in Bible and personal work are provided, covering from one to nine months, and it is remarkable to see how many are the busy farmers and even merchants who find time to attend one or more terms of study during the year. It is worth noting in making any estimate of evangelistic work in Korea and especially in any discussion of the place of the Bible in the life of Christian Korea that from the very beginning the missionary body was made up of men and women loyal to the whole Bible as the Word of God, who believed

that it is its own best defense and that the fruits of its reception in simple faith constitute the best Christian apologetic.

The Korean Christians' estimate of the value of the Scriptures appears more forcefully in their own testimony than in pages of descriptive writing. Notice in the following narrative, not merely the young man's experiences and motives for turning to Christ, but, in the last paragraph the reason he assigns for Bible study.

"At the very first my reason for believing was that I accepted the teaching that there is a heaven and a hell. The people of my village said that if I became a Believer the village would be defiled, and because I would not engage in the public work on the Lord's Day they made representations to the head of the township and the local prefect and succeeded in having my allotment of forced labor increased many fold in order to stop my believing, but my continuance in the faith is due to the fact that I thought more of eternal blessings than of the fleeting pleasures of this world.

"My pleasure in Bible study lies in the fact that in so far as I understand the truth of the Kingdom of Heaven I am studying in order to lead to the Lord the men of this world who do not believe in Him."

The following was written by a man who, as he himself says, was led to a knowledge of the truth by a study of the simple Word, though his final impulse to believe came when he saw that a heavenly citizenship was likely to be more enduring than his earthly one at that time. The writer is over sixty years of age and now an evangelist:

"In 1904 I bought from a friend, an unbeliever like myself, Genesis and Samuel and Matthew's Gospel and read them and . . . my first desire to believe came on this wise. I was considering especially Matt. 4:17 and 5:6 (the kingdom of heaven is at hand and Blessed are they that hunger and thirst after righteousness), and I first came to be a Believer through shame that my country, because of its sins, should become subject to another overlord. So I desired to serve God and Christ our Lord. An eighty-year-old father tried several times to burn my house to persecute me and he desired also to burn my Bible and only after six months did he come to understand that being a Christian was worth while and stop the persecution."

One other statement of the Korean point of view may be given without comment. It is self explanatory:

"The circumstances of my life before believing in Jesus," writes Mr. C—, "were as follows: From the time I was eight years old till I was fifteen I studied Chinese. The sixteenth to the eighteenth years I wasted on wine, women and gambling. I had no other thought than that of opposing the preaching of the Jesus doctrine and none at all of believing, until my father, in anxiety for me and thinking that if he became a believer I might repent of my ways did become a believer and preached the doctrine to me. The Christians in our village also preached to me zealously and because of these exhortations I decided to believe.

"Now these are the circumstances connected with my Christian life: 1. I stopped gambling, wine drinking and immorality from the day of believing. 2. I stopped the constant use of tobacco after six months, but it was four years until I could cut it off absolutely. 3. There is no occasion to refer to the matter of idolatry (given up as a matter of course).

"Now these are my joys as a Christian. The year after becoming a Christian I entered the Academy at —— and found great pleasure in study. Thereafter as deacon one year and leader two years in my home church I found joy and gained in zeal. In the study of John's Gospel and Luke and Daniel and Missionary Biography and Hebrews at the Bible Institute I have found a new interest like unto a second birth of my mind.

"These are the things I am thankful for: 1. I ponder the fact that He should have suffered so for a lawless sinner like me and I am thankful as I study the Holy Writings. 2. I like most of all to hear the truth concerning the return of Jesus to set up the Kingdom of Heaven. I want to make many inquiries about it. It is a reasonable doctrine. 3. Since our Lord has perfectly completed His atoning work I live in expectation of becoming a citizen of the Kingdom of Heaven."

This man is now a student for the ministry at the Theological Seminary in Pyeng Yang.

The following seven points are from the outline of a sermon by a Korean pastor in a flourishing city church in Southern Chosen. The church now numbers in its congregation only about eight hundred. This is due to the fact that it has five times sent off daughter churches in that neighborhood. This Christian gentleman was educated in the classical language and literature of the country, and in preaching this sermon on the Bible as the Word of God he is comparing it throughout with the literature of the Orient with which, of course, he is perfectly familiar.

"1. Other books have been written to fit religious systems. The Bible is self testifying as God's Word.

"2. 'Leave evil and cling to good' is the whole of other books but the Bible, while it has that as a matter of course, deals with the subject of Salvation.

"3. The more you study other books the farther you get from God, not so the Bible.

"4. Other books are deficient in their teaching in regard to sin.

"5. Other books are not comforting; the Bible is.

"6. Other books have no eternal life in them; the Bible has.

"7. The study of the Bible gives a man true spiritual wisdom."

Even these personal testimonies, direct and specific though they are, do not tell the whole story nor do they fully suggest the degree to which scriptural thought and ideals have interpenetrated life and influenced language and literary expression.

The familiar conversations between Christian friends which one occasionally and accidentally overhears, is not chiefly concerned with the trivialities and banalities of life as they once were, but with discussion of scriptural and spiritual themes and persons and experiences in personal work. The language is being enriched with a whole vocabulary of spiritual expressions and ideas. Words like faith and hope and love have an entirely new content and fresh meaning, and even non-Christians are coming to be familiar with new expressions and ideas.

One of the most interesting evidences of the change that is going on is found in the literary forms used in correspondence. There was no

absolutely fixed form of introduction in the Korean letter of the old days. The polite Korean did not begin with a curt and stereotyped "Dear Sir," but seemed to have a very wide range of expressions for his opening paragraph. And yet they were always sufficiently similar in general expression to make the following sentence from the salutatory of a non-Christian's letter illustrative of them all.

"It is long since I have had the honor of meeting you. I greatly desire to know whether, in the interval, your honored health has been excellent and your honored self in great peace. . . ."

Every Christian letter today, while it may begin with precisely the same salutation, would be distinctly Christianized by the insertion of some scriptural phrase.

". . . I desire to know whether, in the interval, your honored health has, by the grace of the Heavenly Father, been excellent . . . etc."

All of the following paragraphs are from actual letters and show how prevalent and natural is the custom of spiritual references.

"May the Lord in abounding love strengthen the body and preserve the soul of the Pastor who loves me and whom I love and place him upon a mat of peace and cause him to glorify God. . . ."

"I give greeting to one who having put on the grace of God as a garment, established a school in our midst and is teaching us dull-witted brethren in the truth of the Holy Scriptures. Is your honored health excellent?"

"Having as yet no word from you in the Spring season, I humbly desire to know whether in the grace of the Trinity your honored health is constantly in tranquility and your household also daily in great peace. As a privileged friend I pray that it may be so. As for myself, under the guidance of God I have, etc. . . ."

"The strength of the Summer heat slowly passes away, refreshing breezes little by little increase and by this I know that the day when we shall meet again is close at hand and my joy is unbounded. We pray a thousand times that you, having dwelt in peace under the protection of the Triune God may return to us in peace. Amen."

Perhaps the phrases will become formal and meaningless in time. Perhaps they come to be like the "Inshallah" and "Bismillah" of the Mohammedan world, reverential or merely pious, but certainly detached and impersonal. There is as yet, however, a freshness and spontaneity and sincerity in them which reflects the spiritual thought life of a new Christian community. Certainly a letter like the following could never have been written by anyone who was not thoroughly at home in Scripture idiom and expression and whose life had not been deeply influenced by its teachings. It is the translation of a letter of acknowledgment to one who had made possible the purchase of a bell for that church in South Korea whose pastor's sermon outline was given above.

"To the honored Lady, known unto us only by the countenance of love, who dwells beyond the Great Peace Ocean, the men and women of the ——— city church, brethren through the putting on of the calling of Christ, send Greeting.



A GROUP OF STUDENTS AT TAIKU, CHOSEN

"It is our hope that the love of our Lord Jesus Christ and the abounding grace of the Father may always dwell with the Honored Lady. It is the work of the redeeming blood of the Lord Jesus that the wall which separated into different nations the Orient and the Occident is broken down and that in the Lord Christ we are coming close as neighbors, and that peoples unlike in language and costumes should come into communication through the Holy Spirit.

"We have thanksgiving beyond all words and give glory to the Lord that this church is continually receiving grace from Him to an exceptional degree. Nevertheless the troubled mind of all the brethren whenever they have met has arisen from the fact that they have had no bell to make known the hour of gathering and though until this time this troubled mind had not been untied (relieved) truly the Lord has looked kindly upon our anxiety and remembered us and in guiding the mind of the loving Lady has fulfilled the joy of us lowly ones in sending us a beautiful bell. Whenever we see the bell the loving thought of the Lady will be remembered. And now we are planning to build a bell house and soon the clear crying of the bell will not only complete the joy of the believing brethren but it will become a beauteous gospel witness to our unbelieving countrymen.

"It is difficult for men of our small minds to make words in further detail, but hereafter when we meet in the kingdom of our Lord we trust to have intercourse in regard to all these things and we pray that the Father who judges all men according to His own purposes may bestow all his blessing and grace upon you who have made this acceptable gospel witness.

"May the abounding grace of the Lord always abide with the honored Lady. Amen." (Signed by the pastor and an elder of the Church.)

A letter written by these same men ten or fifteen years ago would have been full of the high sounding and flowery phrases, the honorifics in which the classical language is so rich, but it would have been marked by no such evidence of love and sincerity and spiritual appreciation as is found in these expressions of men whose lives and thought values have been transformed by the Gospel and familiarity with the Word. It is worth while to give a people a literature. It is a particular privilege to be able to give them a Bible, and the very penetration of its thought and phrase into the life of this people is another incidental testimony to its divine origin and supernatural power. Missionaries a hundred years ago would have thought decades of labor not too great a price to pay for the fruitage of such a letter as this with all that it implies in the way of Christian communities and Christian thought and life.

The testing time has come. Materialistic, agnostic and heretical sectarian literature is being thrust into competition where once the Bible was alone in the field. There are not wanting even teachers who are telling the Christian Koreans that their credulity has been imposed upon by missionaries who made a fetch of the Bible and that in scholarly circles in the Western world it is no longer regarded as either accurate or reliable or authoritative. And, as if in reply to such rationalistic teaching there are not wanting, too, promising lives which have been wrecked and Christian communities which have lost their spiritual power because they have so far departed from the way as no longer to give the Word its proper place in their life and faith.

Religious instruction in church and mission schools, bringing the Bible to bear daily as a moulding power on the lives of thousands of students has already had its fruitage in Korea in producing not merely intelligent and useful citizens, but men and women of spirituality and evangelistic fervor. The regulations recently issued by the Government prohibiting religious exercises and religious instruction in all schools has served to make prominent the vital importance of the place occupied by the Bible in the curricula of Christian schools. The Christian education of some nineteen thousand pupils is involved, but to many it would seem better to give up the entire school system than to admit, in the face of all the Bible has done in the Japanese Province of Chosen, that Christian education is separable from the teaching of the Word of God, or that any school which cannot teach the Bible justifies its existence as an evangelistic agency.

There is no better Christian apologetic, no more sure indication of the power of the pure Word of God received in simple faith than is found in the life and growth of the Christian Church in Korea. There is no more interesting evidence of the penetrating and moulding power of that Word than we find in its effect upon the thought and experiences of a community which now numbers more than three hundred thousand souls.

The Syrian Protestant College from the Inside

BY EUSTACE COUYUMDJOPOULOS, KALAMAZOO COLLEGE, MICHIGAN

Formerly a Greek Student at Syrian Protestant College, Beirut.

I SHALL never forget my terror during the first week I was in the Syrian Protestant College. I did not know what to be afraid of; and I was all the more afraid for that reason.

I was told that a missionary college is a school where the students are forced to change their religion. I knew that the Jesuits obliged their students to repeat certain prayers three times a day, to fast during Lent, not to go out unless accompanied by a frère.

"Nothing like that in the S. P. C.," my older brother, who had been there, told me. "You are free to do anything you want there."

But when I had crossed the gateway, seen those big, yellow buildings and parts of the wall surrounding the college grounds, and heard at the same time the groaning of the gate as it turned on its rusty hinges, I could not help feeling a cold shiver. "It is all over," I murmured. I was cut off from the world and had to live for a whole year among students of nations which fought my nation and of religions which struggled against my religion, and with Protestant teachers whose aim, I believed, was to change my religion. I did not know how; but it would be either by force at some unexpected moment, or "by magic" that they would do it. I was in their hands and did not know what to protect myself against. Of course if they had nothing to gain, why should they build so many fine buildings? I mistrusted my teachers, my professors, my fellow-students and even the president himself.

I remember how I met my first American teachers. Three strong, fine young men in khaki suits, carrying traveling bags, had just come back for the new school year. My brother after talking to them told me they were my teachers.

One of the disappointments to the Syrian Protestant College teacher is that he finds he cannot reach the students, no matter how hard he may try. Not that this unreasonable suspicion makes them avoid him, for it only lasts about a month at most; but because of our Oriental conception of the teacher.

In the Near East the only thing we associate with the word teacher is lesson. To try to be friendly to the teacher is below the dignity of any student, for it shows that not being able to earn a passing grade, he tries to beg it from the teacher. We could not understand how a teacher could be a friend of a student and yet give him a poor mark even if he deserves it.

And the American teachers would try to talk to us and joke with us in the classroom, hoping to make us feel that their aim in coming to the Syrian Protestant College was not to teach us that Pope Leo III crowned Charlemagne Emperor of the Holy Roman Empire in 800 A. D., and that "news" is singular although it looks like the plural.

Athletics, however, is somewhat more successful in bringing the teacher and the student together. In our country if we try to play after we are eighteen, our parents tell us that an old apostle once said: "When I was a child . . . but now that I am a man I have put away childish things." One of the pleasant surprises of a new student of the Syrian Protestant College is to see his twenty-five-year-old teachers play various games and to be asked to take some part in athletics himself. After an hour's basket-ball with his teachers, the student does not feel towards them just as coldly as before.

There was one question about the American teacher which none of us could answer. It was: "Why do they come to spend three whole years in this corner of the world while they might be living happily and making money in their country?" Of course we know the East is interesting. We are strange peoples with our customs and our costumes, our religious and our national traditions and aspirations. We could understand why a man might spend a month or two visiting our museums at Constantinople and Cairo, traveling along the Nile, the Jordan or the Euphrates, or watch our religious festivals. But why they should come and spend three years gaining nothing but a few facts about the "strange East," none of us could tell.

Unexpected as we find the cordiality of the American teacher of the college, his eagerness to become our friend and his love of athletics, yet the greatest of our surprises was to see one of those young men pray. We understood from the very tone and words of his prayer that he meant everything he said, that he believed in his prayer, that his aim in praying was prayer itself, and not the end of prayer as seems to be the case with our churchmen. Yet we could not understand how he found it real. Had he not yet outgrown prayer?

The religious development of every Greek schoolboy I know is almost the same story. As soon as he can talk he is taught to kneel and repeat, in front of the three or four images of the house, the Virgin Mary and the Child, and some saints, certain formal prayers which he does not even understand.

When he is six or seven fear is added to his religion. If he is not "a good boy" or tells lies, or does not kiss the hand of the priest, then the latter will cut off his tongue, and the saint's ikon will miraculously punish him. If he takes an oath and does not keep it the saint will get his revenge. He is told about the miracles that ikons have worked—either cures and rewards to the faithful, or paralyzing of

hands, blinding of eyes, or striking dead of guilty persons. He is taught more to fear his saints than to love his God.

When he becomes twelve years old he observes all the church rules: he fasts, he repeats prayers, kisses images, takes part in the religious ceremonies by reading parts of the Book of Acts or by singing in the church. His favorite book is "The Lives of The Saints."

This lasts to about sixteen or seventeen, when either by personal reasoning or by suggestion of some older friend he puts the power of the ikons to test by scratching out the eye of a saint, or dropping an image, or breaking an oath, rather hesitatingly at first.

"I swear that for two days I have not eaten anything," he may say, which is not true of course, "and if I did may Saint John prick my little finger just a little." Gradually he tries bolder oaths; and it does not take long to find out that all his superstitious beliefs were groundless; but together with it down goes his religion too, for he had joined the two inseparably.

By the time he enters college he is supposed to save a few pennies a day for cigarettes, which he smokes secretly, to stop going to church, to have lost all faith in religion and to have formed his "modern scientific philosophy." He must know what an atheist is and who were the most famous among them. He must be able to prove the non-existence of God by the following reasoning: "If God made the universe, who made God?" and deny creation by saying: "Man's creator was the monkey." He finds something empty by the fall of his superstitions, and tries to fill it by incoherent statements that seem to attack religion successfully.

The Syrian Protestant College to which many of us go later finds that religiously we are ruins without even a foundation, minds without souls.

A definite service which the Syrian Protestant College gives to the nations of the Near East is that it is the place where young men of different religions and nations meet on neutral grounds to live for five or six years and form life-long friendships in spite of the racial troubles. When I was a boy the last threat my mother would resort to, in case I was not afraid even of the priest, was, "I will give you to the gypsies" (the wandering Turks). This threat never failed.

"Better to live with the wild beasts than to live with the Turks," says a verse of one of the martial songs we were taught at school when children. And yet in the Syrian Protestant College I found out that in many cases it was even better to live with a Turk than to live with a Greek. Of course neither he nor I like to seem very friendly to each other, lest students of our nationalities would scorn us. But the secret friendships and few talks I had with some students of other nationalities at the Syrian Protestant College, though we held practically opposite views on every question, are fully worth the three years I spent there.

Madrasat-Es-Salaam

A Work of Love for Girls at Port Said

BY ETHEL W. PUTNEY, CAIRO, EGYPT

A LITTLE more than five years ago two Swedish ladies appeared in Port Said and took a few rooms in Arab town. They had no friends, no material equipment and almost no money, but they did have what was more valuable—the love of God in their hearts and lives, good common sense, real love for people and the confident belief that God had called them to missionary work for Moslems. They had been there only a few days when the people begged them to open a school for girls. Somehow the neighbors had got the notion that that was what they had come for and they began to say, “When does the school open?” “Why don’t you begin? My daughter is ready.”

Soon they had an enrolment of over 150 Mohammedan girls to whom they were teaching in Arabic the usual subjects of American grade schools, and also English, sewing, housekeeping, and Bible.

At first some of the parents objected to having their daughters read the Bible every day, but the teacher told them frankly that it was a Christian school and that therefore the Bible would be read daily. If any parent did not wish his child to read the Bible he must take her out of school. Some of the girls were taken away, but most of them came back after a while. Miss Ericsson tells of two cousins who were thus removed. They liked the school with its cleanness and order and its spirit of love and joy, and they begged their parents to let them stay. Finally, though, they had to leave. They collected their books, and as they began to say goodbye to the teachers and the other girls, their friends began to cry; and some followed them home and begged their parents to let them stay. The next morning the two girls came with a request that Miss Ericsson go to see their mothers. She went that afternoon full of hope, only to hear at first scolding and cursing. When the two mothers had had their say, Miss Ericsson told them that they had no right to speak so badly about the Gospel when they had not heard it, and asked them if she might read from it to them. They and the neighbors who were there to hear all that was going on said they would like to hear. Then as she read, they kept interrupting with “True,” “Certainly,” “These are good words,” and at the end the mothers said, “This is all good. You can teach the girls what you like in the school, but do not let them bring the Book home.”

Later, even this restriction was taken off, and the girls were permitted to read their Bibles to their Moslem friends. They love it, and the hymns they learn, and many of them are real Christians at heart.



THE HOSTESS' HOUSE AT SACKET HARBOR, N. Y.

The Second Line of Defense

The War Work of the Young Women's Christian Association

BY MISS LOUISE G. WILLIAMSON, NEW YORK

MUCH is being done nowadays for the soldier and sailor boys. Go where you will—to the theatre, to the large hotel, or the small home—and you will see the knitting needles flying while the woolen scarfs, socks and sweaters grow under the eager fingers and bright eyes of some patriotic woman or girl.

But what of the eager hearts of these girls and women, anxious for a share in patriotic service? What of the dreams they dream as their needles fly faster and faster in the excited atmosphere of war? This situation has been thus clearly defined by those who have the matter at heart: It is inevitable that when they are not in line for recognition they will begin to seek adventure. This is a fact with which we must reckon. Many letters have come to us detailing vague dangers and others giving specific instances of threatening harm through the disregard of common conventions. The lure of the khaki is very real. The uniform sym-

bolizes strength, sacrifice and gallantry—qualities which make a great appeal to the feminine imagination. Therein lies the danger.

To inexperienced youth immediate facts alone are obvious. Our standards need resetting. We must quickly get back to a safer place. *We have personal standards; we need community standards.*

What part can the Young Women's Christian Association have in this war? is the question that has been pouring in at the National headquarters. The answer which the National Board has given is the WAR WORK COUNCIL. Called from every quarter of the country, one hundred women have formed themselves into a Council to help in the social, industrial and economic readjustments in the lives of thousands of women and girls, especially in the vicinity of camps and munition factories.

A WORK BY WOMEN FOR WOMEN

FIRST, is the clubwork among the girls. Groups of High School girls, business girls, factory girls, are organized for educational classes, for recreation either in gymnasiums or out of doors for Bible study for war work classes to do First Aid or Red Cross work. An extract from one of our many centers of work shows the interest with which this has been met:

A week ago Sunday there was a band concert in the park, and we walked around to see what we could see. We found that the young High School girls and the eighth grade girls were the ones who were in danger. We followed several groups of them about the park, and much to our delight, when the girls met the next day to talk about the clubs, we found there most of these girls we had seen, and they were much interested in having a club. That to my mind is the most hopeful thing we have experienced. They are brimming over with life and need something to do. Next Wednesday I am to meet them at six in the morning and go for a hike and cook our breakfast in the woods and then fish. We are planning to be back here about eight-thirty. The girls are delighted over it. On Thursday morning we will have the High School girls for athletics and swimming, and on Saturday the grade school girls. Then once a month they will meet for a business meeting of the club. Picnics and various affairs will fill the time in between. We will start the classes in canning soon for the school girls. Various churches have offered the use of their kitchens for the canning classes. We are also planning typewriting classes.

SECOND: *We have individual morality; the times demand social morality.* There must be a trained social sense as well as moral convictions which cannot be violated by anybody with impunity.

The government at Washington has taken a strong hand. It is attempting to reduce or abolish the moral and physical dangers which menace men in training camps. This cannot be done without the intelligent co-operation of women. Girls and women everywhere must be enlisted to help our men keep fit for the mighty task to which they are committed. So the War Work Council has a Social Morality Commit-

tee to work with women and girls to create sentiment in favor of high moral standards and of womanly conduct. This committee has secured the pledged co-operation of trained women physicians who will go upon call to any community to give a series of lectures to women and girls.

With a view to making the instruction effective, the lecturer speaks to each group at least three times in order to cover the subject. In the talks to girls, misinformation is corrected and the essential facts necessary to a clear understanding of the subject of sex and sex relationships are presented so simply and directly as to remove forever the sense of mystery and unreality which perplexes the half-informed or



THE INTERIOR OF THE YOUNG WOMEN'S CLUB AT DOUGLAS, ARIZONA

misinformed girl. The complexities of the girl's own experiences are explained to her, and along with a high ideal for womanhood is pointed out very simply and naturally the true source of power in human lives.

HEALTHFUL RECREATION

This "Social Morality Committee," knowing that knowledge alone will not keep young people out of danger, and that enthusiasm for high ideals, to be of permanent force, must find expression in deeds as well as words, is co-operating vigorously with the War Work Council's Committee on "Activities" in securing competent leadership for recreation.

A fine outlet for the emotional nature is offered in games which develop skill and prowess. Too long, women have been only the applauding spectators of men's noble efforts and daring deeds. Today they insist on taking part. They are learning to work with men, but there will not be true comradeship, true *esprit de corps* between the

sexes until men and women have learned to play together in a healthful way.

The "sportsmanlike" spirit, long considered a masculine trait, that makes it possible for one to "give and take" without a sense of personal injury can only be developed through play. Men have acquired this sense, and play will enable women also to regard opposition and competition as impersonal.

Our social life is undergoing rapid changes. Wise leadership is needed to prevent the loss of the fine things in the old-time chivalry which grew out of the rather uncertain glamour that made the fair lady's favor dependent upon the service of the gallant knight. Men and women of vision and power must combine their efforts in leadership to preserve the real values inherent in sex difference, which constitute the charm existing at the core of family life.

THIRD: Not only are clubs maintained for the resident girls near camps, but for the rapidly increasing corps of women workers around munition factories and war industry plants. Here also is an emergency housing problem to be met, in most places, with inadequate facilities in the factory section of the town.

With experience and efficiency, these special workers are gradually meeting the needs of the women and girls in these industrial communities. Approved boarding places are being secured and healthy recreation is being provided. Cafeterias are also established in a number of centers where the women can bring their own lunches and supplement them, or else order an entire luncheon at reasonable prices.

HOSTESS HOUSES

FOURTH: The War Work Council of the Young Women's Christian Association has established hostess houses within or near some of the training camps. These are not directly for work among the soldiers. When requested by the commandant of a camp, these houses are erected and special workers are delegated to give their entire time to the women relatives and friends who come to visit the army men. In many places, where from 2,500 to 25,000 men are to be placed, there are no nearby accommodations for the women who come by the hundreds during the week and by the thousands during the week-end. The Hostess House has met, therefore, with unanimous appreciation. Here tea and light lunches are served the patrons, shelter from the weather is afforded, and there are rest-room accommodations for the women.

In Plattsburg, New York, where there had been no organized work for girls, two centers of work are established. Four workers give their entire time to the women relatives and friends who come to visit the army men, and to the thirty girls in the office of the post. Six additional workers are giving their energies in work with the seven girls' clubs of

the town. That the results are most satisfactory is evidenced by the personal letter of appreciation to the Council from the commandant of the post, commending the Y. W. C. A. policies in handling the situation.

Junction City, Kansas, has one of the largest encampments in the United States. A girls' league has been organized; a cafeteria established; a physical director put in charge of recreation, and a hostess house will soon be erected to accommodate the many women relatives visiting the camp. The spirit of co-operation shown by the local women's organizations aids greatly in the success of this big venture.



ONE OF THE NOON HOUR GROUPS, DOUGLAS, ARIZONA

The following places are some of the centers where Y. W. C. A. activities are being promoted:

- Plattsburg, N. Y.
- Indianapolis, Ind. (Fort Benjamin Harrison.)
- Youngstown, N. Y. (Fort Niagara.)
- Chattanooga, Tenn. (Fort Oglethorpe.)
- Junction City, Kansas, Manhattan and Army City, Kansas (Fort Riley).
- Battle Creek, Mich. (National Army Cantonment.)
- Highland Park, Lake Forest, and Waukegan, Ill. (Fort Sheridan and Great Lakes Naval Station.)
- Minneapolis and St. Paul, Minn. (Fort Snelling.)
- Charleston, S. C. (Government factory.)
- Allentown, Pa. (Ambulance Corps.)
- Rockford, Ill. (Camp Grant.)

Burlington, Vt. (Fort Ethan Allen.)
 Wrightstown, N. J. (Camp Dix.)
 Des Moines, Iowa. (Camp Dodge.)
 Petersburg, Va. (Camp Lee.)
 Lawton, Okla. (Fort Sill.)

Norfolk, Va.
 San Antonio, Texas.
 Deming, New Mexico. (Camp Cody.)
 Houston, Texas. (Camp Logan.)
 Fort Worth, Texas. (Camp Bowie.)

But not only in the United States is the Young Women's Christian Association war emergency work being promoted. Invitations from France, from Russia and from England have come for assistance and advice. Five secretaries are now at work in these foreign fields, making investigations in regard to further development of Association policies to be handled by local workers, as well as by others to be sent from the United States at a later date.

THE PATRIOTIC LEAGUE

The Junior War Work Council already enlisted some thousands of the younger girls in the Patriotic League, which is now only a few months old. With the spirit of their fathers and brothers, who are sacrificing their blood and strength for a noble cause, the girls of the country are rallying to the standards and pledge of this world-wide Patriotic League.

"I pledge to express my patriotism:

By doing better than ever before whatever work I have to do;

By rendering whatever special service I can at this time to my community and country;

By living up to the highest standards of character and honor, and by helping others to do the same."

It is an exceptional privilege to so direct the spirit of youth and patriotism that it may be a power and not a danger in these days of trial. The admiration for uniforms is based on a deeper admiration for the manliness and courage of those who are bound for the front. The spirit of sacrifice, that has occasioned some girls to forget their home training, may be so directed that it becomes not a social danger, but a strength in the community. Girls may be taught to conserve this spirit.

The whole secret of the usefulness of the Young Men's and the Young Women's Christian Association depends upon motives and ideals and personality. Buildings do not count unless there is something behind them. It is the question of individual work and the motive of it that will go a long distance in settling the issue of whether we are going to pay the awful price which has been paid up to date with every army.

A large response is coming at the suggestion of these plans, because people individually have been facing this responsibility and have felt that they individually could do so little; they see that collectively they may accomplish great things.

Safeguarding the Troops in Cairo

“Where There Aint No Ten Commandments”*

BY C. W. WHITHAIR, CAIRO, EGYPT

WILLIAM JESSOP, the American secretary, had been in Cairo five years to establish a Y. M. C. A. There was little GO to its work in its third floor rooms. The Association seemed to “take” less in Egypt than in China or in Rio. But the confidence could not be driven from Jessop’s system that it had a mission in Egypt. The man was getting ready for the day when soldiers should come by shiploads to protect the Suez, a strategic battleground of the war, the key not only to India but to Australia and New Zealand.

Almost overnight 50,000 Australians were landed in Cairo, encamped under the shadow of the pyramids—red-blooded young men who on shore leave were taken by licensed guides to see the pyramids and the Sphinx, only to be brought up to the vilest and most seductive red-light district the licentious East has produced. Here was concentrated the vice of the Occident. The place had become the dumping ground of all Europe.

These Australian lads found themselves in this environment with plenty of money (for the Australian is paid six shillings a day), with all the allurements of sin on every side, and not one single hotel or restaurant where they could get a cup of tea or write a letter without being subjected to the demoralizing influences that exist in all Oriental cities.

In Cairo this lone Association secretary had a vision and Christian faith enough to attempt to cope with the situation. He called together his committee and they authorized his spending \$100, providing he would raise it—a mere pittance to meet the problem he was facing.

He and his wife refused to be defeated, and, with the hearty co-operation of all of the missionaries, especially Dr.

Samuel Zwemer, they succeeded in getting two or three Association centers started. Among the military leaders were strong Christian men through whose hearty co-operation the work has been carried forward by leaps and bounds. The Association is occupying the Ezbekiyeh Gardens, a beautiful public park of many acres which is right on the edge of the “red light” district. Mr. Jessop succeeded in securing this for the Association through the co-operation of the military authorities.

They had come to realize that they were dealing with an organization which was able to aid them in an unlimited way in keeping the army clean and fit. The grounds are large enough to accommodate thousands of men. It was not an uncommon sight to see thousands of soldiers there at one time writing home letters. Four thousand men could attend a concert or a religious meeting, and some sort of a meeting is held every evening. At their refreshment counter 60,000 cakes and cups of tea were sold in a week. The Ezbekiyeh Gardens Association is estimated to have accommodated more men daily than any other in the world.

In addition to the Ezbekiyeh Gardens, the military have turned over a large building, known as the “Bourse Khediviale” (Board of Trade), and renamed the Anzac Hostel, to be used by the Association as a hostel, and also gave \$12,000 to equip it. It provides beds for 350 men, and all facilities for the usual Association work.

In Alexandria a large equipment has been opened up on the beach, and concerts, religious meetings, or moving picture shows are held every night in a large open lot adjoining the Association building. In Cairo and Alexandria the

* From *Association Men*.

secretaries have also been called upon to work in the hospitals, especially in the large venereal hospital in Cairo.

Remarkable as the work has been in the two great cities in Egypt, that in the desert has been even more so, for there is no place in Egypt today where the soldiers are located but one finds the Red Triangle of the Association. One hundred and fifty miles from the Nile in the Libyan Desert I found a secretary who could be most truly called a "Shepherd of the Flock." Not only was he doing a most tremendous piece of Christian work, but he was the "shepherd" of the camp in every sense.

In these desert camps the men are subjected to terrific hardships. The very roughest sort of rations, terrible heat, often 124 in the shade, sand that is next to impossible to march through, and the awful monotony of desert life. In most of the camps the men are compelled to exist on a gallon of water a day; yet never a word of complaint.

For men coming in from the lonely desert camp into the hospitals the thing most needed, the doctors say, is to keep them in a happy frame of mind; the music, lectures, concerts and especially religious meetings are as necessary as food. These the Association supplies. Men nearly go insane for lack of a letter from home. One man who had not heard from home for seven months had scores of sidetracked letters dug up for him.

A commander-in-chief says the most important thing for the men after mess are the Association recreation huts in which they get recreation and the things which make them fit soldiers. A knocked-together "hut" or mat shed suffices in this country where rain is almost unknown.

It was near midnight when a lieutenant roused a secretary after a busy day, with the words, "Can you do anything for my men? Provisions are out and we've marched 20 miles since early afternoon." And shortly the 700 dust-covered, weary men whose tongues were well-nigh hanging out, were served hot cocoa and tea and lime juice and cake.

They marched off again at 3 a. m. in new spirits. At 3:30 another officer broke in asking that something be done for his 70 men. In twenty minutes the secretary and his force were serving them, proving our Lord's friend-at-midnight parable, and indeed the men went away feeling that they had given them not only tea and cake, but "the Spirit."

"The Association tent is a godsend to the men," an officer said. And a soldier, with great emphasis, "It's the one bright spot in our lives out here." Soldiers wept their thanks and mothers have stained the letters they wrote to the secretaries with their tears.

Never have the Associations found men so earnest or attentive in their meetings, which are more popular than even a movie, and a straight talk "seasoned with sentiment" is sweeter to their souls than ragtime music. Men outrageously profane and irreverent have been brought by their experiences back to an elemental faith in Almighty God and made both noble and wholesome. The soldiers who rebelled at church parades where they were compelled "to stand and take it" for 35 minutes have come to the Association huts with a will to hear the talks from the Christian leaders and secretaries who have served them.

Australia and New Zealand, Oxford and Cambridge in England have recruited the secretarial force; Rhodes scholars are there; men from Princeton; the son of an International Committeeman is taking a year off from college operating the movies, declaring with the force of a hundred men, "This is a place to work, this is a place of need and the chance of a lifetime to serve a half million of the best men of the British Empire, called into a trying climate, subjected to the temptations of Oriental cities, meeting problems which baffled the military authorities and which drove them to seek the aid of the Association in their solution."

The religious campaign in which I had the privilege of participating took us to the desert, all up and down the canal, and in the great cities of Egypt. In

every single place I found that the secretaries had adequately prepared the field. The meetings were held in tents, huts, and out on the desert under the stars. In every meeting there was an average of 150 decisions for the Christian life. Constantly one felt the remarkable influence of these secretaries who are daily living the Christian life among these men who are scattered over this "far-flung" battle line.

The song that gets the frequent call in the great meetings and singsongs, that is hummed on the march; that has held a man true in temptation and sent hundreds of thousands of letters home is:

Keep the home fires burning,
While our hearts are yearning,
Though your lads are far away
They think of home—

Mrs. Jessop, working as a Red Cross visitor, has devised hundreds of ways to serve men, getting them letters, providing nourishing food and inviting them to her home. For months hardly a meal was eaten without one to ten of the homesick boys at her hospitable board. The boys go back to the trenches with a new spirit and courage after prayers in that home. It is a place of strengthening.

All told there are some sixty-five centers in Egypt, and at the present time *there are more than a score of centers along the canal employing thirty-seven secretaries.* These camps along the canal reach from the Mediterranean to the Red Sea and many are located far out into the desert. In fact, one of the Associations is over a hundred miles out in the desert. The Association is granted the exceptional privilege of using a motor boat on the canal. It is constantly running up and down.

The work of supervising these far-scattered camps is no small task when one realizes that the supplies for the Canteen Departments have to be moved forward by military train and in a great many cases by camel caravan. The enormous size of the Canteen Department can only be realized from the fact that the sales monthly for a penny or five cents average over \$100,000 a month. The work is manned by some eighty secretaries who have been sent forward from Australia, New Zealand, America, Britain, and from South Africa and Tasmania. In addition to the secretaries, the military has set aside scores of orderlies who look after the manual labor around the huts and camps.

FOUR QUESTIONS WITH MYSELF

1. How long would it take to make my community really Christian if every other follower of Christ worked at it and prayed about it just as I do?
2. How long would it take to make my whole nation really Christian if all Christians gave their prayers and efforts and money toward it just as I am doing?
3. How long would it take to make disciples of all the nations if all other Christians were to give this great program of Christ the place in their lives that it has in mine?
4. Have I any moral right to expect or demand of other Christians, or even of preachers and missionaries, any service or sacrifice for Christ that I am unwilling to give myself?

The work of winning the world to Christ is my work as really and as fully as it is the work of anyone else. Let me not avoid it nor shirk it.

—J. Campbell White.



BEST METHODS



Conducted by BELLE M. BRAIN, 38 Union Avenue, Schenectady, N. Y.

PLANS FOR SUNDAY-SCHOOLS, JUNIOR SOCIETIES AND MISSION BANDS

WORKING with children — the “Future Greats,” some one has called them—has large promise of reward. Happy the missionary leader who has the privilege of doing it.

We little know what great embryo missionaries, what princely givers, what saintly intercessors are even now enrolled in our Sunday schools, our Junior Societies, our Mission Bands waiting for us to touch the spring that will put them into action. We should never forget the possibilities bound up in even one child.

The story is told of an old man who went one day to visit a boys' school in Germany. As he entered the door he bowed low to the boys and reverently took off his hat. “I do not know,” he said to the teacher, “what great man there may be among them and I wish to do him honor.” The action was prophetic. One of those lads was Martin Luther, the hero of the Reformation, the four hundredth anniversary of whose life and work is being especially commemorated this month throughout Protestant Christendom.

Lose no opportunity, therefore, you who are workers with children, of implanting in their hearts love to Christ and obedience to His last command. By and by, with God's blessing, the seed sown will yield a rich harvest.

No greater harm can be done to Christendom than by neglecting the training of the children. To advance the cause of Christ we must train and teach them.—*Martin Luther.*

An Alaskan Anniversary

A NOTABLE anniversary occurs this month which it would be well to commemorate—the fiftieth an-

niversary of the transfer of Alaska by Russia to the United States government for the sum of \$7,200,000. The treaty was signed on March 20, 1867, ratified on June 20, and the transfer was formally made on October 18, when the Stars and Stripes were unfurled in place of the Russian banner.

Many opposed the purchase and ridiculed the idea of the territory being of any value to the nation. Nevertheless, it has proved one of the biggest bargains on record. At the close of the forty-ninth year since the sale was consummated it was found that, owing to its vast resources, Alaska had contributed more than \$500,000,000 to the wealth of the United States, more than seventy times the amount paid to Russia. During the fiscal year 1916 the shipments of copper ore alone totalled nearly \$26,500,000.

The missionary history of the territory has been so full of interest and romance that the anniversary ought not to pass by unnoticed. It affords too good an opportunity for rehearsing some thrilling stories of successful missionary work. An entire evening on or near October 18 might well be devoted to it and the day be kept as a day of prayer. In the Sunday school more or less time should be given to it, preferably on October 21, the Sunday nearest to the date. The following topics may be used.

1. “*Fifty Years With Uncle Sam*” (A brief talk on the purchase of Alaska and its development since that time).

2. “*The Part of Missions in the Development of Alaska*” (A fine tribute to the value of missions in the territory by the Honorable J. F. A. Strong, Governor of Alaska. See *Assembly Herald*, June, 1917).

3. “*Snap-shots at Sheldon Jackson, Alaska's Best Friend*” (Short stories of Sheldon Jackson's work. See “*Life of Sheldon Jackson*,” by Doctor Robert Laird Stewart).

4. *"The Romance of the Reindeer"* (See *"The Alaskan Pathfinder,"* by Doctor John T. Faris, chapters 16-19).

5. *"The Village Where Nobody Gets Drunk and Everybody Goes to Church"* (New Metlakahtla, on Annette Island. See *"The Apostle of Alaska,"* by Arctander).

6. *"Our Work in Alaska"* (All the Home Mission Boards working in Alaska have had thrilling experiences in their work. Write to your Home Mission Board for material).

"NEARER, MY GOD, TO THEE"

(Eskimo Version)

Just in time to be of service for the Alaskan anniversary there has come to us, through the courtesy of F. T. Schwalbe, of the Moravian Mission on Kuskokwim Bay, a translation of the hymn, "Nearer, My God, to Thee," in Behring Sea Eskimo.

"Having seen in one of the numbers of THE MISSIONARY REVIEW some Chinese and other songs that are translations of our songs," Mr. Schwalbe says, "I venture to send you three stanzas of the Eskimo version of 'Nearer, my God, to Thee' as translated by the Rev. John Kilbuck of our mission. The words are not easy to pronounce, as ours is a very guttural language. In each stanza the line next to the last is repeated and some of the syllables have to be swallowed!"

It would be best to have this sung as a solo by some one willing to take time to master the difficult syllables. And as the story of the Rev. John Kilbuck, the Alaskan missionary who translated the hymn, is so full of thrilling interest, it would be well to have it told in connection with singing it. He is a full-blooded Indian, a lineal descendant (great-grandson) of the famous Delaware chief Gelelemend who rendered such important service to our infant republic during the Revolutionary War and who, after his conversion, became an earnest worker in the Moravian Church (see *"Life of David Zeisberger"* by Bishop de Schweinitz). John Kilbuck's own service has been of the highest order. The story of how he and William H. Weinland and their wives planted the Moravian Mission on the Kuskokwim in

1885 is one of the most heroic in the history of missions. (See THE MISSIONARY REVIEW, February, 1890, pages 115-119.)

THE HYMN

Ut-dla-kan-eg-nam-kan
A-gai-yut-ma
Klis-ta-kun ping-erama
Ut-dlag-nam-ken
A-tor-a-kau-ya-koa
Ud-dla-kan-eg-nam-ken::
A-gai-yut-ma

Yuitl-ku-mi puk-thra-tun
Ung-ga-lua-dlu
Dla-ka dang-ra-sting-ran
Ka-wa-ku-ma
Ka-wang-og-tot-lim-kun
Ut-dla-kan-eg-nam-ken::
A-gai-yut-ma

Toi-dlu pi-nar-i-kan
A-ya-ku-ma
Tshat nu-nam-id-ling-ut
U-nit-lu-ke
Nu-tan angineg-pag-lua
Ut-dla-kan-eg-nam-ken::
A-gai-yut-ma

MISSIONARY SHOWERS

By Miss VIDA LEAMER, Wakefield, Nebraska.
Superintendent of Missions, Nebraska Christian Endeavor Union

MISSIONARY showers are showers of love which bring sunshine and gladness. Just as showers of rain refresh the flowers in the spring, showers of gifts from Junior Endeavor Societies at holiday time will gladden the heart of the missionary and the children under his care.

A HANDKERCHIEF SHOWER

One year, before the holiday rush began, a bunch of Juniors had a shower of handkerchiefs to be sent to the Indian children on the Omaha Reservation for their Christmas tree (the missionary and his wife found one for each of them in the bundle too). The invitations to the shower read like this:

Bring a handkerchief or two,
Borders may be red or blue;
Indian children like to see
Useful things upon their tree.

As the children arrived they were asked to put their handkerchiefs in a big canoe which had been made for the occasion. When all were in they were counted and put away ready to be sent on their mission. Indian games were then played and there was popcorn for refreshments.

Each child was given a paper canoe to take home and the good time closed with a "pow-pow." For this the children sat in a circle. Then one of them told part of a story about Indians and pointed to some one in the circle to act it out. After this another child took up the story and chose an actor, and so on until all had taken part. If there should be an odd number the last child could give an Indian dance or imitate Indian music.

A HOSPITAL SHOWER

The same bunch of Juniors had a hospital shower also for the Indian work. For this the invitations read:

Now the people of the village,
In these days of Christian teaching,
Built for their red-skin brothers
Such a building as was called for
When on beds of sickness, lying,
Suffering, they needed treatment
In the land where Wathill prospers.

In this dwelling cloth is needed;
Linen, old and clean, in pieces,
To be used in sterilizing.
Washcloths, too, for better cleansing.
These the Juniors may bring hither
To the church on Monday evening
When the day of school is ended.

From these simple invitations the mothers knew just what we wanted. At the shower on the appointed evening the children pinned the wash-cloths on a line and dropped the old linen in a basket. Two little girls whose father is a physician brought some rolls of bandages. The story of how the hospital was built was told by the superintendent and illustrated by pictures and there were other short stories of hospitals over the seas and how sick people who worshipped other gods, were helped to believe in Jesus. Then games were played and the children went home happy because they had helped.

A doll shower is fine and so is a post-card shower. Cards already used can be pasted together and sent to some mission station.

Try one of these showers. If you do it at once, your gifts will be in time to be used on the Christmas tree in some mission. And do remember the missionary with a box of narcissus bulbs. They need so little care and the blossoms come so soon to brighten the home and bring thoughts of those who sent them.

The Gesture Language of the Indians*

In its issue of September 2, 1915, *The Youth's Companion* printed an article which we append on "The Gesture Language of the Indians." If, in addition to wearing Indian dress, the boys should learn this "Indian wireless" and use it as a means of secret communication as *The Companion* suggests, their cup of joy would be full.

THE American Indian is extremely pictorial in his habits of thought and ways of expression. His everyday speech is full of symbols drawn from the natural world and even more picturesque is his gesture speech, commonly called the sign language. This was most fully developed among the tribes that lived on the great plains. Although they spoke many different tongues, they could always converse freely with one another by means of it.

It is not difficult to learn, and, on many occasions, it will serve young people of the present day excellently as a method of carrying on secret conversations. The accomplished user makes the signs rapidly and smoothly, and invests the whole action with charm; for the signs are not arbitrary, but are really motion pictures.

The construction, or grammar, of the sign language is simple. Adjectives follow nouns, conjunctions and prepositions are omitted, and verbs are used in the present tense.

Greeting. Push the closed right hand, with the index finger extended, diagon-

*Directions for making a cap and cue were given in this department in November, 1916.



GREETING



ASHAMED



ALONE



SLEEP



SCOUT



PEACE.



ATTENTION OR QUESTION



I UNDERSTAND



HOUSE

ally upward past the chin and the mouth. This symbolizes the wolf call.

Come to me, or Hurry up! Extend the right arm horizontally, with the fingers pointing downward, and rapidly open and close the fingers several times.

Attention or Question. Hold the right hand, palm outward, with the fingers and the thumb separated, well out in front of the body, at the height of the shoulder. This sign is often used to begin a conversation.

I understand. Throw the right forearm out in front of the body, with the fingers closed, except the index finger, which is curved and drawn back. This sign is used occasionally while another person is talking. It indicates that you grasp or draw something toward you. If you do not understand a given sign, indicate it by the gesture for a question.

Where are you going? Throw out the closed right hand with the index finger extended, and make dots in the air with the point of the index finger.

I or Me. Touch the breast with the right index finger.

Glad. (Sunshine in the heart.) Bring the compressed right hand, with the fingers slightly curved, over the

region of the heart. Bring the left hand, palm downward, on a sweeping curve to the left of the body, at the same time turning the palm upward, as if in the act of unfolding something.

Sad. Place the closed fist against the heart.

Surprised. Cover the mouth with the right palm and move the head slightly backward.

Angry. (Mind twisted.) Place the closed right hand against the forehead, and give a quick twist from right to left.

Ashamed. (Blanket over face.) Bring both hands, with palms inward and the fingers touching, in front of and near the face.

Good. (Level with heart.) Hold the extended hand, palm downward, close to the region of the heart; move it briskly forward and to the right.

Bad. (Throw away.) Hold one or both hands, closed, in front of the body, the back upward; open them with a snap, and at the same time move them outward and downward.

Brave or Strong. Hold the firmly-closed left hand in front of the body, toward the right; bring the closed right hand above and a little in front of the

left, and strike downward. This gesture, vigorously made, intensifies any previous statement or description. Used with "I am cold," it means "I am freezing"; with "I am angry," it means "I am furious," and so forth.

Alone. Hold up the index finger.

On Horseback. Place the first finger and the second finger of the right hand astride the left index finger, with all other fingers closed. The motion of galloping may be made, or a fall imitated, if desired.

Tent. Bring both hands together with the tips of the fingers touching, to form a cone.

House. Interlock the fingers of both hands, and hold them at right angles.

Camp. Make the sign for tent, then form a circle with both arms and hands in front of the body.

City or Village. Make the sign for house, then the camp sign. If you wish to say that you are going into camp, or to tell the story of a journey, make the sign for sleep, and hold up as many fingers as the number of nights spent, or to be spent.

Sleep. Incline the head to the right, and rest it on the right palm.

Time of day. Indicate the position of the sun.

Spring. (Little grass.) Hold both hands well down toward the ground, palms upward, with the fingers and the thumbs well separated, slightly curved, and pointing upward (the sign for grass); then hold the right hand out in front of the body, bring it back to the right, and close the fingers so that only the tip of the index finger projects (the sign for little).

Summer. (Sign for grass.) Hold both hands high.

Autumn. (Falling leaves.) Hold the right hand high, with the fingers closed, except the index finger and the thumb, which form almost a circle; bring the hand slowly fluttering downward.

Winter. Hold the closed hands in front of the body, several inches apart, and oscillate with a shivering motion.

Age. Give the sign for winter, then hold up the fingers. For example, to in-

dicate twenty-one, open and close both hands twice, then hold up one finger.

Color. Point to some object of the color referred to.

Brother or Cousin. Touch the tips of the first and the second fingers to the lips.

Sister. The sign for brother, followed by that for woman.

Woman. (Long hair.) Bring the palms of both hands with a sweeping gesture down the sides of the head, the shoulders, and the bosom.

Love. Cross both wrists over the heart.

Give me. Hold the open right hand, palm upward, out in front of the body; close it, and draw it inward.

Pretty. Hold up both hands, with the palms inward, in front of the face (as a mirror), and make the sign for good.

Ugly. The first part of the sign for pretty, followed by the sign for bad.

Peace. Clasp the hands in front of the body.

Quarrel. Hold the index fingers, pointing upward, opposite each other and a few inches apart, in front of the face; move them sharply toward each other with alternating motions.

Liar. (Forked tongue.) Bring the separated first and second fingers of the right hand close to the lips.

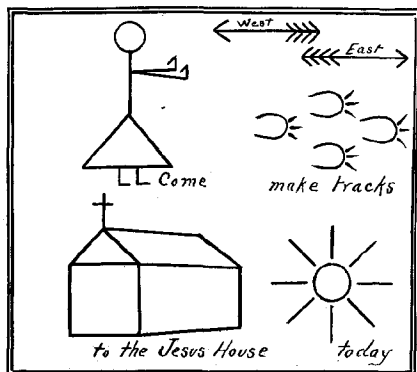
Scout. (Symbolic of wolf.) Hold the first and second fingers of the right hand, extended and pointing upward, at the right side of the head, to indicate pointed ears.

Trail. Hold the extended hands, palms upward, in front of the body; move the right to the rear and the left a few inches to the front; alternate the motion two or three times.

Fire. Lay the open palm of the right hand across that of the left (to indicate crossed sticks); then raise the right hand above the head, with the index finger pointing upward (to indicate flame).

It is ended. Bring the closed hands in front of the body, with the thumbs up and the second joints touching; then separate them. This sign closes a speech or conversation.

An Indian Invitation*



What Would You Have Done?

LAST winter while reading the story of how Pastor Hsi of China settled a serious quarrel among the Christians of Pan-ta-li, it occurred to us that telling the story up to the point of Hsi's arrival on the scene and then stopping to ask, "What would you have done?" would add greatly to the interest. By and by an opportunity came to test the value of the plan. One day in August a primary superintendent came to us for a story and we suggested this. She used it with fine results.

She told the story of how Hsi, having been sent for in haste, came wrapped in his heavy fur-lined coat all the way from his home to Pan-ta-li over the mountain roads in the depths of the severe northern winter and how, just for an instant, the angry combatants stopped to see what he would do. Then she stopped and asked, "What would you have done?"

"I would have sent for a policeman!" was the quick and amazing response of a four-year-old, a little girl who really belonged in the kindergarten.

"I would have taken a Bible and read the Ten Commandments to them," said a ten-year-old, the stalwart son of Scottish parents.

*This clever little invitation in the Indian sign language which we found in a Mary Hill "Band Box" (see "The Missionary Review," November, 1916, p. 856) would make a fine poster for a boys' missionary meeting on the North American Indians.—B. M. B.

"I would have worked my way in between the fighters and taken the blows myself," said another ten-year-old, an unruly lad always in mischief, yet with a keen sense of the spiritual deep down in his heart.

"You are none of you right," said the teacher, "but Robert [the last speaker] comes nearest to it. What Pastor Hsi did was altogether different from what anybody expected, but it settled the quarrel all right. Listen and I will tell you."

The room was intensely still as she told the rest of the wonderful story. The interest was keener by far than it would have been without the break and few children will forget Hsi's remedy. The story may be found in "Pastor Hsi, One of China's Christians," by Mrs. Howard Taylor, pages 107-113. (China Inland Mission, Germantown, Philadelphia, Pa. Price, paper, 20 cents; cloth, \$1.25.)

"Jesus Loves Me" Round the World

At the May Missionary Rally held last spring by the Sunday-schools of Schenectady and vicinity under the joint auspices of the Schenectady County Sunday School Association and the Schenectady Federation of Woman's Missionary Societies, an exercise entitled "Jesus Loves Me' Round the World" was given by two boys (members of a boy choir with fine voices) and three girls ranging in age from nine to thirteen years. Each child, dressed in proper costume, sang one stanza of "Jesus Loves Me" in a different language and at the close all united in singing it in English.

It was a very simple exercise, but it seemed to make a very deep impression on the large audience that had assembled. "It touched me deeply," said the county superintendent of missions who presided at the meeting and many were moved to tears.

The exercise was conducted by the president of the Federation, who introduced the children one by one as they came to the platform, made brief but interesting comments on their costumes, and told how "Jesus Loves Me" is used around the world.

The peoples represented were the Dakota Indians, the Chinese, Japanese and Koreans and the Telugus of Southern India. The words of the hymn, the leader's talk, a picture of the singers and some hints about the costumes are here-with given.

"JESUS LOVES ME"

Dakota Indian

Jesus Christ was-te-ma-da,
Wo-wa-pi Wa-kan he-ye;
Mi-ye on te hi qon he,
Wan-na he wa-na-ka-ja.

Chorus:

Han Jesus was-te,
Han Jesus was-te,
Han Jesus was-te,
Was-te-ma-da-ke-ye.

Chinese

Yesu ngai ngo she ta min,
Ngo yu dsw-e-nih ko shi chin;
Ting-tang men Tsu we ngo kai,
Pa ngo siao jin hwan chin lai.

Chorus:

Tsu, Ye-su ngai ngo,
Tsu, Ye-su ngai ngo,
Tsu, Ye-su ngai ngo,
Yu sen shu kao su ngo.

Japanese

Shiu wa-re wo-a i-su,
Shiu wa-tsu-yo-ke-re-ba;
Wa-re yo-wa-ku-to-mo,
O-so-re wa a-ra-ji.

Chorus:

Wa-ga Shiu Ye-su,
Wa-ga Shiu Ye-su,
Wa-ga Shiu Ye-su,
Wa-re wo A i-su.

Korean

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.

Telugu

Yesu nan-nu pre-mis-tu,
Tan-na Yod-da pil-che-nu,
Ean-ni Sat-ya Ve-da-mu,
Na-ku by-lu-par-tsu-nu.

*Chorus:**

Yesu premin-tsu-nu,
Nan-nu pre-min-tsu-nu,
Nan-nu pre-min-tsu-nu,
Ma-Ve-da chep-pe-nu.

THE LEADER'S TALK

ONE of the very first hymns taught to the children in all mission fields is "Jesus Loves Me" and it is dearly loved by both old and young wherever it is sung around the world. It has done a great work in winning souls to Christ and in deepening the love of those who become Christians. It has become so popular that the Buddhists are adapting it to their religion and teaching the little children to sing:

"Buddha loves me,
This I know."

But, alas! Buddha does not love little children nor anyone else, so they are teaching the children to sing an untruth. When we sing "Jesus Loves Me" we may be very sure that it is true "because the Bible tells us so."

How many of you can repeat the hymn all through? Perhaps you will be interested in this story of how Doctor Samuel Cochran, a medical missionary to Hwai-Yuen, China, induced some little Chinese children to learn it.

"About two weeks ago I got in my mail a package of the cutest little celluloid dolls about two inches long," he says. "A nurse in the Presbyterian Hospital in New York City sent them to me. In one of the wards there was a cute little beggar of a boy, plump and pretty, but as pale as a sheet from hook worm. I showed him one of the dolls and told him he could have it as soon as he could repeat 'Jesus loves me' in Chinese. Next time I made my rounds he earned his pay.

"Another nice little boy, a farmer lad who had cut off two fingers chopping hay for donkeys, and had been in the

*It will be noticed that the first three lines in this chorus have six syllables each instead of the customary five. As the words have been taken from the Telugu hymnal, this is correct (as we have been informed by a Telugu missionary). The first two syllables should be sung in the time of one.—B.M.B.



COSTUMES FOR THE EXERCISE "JESUS LOVES ME" ROUND THE WORLD

hospital two weeks, learned 'Jesus loves me,' and earned a doll. When he left the hospital he bade me a most courteous and grateful farewell and took the doll, which will be the center of attraction for his whole village. He learned his verses from a little beggar boy who has been in the hospital for two months with hip disease, a bright, intelligent little fellow who gets a picture card for every child he teaches to sing 'Jesus loves me.'"

THE COSTUMES

The costumes were easily arranged. The Dakota Indian wore one of the ready-made Indian suits which so many boys have in these days. The Telugu boy wore white pajamas with a border of broad red ribbon basted on, a *pugree* or turban of red and white cheese cloth made according to directions given by a missionary from India, and a long string of bright beads around his neck. The *pugree* is a little hard to manage but

with practice it can be done. Take from five to seven yards of cheese cloth, twist it loosely into a long rope, and begin by forming a figure 8 about twelve inches in length. Then wind the cloth around and around until it is all used up. The *pugree* can be formed on the head of the child and the folds should be tacked or pinned at intervals to keep it in shape.

The Japanese girl wore a real Japanese kimono and the little Korean a real dress from Chosen, but both can be made in America. The Korean dress is white and consists of a very full straight skirt and a short-waisted, tight-fitting little jacket. The Chinese girl wore a blue *quatsa* (it shows white in the picture) cut from a real one brought from China. In shape it is much the same as a Japanese kimono, but it is shorter, and an extra half front must be cut for the right hand side of the garment. The extra front is sewed to the left front down the middle and is fastened over on the right side at the neck and under the arm.

Woman's Foreign Mission Bulletin

EDITED BY MRS. WM. H. FARMER, MONTCLAIR, N. J.

THE EDITOR'S MESSAGE

Dear Missionary Enthusiast:

What a pilgrimage you've made, and how inspiring have been your messages! I have read all the summer school programs you enclosed, and shall chat about them a bit before giving you any gossip, for is it not aggravating to wait long for a friend's reply and then find no allusion to the preceding letters? Heartily do I congratulate you on the friendships you make in this wonderful foreign mission work.

You speak of Mrs. Peabody at the Wilson College Conference, and I can fancy her presiding as she does at Northfield. That was a clever idea, giving scenes from the trip she and Mrs. Montgomery made to the mission fields, with two girls to impersonate their daughters, Norma and Edith. Wonderful effects can be produced with little effort if Oriental costumes are ready, and a few nimble wits get to work.

How lucky you were to live under the same roof with Mrs. Montgomery at both Northfield and Chautauqua! Her lectures on Jean Mackenzie's "African Trail" must have been very stimulating. The book is selling rapidly, I hear.

I marvel at the varieties of denominations assembled at the Chautauqua Foreign Mission Institute. Twenty-six, you write, including Jewish, Roman Catholic and Christian Scientist. I fear they do not all have mission work in Africa.

Mrs. Eveland gave an evening address at the Mountain Lake Conference. You must indeed enjoy knowing her. And you heard Mrs. Fisher at Ocean Grove. Have you read her new book on Africa? The Methodists are doing well with their Jubilee gains.

Five foreign mission conferences in one season—you must have a wealth of information! Sallie Brown of Buffalo, who moved to California last year, is

your only rival. She started with Tulsa, Oklahoma, in May, then went to Oklahoma City, east to Winona Lake, then west to Los Angeles and Mt. Hermon. That made five, you see, and she wrote me that her one regret was that she had to miss Montreat and Silver Bay.

Don't you feel sorry for the woman who has never known the joy of foreign mission service, friendship and study? Some day I shall be in the ranks again, altho this year I am compelled to be

Your loving SHUT-IN.

SUMMARY OF SUMMER SCHOOLS

REPORTED TO MRS. PORTER*

May 27 to June 1. Tulsa, Oklahoma. Extension Conference presented by City Federation of Missions.

Lectures on "An African Trail," by Mrs. Wells.

June 3 to 9. Oklahoma City. Interdenominational School.

Enrollment, 343. Denominations, 14. Lectures on "An African Trail," by Mrs. Wells.

Junior book, "African Adventurers," taught by Miss Shipley.

June 21 to 29. Winona Lake. Interdenominational School.

Enrollment not reported.

Lectures by Mrs. Wells; Normal Class by Mrs. Burritt.

June 28 to July 6. Wilson College, Pa. Interdenominational.

Enrollment, 533. Denominations, 19. Lectures on "An African Trail," by Mrs. Montgomery.

Missionaries present, 18. Other classes reported in August REVIEW.

July 8 to 15. Montreat, N. C. Presbyterian School of Missions.

Enrollment not reported.

Normal Class for Juniors, Miss McElwee. Senior Book, Mrs. Willis.

*Note.—The Editor regrets that several Summer Schools and Conferences sent neither program nor report to the Bulletin. It had been the fond hope of the Federation Chairman of the Summer Schools Committee, Mrs. Mary Clokey Porter, that every Conference of Foreign Missions meeting between May and September might be noticed here. Our Bulletin "Mansion" is, however, as complete as the "materials sent up" would permit.

- July 9 to 13. Los Angeles, Cal. Interdenominational.
Enrollment 1,100.
Bible Study, Dr. J. A. Francis; "African Trail," Miss Moore.
- July 10 to 17. Northfield. Interdenominational.
Enrollment, 1,076. Denominations, 13.
Lectures on "An African Trail," Mrs. Montgomery.
Closing address, Dr. Robert E. Speer.
- July 15 to 20. Montague.
Enrollment not reported. "African Trail," Mrs. Lipscomb.
- July 16 to 21. Mt. Hermon, Cal.
"An African Trail," taught by Mrs. H. L. Hill.
Enrollment 150.
- July 29-Aug. 6. Mountain Lake Park, Md. Methodist.
Enrollment 125.
Addresses by Mrs. Wells, Mrs. Evland, and Prof. Walker.
- Aug. 10-20. New Wilmington, Pa.
Enrollment for study classes, 225; registrations, 625.
Twenty-eight missionaries and 30 student volunteers.

New Features

1. Study Classes all used *one text-book*—"The Lure of Africa"—with other text-books on Africa as supplements.
 2. *Court Trial*—Africa Against Civilization.
 3. *Prayer Room* in College Building open from 6:30 A.M. to 10 P.M. each day. 6:30 A.M. found it full every morning. Prayer groups at close of evening programs in cottages, halls, etc.
 4. *Pageant*, illustrating Fifth Chapter of Text-book.
- Aug. 19-26. Chautauqua, N. Y. Interdenominational.
Enrollment, 1,000. Denominations, 26.
Lectures by Mrs. Montgomery and Mrs. Farmer in the Hall of Philosophy.
Missionary rally on Sunday in Amphitheatre.

YU AI KAI

AT just this time when international friendship is the world's greatest need, it is interesting to know that the Christian women of the Pacific Coast are doing their bit in making more ideal their personal relations with their Japanese neighbors.

We have known the Orient chiefly in a casual, selfish, acquisitive way through travel, trade and diplomacy. We have therefore grown used to thinking that the intricacies of the Oriental mind are such that the "East is East, and the

West is West and never the twain shall meet." But here is the announcement of a little new society—Yu Ai Kai—a Woman's International Friendship Society—the foundation of whose policy is so broad and deep, the Rock, Christ Jesus, and its purpose so simple—friendliness, that it may do much to help us to realize that, where love is, geographical terms are meaningless.

Organized in June, 1916, by the Pacific Coast Field Committee of the National Board, Yu Ai Kai grew out of a joint meeting of Japanese and American Y. W. C. A.'s in honor of Miss Matthews, National Secretary, and Miss Michi Kawai of the Association of Japan.

Linked to the story to which these two groups listened of the way the Y. W. C. A. is helping to meet the all-around need of the Japanese women was a modest recital of the efforts which the foreigners are themselves making to unite their countrywomen on the Coast, to help new comers, and to bring them within Christian influences. This will in time Christianize the Japanese homes in our United States.

The interest aroused by the story crystallized in the organization which aims to interpret in kindly deeds the spirit of its name.

Meetings are to be held quarterly, and distinguished travelers, scholars, statesmen, missionaries and other leaders of international thought are to be introduced to the society. Mrs. Paul Raymond of San Francisco is the President, and Mrs. T. Domato of Oakland is one of the Vice-Presidents. The annual membership fee is one dollar, and the headquarters will be 319 Russ Building, San Francisco, although members may reside anywhere.

The following committees have been formed: An advisory committee of men thoroughly conversant with the great questions of international relationships; committees on policy, membership, devotion, hospitality, publication, press and general publicity, research and records; an educational committee to prepare a bibliography relating to Japan, to sug-

gest programs for use in women's clubs and missionary societies, and to form study classes and reading circles; and a committee on co-operation with the Japanese Young Women's Christian Association to open avenues for active service.

Members are urged to acquaint themselves with and assist in the work carried on among the Japanese by the churches of their own denominations.

The heart of the whole matter is well expressed in the following words quoted from a leaflet recently issued by the *Yu Ai Kai*:

"By uniting American and Japanese women in its membership, by holding its purpose distinctly Christian, by assisting in the investigations to be made by the Pacific Coast Field Committee of the Young Women's Christian Association into the problems of immigration and foreign community life, by encouraging impartial and intensive study of the relations between America and Japan, by the promotion of prayer for a better mutual understanding, the organization hopes to lay broad and deep the foundations of a vital and lasting friendship that will make possible the interchange of the finest things between Occident and Orient.

"But the degree of frankness with which we face the actual conditions under which we live affects vitally the sincerity of our thinking and inevitably reacts not only upon ourselves, but upon the social structure of which we are a part. It involves the recognition that the American woman is on trial, no less than the woman from Japan, that the problem of assimilation is no graver than the question of our attitude and our spirit of approach to the alien in our midst, and that both may help more largely than we realize to weaken or to strengthen the impact of the Christian church both at home and abroad upon a nation which must have a great determining influence upon the future of Christianity throughout the Orient."

A CHALLENGE TO CHRISTIAN WOMEN

A Message from the Executive Committee of the Federation of Woman's Boards of Foreign Missions of North America.

IN these crucial days which are testing the character of all men and women, when the political and moral life of our nation is imperiled, we must face the fact that our missionary enterprises stand also in grave danger. With the appeals

from the Red Cross and other relief organizations, to which our hearts eagerly respond, many a woman feels that the missionary cause must give way for a while to these other emergencies. But the result of such turning away of regular gifts upon which the Boards have depended would result in a crippling of established work and a loss of ground which would be nearly or quite irrevocable. It is time to send out a warning.

The new need must not be met at the expense of the old.

The history of missions shows that times of great national crises were also times of great missionary activities. To cite only a few out of many:

The American Board sent out its first missionaries during the war of 1812. The Woman's Missionary Union was born in 1861 midst the throes of the outbreak of the Civil War, and in the decade following nearly all the leading Woman's Boards were organized. During these last three years England has maintained all its missions and a Canadian Board had the largest receipts last year in all its history.

Women, the challenge comes to us. We must hold fast to the work to which God has appointed us. The great lesson of the war is that true Christianity has been lacking. To give Christianity to all the world is the supreme task of the Church, and have not we women dedicated ourselves to this task?

In the special meeting of the Federal Council held in Washington in May, Dr. John R. Mott and Dr. Robert E. Speer uttered stirring words, calling to a larger work of evangelism than ever before. Never were there such challenging opportunities as today. Africa and Asia stand at the crossroads. *Today* we can lead them to Christ if we are faithful, but it may mean at such cost as we never have dreamed.

The challenge is calling us to a greater unselfishness—yea, to sacrifice, and it is leading us out to a larger service than we have ever been capable of in the past.

How will you meet it? How will I?

MRS. J. H. MOORE,

President of the W. B. F. M. of N. A.

INTERNATIONAL FRIENDSHIP

AN arrangement has recently been made whereby the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America will work jointly with the American Branch of the World Alliance for Promoting International Friendship through the Churches. The Federal Council of the churches of Christ in America represents thirty denominations. The American Branch of the World Alliance for International Friendship, however, has members on its Council from forty-one denominations. Women also have been admitted to membership on the Council and on the Executive Committee.

* * * * *

Prof. Benjamin F. Battin, Organizing Secretary for Europe of the World Alliance for International Friendship returned to America in July.

On account of the entry of the United States into the war he naturally found his sphere of activity much curtailed. In fact, the break with Germany, coming just as he was on the point of going to that land, compelled a complete change of plan. He was able on this last trip to visit only England, Scotland and Norway.

The British Council is continuing its publication of *Goodwill* in which facts and factors promoting better feelings between British and Germans are continuously emphasized. The British Council has been energetic in securing for German prisoners in England suitable care and treatment, the results being most gratifying.

The membership of the British Council is about 6,000. Plans are under way for the formation of a separate branch of the council for Scotland.

The Church of Sweden organized under the Episcopal system is, as a whole, under the guidance of Archbishop Soderblom, a branch of the World Alliance. The Church of Norway, however, is democratically organized. Of its 600

clergy, 400 are members of the Alliance, and plans are being made for securing the membership of the remaining 200.

The German Council, under the guidance of Dr. Siegmund-Schultze, has continued to publish its magazine, *Die Eiche*, and to push forward the work among the prison camps. No news, however, has come to hand as to these enterprises since April.

Prof. Battin returns to Europe in September. His special purpose is to make full preparations, so that as soon as hostilities cease it will be possible for representatives of the various branches of the World Alliance to hold a meeting at the same time and perhaps the same place as the great Peace Council of the nations. For it is felt that the Christians of all the nations should make their own special contribution to the establishment of the new world-order that should be set up at the close of the war.

OCTOBER ADVICE

1. Buy "An African Trail" and "African Adventures."
2. Make an African village for some children.
3. Do Red Cross work for Asia and Africa as well as for Europe. The need is world-wide.
4. Take subscriptions for missionary periodicals.

QUOTABLE BITS

"The brown rowers rise and fall to the paddle with the impeccable rhythm of their race. . . . They are the sinews of the hand that Africa has put out to pluck the white man from the deck. By that hand he will be led along what lonely paths to what foreign experiences! That black hand may become to him hateful, or dear; it may crush him or it may replace him on the deck of a steamer making North. But be sure of this—the print of those fingers is upon him—the spirit and the body of him—to the end of his days."

"An African Trail."

NEWS FROM MANY LANDS



MOSLEM LANDS

Moslem Superstitions

FEW people are aware of the gross superstition which exists among the Moslems," writes a mission worker in Tunis. "So many think that because the followers of the false prophet have taken the name of believers they have a real faith and trust in God, relying upon Him alone. Such is not the case, for from the highly educated Mohammedan to the most ignorant, all believe in demons, evil spirits, the evil eye, sorcery, etc. Of course, against these some charm must be employed. These charms take various forms."

Amulets have been used in all generations, and the Moslems have the greatest faith in them. You will see them sewed on to the children's fez caps or suspended by a string around their necks. For headache the talib (or charm-writer) draws a square on a piece of paper around the sides of which he writes: "To heal him in his sufferings, God gives to man one of His names." Across the middle is written, "It is Mohammed." Inside the square is written, "By His power this thing is a sacred ark." One is left to imagine what this means, but if the piece of paper is carefully folded and sewed into a piece of stuff on to the fez cap the wearer is free from headache.

Armenian Gratitude

A LETTER recently received by the American Committee for Armenian and Syrian Relief from a well-known relief worker in Igdır, Turkey, shows the appreciation of the people:

"The work in Igdır has been very interesting. The present government is favorable and the people are extremely grateful. We have given help to over 1,700 people here in nineteen villages. In one house there are seventy-three people whose condition is extremely bad—

there is not one piece of bedding in the house for women and their small children. The children are practically naked. I have given them fourteen beds, and ten small coverlets for the children, some clothing to ten boys, seven girls, five women, one man and six infants. They were so grateful that they wanted to kiss our hands and feet."

American Consul Report From Tiflis

A CABLEGRAM received from the American Consul at Tiflis received by the American Committee for Armenian and Syrian Relief says: "Estimates place number of Armenian and Syrian refugees in Caucasus at 250,000, Eastern Turkey 100,000. Total slowly increasing by newcomers. 250,000 of these without employment, large proportion women and children. In order to meet needs of situation minimum estimate \$500,000 per month. Strongly urge need of support of fatherless children in their homes; 5,000 now on our list; about 15,000 others require immediate help; widows as well as children; thus aided, families keep intact; no funds available at present for this department. Weaving of clothing material for refugees now going on in Alexandropol, Erivan and Etchmiadzin. Starting orphanage for 300 boys in Erivan, boys over ten being selected good intelligence and sound physique with reference to quick training of leaders in industry, agriculture and education. Will open girls' orphanage if women supervisors sent out."

The Consul appeals for several workers and for \$3,000,000 in order to make possible the development of the work along these lines.

Greeks in Asia Minor

IN Asia Minor some of the most hardy, independent, hopeful representatives of the Greek stock have their home.

These folks use the Bible and some tell of its message holding them spellbound by the firelight till cock-crow in the morning. Such persons are not satisfied in the Orthodox Church; they come out, and form evangelical communities that are spiritually alive. Like other Greeks they are individualistic, fond of dialectics, champion debaters. The best of their ministers almost more than other men anywhere remind one of Paul; there is the same intense conviction, unsparing devotion, counting of all things as loss for Christ. A year after the Armenian deportation from the Marsovan field, up to the summer of 1916, there were seven Greek congregations, each with its earnest minister, and with aggregate communities of about 1,000 souls, going steadily forward in spite of the horrors of war around them.

—GEORGE E. WHITE.

The Oasis in Mesopotamia

A. H. GRIFFITHS, who has been serving in Mesopotamia as an Association secretary attached to a mounted brigade, writes that the curse of a desert campaign is the "deadly sameness."

"In these conditions the oasis most longed for by the soldier is the Young Men's Christian Association. No new station along the ever-lengthening railway line is considered complete without this oasis. It is a rare thing for the first train in to arrive without an Association marquee and stores on board, unless as *has* happened, the stores have out-distanced the train! The Young Men's Christian Association workers at the base arouse my unstinted admiration, whose days are spent in buying and packing up and labeling and loading thousands of cases each week.

"If the Association could do nothing more than supply certain comforts to the men in a desert column it would be work infinitely worth the doing. And the Young Men's Christian Association can do more than that—and *does do it in spite of difficulties.*"

Murder by Starvation in Syria

A WORKER in an English mission in Syria, compelled to leave early in the war, writes in *Serving the King* of the terrible treatment to which the Syrians have been subjected by their rulers:

"The Turks, thinking it inexpedient to apply their Armenian policy to Syria, devised a slower but equally effective scheme of extermination. They tried it first on the Lebanon, where the population was largely Christian. They created an artificial famine, and starvation soon began to do its deadly work. This artificial famine has now been extended to the whole of Syria, and has carried off tens of thousands of Moslems and Christians alike. It has been said that if the country remains another six months under the control of Turkey the whole population will be in their graves. Already whole villages are left without an inhabitant. The sufferings which the people have passed through have had the effect of changing their naturally religious temperament, and it is said that now no one goes to church or mosque. They are being overtaken by madness or melancholia."

Effects of the War in Persia

REV. S. M. JORDAN, of the Presbyterian mission in Teheran, Persia, now in this country, writes as follows of the effects on the missionary work of recent developments in the war:

"Since last July three of our mission stations in southwestern Persia, on the Bagdad-Kermanshah, Hamadan and Dolatabad caravan road have been in the hands of the Turks. We have no reason to suppose that there has been any active interference with our work, but the Armenians from all the cities and villages fled before the Turks came in, and their houses and property in general were looted, and so the work has been carried on under difficulties. With the English capture of Bagdad and the defeat of the Turks in Persia by the Russians, the Turks have been expelled from all these places, and conditions through-

out Persia promise to become more settled than for several years past. The revolution in Russia with the triumph of free institutions and its proclamation of religious liberty is another sign of the times that augurs well for mission work throughout the near East."

The Greatest Need in Persia

THE Christian missionary in Persia is confronted with a difficult and peculiar situation. On the one side, there is the historically bitter verbal opposition to the doctrine of the incarnation but a virtual acceptance of the same in regard to Ali and his family. On the other hand, their failure to distinguish between the significance of the death of Christ and that of Hussian obscures the wide underlying difference. Even the sinlessness of Christ does not appeal to the Persian at first, for, to him, all prophets are sinless. The only doctrine which he will readily acknowledge as distinctly Christian is that of the indwelling of the Holy Spirit. His Imam may occasionally help him but they do not dwell in him. The greatest hindrance, therefore, to the progress of Christianity in Persia is the absence of evidence of such an indwelling in those nominal Christians with whom the Persians are most familiar and the chief hope of reaching them is through a Spirit-filled life in their midst which will ultimately convict them of sin and show them a higher, more beautiful ideal than any they have heretofore known."—J. DAVIDSON FRAME, M.D., Resht, Persia.

The Hejaz Kingdom, Arabia

THE action of the Grand Sherif of Mecca, El Hussain Ibn Ali, lineal descendant of the Prophet himself, in last year throwing off allegiance to the Sultan of Turkey, and proclaiming the independence of Arabia, was a step the significance of which becomes more and more evident.

The formation of the Kingdom of Hejaz, with the Grand Sherif as its King, together with its recognition by all

the Allied Powers, has a twofold importance. From the political point of view, it means the resurrection of an Arab state and the independence of the Arab nation after centuries of subordination to the Turks, while from the religious point of view it seems likely to mean a new headship for the Moslem world.

The Sherif is about sixty-two years old, medium-sized, white-bearded, with white round face, large eyes, and big head. He is well educated and knows, besides the Arabic language, Turkish and Persian, both of which he speaks and writes. Moreover, he speaks English, French, and Russian, all of which he studied while in Constantinople. In addition to being a linguist, the new King of Hejaz seems to be very progressive, for his first act after ascending the throne was to establish a newspaper.

INDIA, BURMA AND CEYLON

An Effort to Spread Hinduism

"ONE of the latest signs of religious unrest in India," says *The Harvest Field*, "is the founding of a new society called the 'Hindu Missionary Society.' Here are the principles on which it is to work:

I. He who calls himself a Hindu is a Hindu. II. Any person wishing to come into Hinduism may be admitted into its fold. III. The religious status of all Hindus is the same.

Explanation I. A person is a Hindu if he accepts Hinduism generally as his guide and is willing to call himself a Hindu. Explanation II. Hinduism contains aspects of religion which may appeal to persons not at present members thereof. If they wish, they may be admitted into it, without distinction of race, sex, or nationality. Explanation III. All Hindus, whether born into it or coming into its fold, will be on a footing of absolute equality in religious matters. Studying and teaching the Sanskrit language and any religious book, modes of worship, and the receiving of the sacred thread, are among religious

matters to which all Hindus are entitled.

N. B.—Matters of caste, of food, of dress and other outer forms are not matters of religion.

Training Indian Christians

THE eighty-second annual report of the Punjab Mission of the Presbyterian Church shows that Conventions are playing an important part in awakening life and giving training to the Indian Church. A few years ago Sialkot Convention stood alone; now others have been started to bring their benefits within the reach of more people. The Saharanpur Convention is one of the most recent and its development has been encouraging. In addition to the conventions there are many summer schools to give systematic training and needed inspiration to mission workers, and to the headmen of the churches and Christian communities. There are also an increasing number of both day and boarding schools adapted to the needs of all classes of Christian children, and these are a prophecy and a pledge that the Church in India shall have opportunity for growth in grace and in knowledge.

Hindrances Due to the War

REV. HERMAN J. SCHUTZ, an American Methodist missionary in India, describes some of the psychological effects of the war which are interfering with the progress of missionary work. He says:

"We are moving more slowly than before the war in the matter of baptisms, for the attitude of the people is more suspicious and their motives not so pure as formerly. To illustrate: A young man and his family, new converts, came into our Training School here in Ballia, a distance of fifty miles from his village. He is perfectly happy here and sends good reports back to his relatives and friends, but they are convinced that these reports are inspired by us and that we have sent him to Europe. This militates against others following his example. Even the ladies visiting in the zenanas

are not having the welcome generally accorded them. 'You have come,' the shut-ins tell them, 'to see our jewels in order to report to the Government, so that we will have to pay taxes for them. We like you and your teachings, but we prefer not to have you come till this war is over.'"

Special Meetings in Berar

A MISSIONARY contributor to the *Alliance Weekly* sends the following glimpse into the life of the native Christians in Berar, India: "We have just finished the second Sabha, or four days' special meetings, for the new Christians of three districts, and it was certainly a wonderful time. There has been marked growth in grace since last year. Persecutions have come thick and fast, but God is giving grace. One man's house was destroyed by the head man of the village, who said to him as it was being pulled down, 'Now, will you become a Christian?' The reply was, 'You can destroy my house and all I possess, but you cannot destroy what God has put in my heart! I became a Christian not for my stomach's sake, but for my soul's sake.'"

"Another very remarkable feature of this four days' meetings was that the head man of this particular village is friendly to Christianity. It was at his invitation that the Sabha was held at Nardola, and he with the members of his family took practically the whole burden of the arrangements, even feeding the entire company of people the whole four days without charge."

Dr. Ma Saw Sa

THE first Burmese girl to get a college education was Ma Saw Sa, who passed her First Arts examination as a student at the Baptist College, Rangoon, in 1906. She is a product of American Baptist mission schools and the worthy daughter of Christian parents. After completing her studies at the Baptist College, she obtained a medical scholarship and studied for five years in the

medical college of the Government University at Calcutta. Then she spent two years in medical study abroad and obtained diplomas from the Royal College of Physicians and Surgeons at Dublin. On her return to Burma in 1913 she was appointed as Assistant Surgeon in the General Hospital, a large government institution, at Rangoon. The next year she was appointed Superintendent of the Dufferin Maternity Hospital at Rangoon, where she is meeting with large success in the training of native nurses and in the administration of a large hospital. She is a truly consecrated Christian and a helper in every good work.—*Missions.*

SIAM AND LAOS

Christians in Student Senate

THE self-government which Rev. Paul A. Fakin introduced into the Presbyterian boys' school at Petchaburi, Siam, soon after he arrived there, has proved a great success.

The boys themselves elected three of the older pupils to form a student senate, and these three report each week in different departments. It has been found that the boys get to the bottom of disputes and disorder much quicker than the teachers can, and the result has been less talking in school, no smoking on the compound, and a remarkable suppression of bad language. The boys chosen for the student senate were Christian boys, and their fairness and reserve have had wide influence in the school. Mr. Eakin feels that the pupils themselves deserve credit for appreciating so quickly the qualities necessary for such office and choosing the boys with these qualities.

Christian Growth in Siam

REV. PAUL A. EAKIN, of Petchaburi, Siam, writes after one of his tours in the villages: "We found a girl who had been brought to Christ seven years ago. She was living away off from any village. It was difficult to find her, even though we knew her name. Spending the forenoon in her home, we found

that she had kept the faith and brought her husband, mother and sister and sister's husband with her.

"Last week a woman came into the tent and told us that Dr. and Mrs. MacFarland had been so kind to her that now she wanted to look carefully into this religion they had taught. She could read, and devoured every book she could get hold of. She asked many questions, and before we left she fully surrendered herself to Jesus Christ as her Saviour. Her husband was away, but the day we were pulling up our tent he came with oxen and carried our things to the station. He put his name down also. The last night of the meeting she brought her son and nieces and nephews.

"At the Petchaburi Church a Bible Reading Contest was launched with a view to completing the New Testament by reading a chapter each day and two every Sunday. The men are on one side and the women on the other."

CHINA

The Possible Menace of China

REV. A. E. TRUED, a missionary in the province of Honan, China, emphasizes the necessity of Christianizing China before China becomes a menace to the Christian world. He says:

"There is a critical situation. If Christianity does not conquer China now, that country will drift from paganism into atheism. What that would mean to the world no one can now dare to predict. China may some day rule the world. Under evil influence China will avenge herself upon the world for the wrongs she has suffered. There is no country that can muster such an army as China. And there are no people in the world who can endure such hardships and privations as the Chinese. They are a hardy race, and able to subsist under conditions where other peoples would perish. China will not always meekly submit, but will some day come to her rights.

"Only one thing that can cause the Chinese to love foreigners is the power of the Gospel."

The New Yale Hospital

YALE in China, or Ya-li, as it is called in Changsha, Hunan, where the college is located, consists of a high school, college and medical department. Already with its 180 high school and college students, its forty nurses in training and its twenty medical students, it is stronger than the American Yale after a century of existence. The \$25,000 which is raised annually for its support is given by six or seven hundred persons, almost all Yale men. In twelve years about twenty-five Yale students have gone to Changsha for a longer or shorter term to teach in the medical school. Some have paid their own expenses. It is now almost an established tradition for a member of the graduating class at Yale to go out as a short-term teacher.

The new Yale Hospital is of brick with re-enforced concrete floors, steam-heated, electric-lighted, and throughout is to be equipped with the best modern appliances available. The building will accommodate 120 patients, half of them women and half men. This new hospital is the gift of a Yale graduate, at a cost of \$170,000, and is to be used as a teaching hospital in connection with the Hunan-Yale College of Medicine.

Shanghai Child Welfare Exhibit

INTEREST in child welfare and public health work has been greatly stimulated in Shanghai through the exhibit given by the Christian Home Club of the Shanghai Baptist College under the direction of the wives of the faculty members. Illustrated lectures were given on the proper methods of washing and dressing babies, the preparation of their foods, and the best remedies for infantile diseases. Examples of the proper playthings and toys for children were arranged on long tables, while the world's best children's stories, translated into Chinese, were on sale at another table. In the public health exhibit were charts and illustrations setting forth the dangers to human life from flies and mosquitoes, and pointing out the risks people take in

using public towels, wash-cloths and cups. A model meal was prepared on a table, and attention was called to the lack of sanitation in the ordinary method of serving Chinese food, and the necessity of using separate dishes and separate chopsticks for each person. Sanitary sleeping arrangements made another exhibit, and the advantages of proper sleeping garments, and mosquito netting curtains were demonstrated. Explanations of all exhibits, charts and illustrations were in Chinese as well as in English. So much interest was evinced, and such great crowds attended the exhibit that the committee has decided to maintain a permanent exhibit for the use of the public.

What Canton College Boys Are Doing

THE Agricultural Department and Student Christian Association in Canton Christian College are struggling together to finance an interesting little "Farm School" where village boys are taught to read and write, work on the school farm, and carry back ideas to their homes.

An evening school is conducted in one of the villages by the Christian Association boys, and the village elders are so determined that both they and their sons shall continue to profit by it that they are actually considering improving the roads between the village and the college, so that the young teachers may travel more readily on dark or wet nights.

The advisors of the third year Middle School class, and some other teachers took about fifty boys out to camp and to tramp on the famous Teng Woo Mountain. It was the first time, as far as is known, that any students in South China ever camped out in the woods.

A Nanking Student Evangelist

A STUDENT of the agricultural department of Nanking University, China, has started services Sunday mornings for the laborers in the agricultural gardens connected with the university. The young man was forced

to leave school for a while on account of poor health, and took up outdoor work. The men will do anything for him, and the university teachers who know him consider him perhaps the best student Christian worker in college.

JAPAN—CHOSEN

Christian Members of Parliament

FOURTEEN of the 381 members of the newly elected Japanese parliament are Christians, more than three and a half per cent., though less than one-half of one per cent. of the nation is Christian. And these men are outstanding members who count out of all proportion to their numbers, one of them having been speaker of the last parliament. It is to be observed that prejudice is still strong and the profession of Christianity is not a passport to popular favor. Character has won out, that is all. But that character was produced by the touch of Christ.

A Japanese View of Japan's Need

A JAPANESE Christian leader says: "There are between sixty and seventy millions in Japan, only a small percentage of whom have as yet accepted Christ. There are a dozen reasons why it is imperative that Japan should become Christian, really Christian, quickly. For one thing, she is rapidly taking the place of leader of the so-called colored races of the Eastern world. That leadership ought to be a Christian leadership, and it must be if it is to be a blessing and not a curse. Japan needs nothing so much as she needs Christ. She has already adopted much of the material civilization of the West, and must do so increasingly—she cannot avoid it. But unless with it she also becomes predominantly Christian, that civilization may become more a curse than a blessing both for herself, the Far East, and the world at large. The central fact at the moment is that Japan is advancing along the lines of the material civilization of the West infinitely more rapidly than she is adopting its best spiritual standards. In the

one her progress has been more remarkable than any hitherto recorded in history. In the other, while much has been done that gives ground for grateful thanks to God, the rate of progress is proportionately very slow."

"Winning One" in Japan

LIEUT.-COL. YAMAMURO, of the Salvation Army in Japan, in a recent visit to London, outlined his plan for the evangelization of that country as follows:

"For the past few years we have been pressing upon our Salvationists the idea that every one of them should aim to win at least one convert for Christ during each year by his or her own individual effort, should pledge his convert with himself each to win another every year, and so on. If carried out fully, this would mean, of course, that the Salvation Army would be doubled each year, and with our present fine force of workers—we already stand fifth in numerical strength among all the religious bodies in Japan, although we have only been at work there for twenty-one years—that would, I reckon, bring about the salvation of Japan in the course of a very few years. We have not succeeded in reaching that high standard of increase yet. But the ideal is gripping our people. The results of the first year were encouraging. The second year we had a forty-five per cent. increase of enrolments, and last year a further forty per cent. advance upon that."

Results of Newspaper Evangelism

REV. ALBERTUS PIETERS, of Oita, Japan, who has made such successful use of newspaper evangelism, writes of the baptism of ten inquirers, who make the total of sixty-six baptisms since the beginning of this work, something over one convert a month for the whole period. "We have again looked over the list of names (now over five thousand) on our card index, and find that out of 257 'mura' or townships in this prefecture, there are only three from

which applications for Christian literature have not been received.

"In respect of converts won, figures show that the efficiency of our work, that is, of the work of six located evangelists and of myself, has been doubled by the use of this method, not to speak of the general influence exerted upon the state of public opinion at large."

A Day's Work for the Church

"IN one church about fifty miles from Seoul," writes Rev. F. G. Vesey in *The Regions Beyond*, "I spoke to the people about supporting their own preacher. Fifteen yen per month seemed a big sum for these poor people, but this is how they raised it: Every one in the church, from the little ones in the Sunday-school up to the oldest member, promised to give one day a month to special work on behalf of the church. Every one could do just what work he or she pleased, but the day must be faithfully consecrated, and the proceeds of the work must be given toward the support of the preacher.

"What a day it was! Little boys climbed the mountain and gathered dried grass for firewood, and tiny girls helped mother wash or dye the clothes or sew yards of linen for winter garments. Strong men got up early in the morning and went off to the forests to bring home firewood to take to the town on market day. Women sat in their tiny courtyards making straw shoes, or went into the fields to weed the grain. Each one of the 174 men, women and children gave to God one day in the month, and when the money was all gathered in it was found that instead of fifteen yen there were eighteen."

The Donkey's Example

THE BIBLE IN THE WORLD tells the story of Korean Colporteur Kim, who used to travel about with a donkey named "Skylark" and had taught this donkey to pretend to eat books. When a man refused to buy a Gospel, Kim would hold it out to the donkey and

say, "Why, this dumb beast has more sense than you have; he takes what is offered him." Then the wise little donkey always took the book obediently between his lips, and the customer, with a laugh, generally followed "Skylark's" example.

NORTH AMERICA

Patriotism of Missionaries' Sons

THAT sons of missionaries are going whole heartedly into the service of their country in connection with the present war is indicated by the following roster:

William Eddy, of India, is among the marines at Port Royal, S. C.; Paul Wright, son of Dr. J. N. Wright, of Persia, and Hugh Fitch, son of Dr. John Ashley Fitch, of Shantung mission, China, are registered in the ambulance corps of the hospital unit organized under Dr. Snively, of Columbus, Ohio; Allen Chalfant, of China, son of the late Dr. William P. Chalfant, of the theological school of Shantung Christian University, Willis Fulton, of Japan, and John Beard, of Korea, are in training at the officers' training camp, Fort Benjamin Harrison; Zenos Miller, of China, is in training at Fort Meyer; Ralph Miller, of China, is doing preparedness work on a farm, and John Carleton, of India, is studying wireless telegraphy in the navy.—*The Continent*.

Had Never Heard of Christ

MRS. LANGDON, of Baltimore, speaking at a meeting of the Presbyterian Board of Home Missions, described a trip which she had taken over the Great Pine Mountain, Kentucky.

She told of visiting one family, where, on the first night, she had great difficulty in getting near the children. They scampered off to bed because they regarded her merely as a "fotched on" woman from the outside world and had no interest in her. The next evening at twilight the boys, tired of corn pullin', bean shuckin', sorghum and apple butter making, gathered eagerly

around the fire. Mrs. Langdon started to tell them the story of Christ and Christmas. "What does Christmas mean to you?" she asked. "Oh! it's an awful time. Men drink and the women don't dare stir out of the house." They had never heard of Christ, but they had heard of George Washington and that he didn't tell a lie. But one little lad volunteered the information that he had heard of Christ; that his mother's name was Mary and that his father's name was John. It was a wonderful experience, Mrs. Langdon said, to find that she was telling the old, old story for the first time. When she started to leave the children exclaimed: "Oh! don't go back. We need you to stay here, because you know things we don't know."

The Pocket Testament Prayer League

MANY reports have come from Europe of the deep work done by the Pocket Testament League among British troops. In order that American soldiers may receive similar help from the movement, a strong Business Men's Committee has been organized for the purchase and distribution of the league Testaments to the soldiers and sailors in the training camps in the United States; and for the conduct of a great evangelistic campaign among the men, in co-operation with the Young Men's Christian Association. The chairman of the league war committee is Mr. Joseph M. Seele, who was chairman of the Billy Sunday campaign in Philadelphia. The president of the league in America is Dr. J. Wilbur Chapman, the moderator of the Presbyterian Church (North); and the chairman of the Executive Committee is Mr. Charles M. Alexander. The war committee of the league has inaugurated a national prayer movement composed of those who will agree to spend a few moments daily in prayer for the Bible and gospel work of the league among the troops. This prayer union is known as the "Home Helpers' Prayer Circle of the Pocket Testament League Campaign among the American Soldiers and Sailors." Cards of membership are

now being printed for free distribution for those who will pray daily for this object.

American Work for Lepers

THE Mission to Lepers, while organized as a British enterprise, has many friends in America. In an appeal for funds to meet the deficit caused both by the high rate of exchange in the Far East and the increased cost of living, Mr. Wm. M. Danner, the secretary of the Mission, says:

"The steady increase of the past few years in the financial support from the United States and Canada has been a great cheer to the British supporters of the Mission who still have, naturally, to carry the heavier end of the load, and we look forward confidently to a time not far distant when America will be our equal ally in ministering to the lepers, who surely constitute no light part of the white man's burden. A list of stations where American and Canadian missionaries are carrying on or supervising our work, is an eloquent indication of the growing partnership between Britain and America. For instance, Korea is perhaps the field in which work for the lepers has made the most rapid proportionate progress during the past few years, and by far the greater part of this work is under the care of American workers. In China, also, American missionaries are revealing a growing interest and sympathy for work among the lepers, and we look with confidence to large developments in this direction when conditions become normal again. Even in British India several of our recently erected or contemplated new asylums are under American or Canadian missionary care."

New Policy Towards Indians

HON. CATO SELLS, Commissioner for Indian Affairs, who for the past four years has been devoting his attention to such fundamental matters as the betterment of health conditions, the suppression of the liquor traffic, the im-

provement of industrial conditions, the further development of vocational training, and the protection of property, has announced that henceforth every Indian, as soon as he has been found to be as competent to transact his own business as the average white man, will be given full control of his property and will have all his lands and moneys turned over to him, after which he will no longer be a ward of the Government.

In many of our boarding schools, Indian children are being educated at government expense whose parents are amply able to pay for their education and who have public school facilities at or near their homes. Such children will not hereafter be enrolled in government Indian schools supported by gratuity appropriations, except on payment of actual per capita cost and transportation. This means the dawn of a new era in Indian administration. It means that the competent Indian will no longer be treated as half ward and half citizen. It means reduced appropriations by the government and more self-respect and independence for the Indian. It means the ultimate absorption of the Indian race into the body politic of the nation.—*Zion's Advocate*.

Bohemians in America

BOHEMIANS, the people of John Hus, are the pioneers of Protestantism. Bohemia remained Protestant until 1621. At that time an anti-reformation took place. During the Thirty Years' War the Roman Catholic faith was given to the Bohemian people at the point of the bayonet—by force Jesuits were supported by the soldiery of Austria in their work to bring the heretics back into the bosom of the Catholic Church. This explains why so many Bohemians, on coming to this country, break away from the Catholic Church and become free thinkers, because in their mind, with the Catholic Church are associated so many painful experiences and cruelties. The Roman Catholic Church didn't give to the Bohemian people the religious training which the people of the other

Protestant countries enjoyed. And the Protestant Churches ought to supplement this need of *religious* training. Bohemian people are educated, intelligent people and are well informed in various other branches of science, philosophy, commerce and industry, and when once they appreciate the work of the Protestant Churches they will be very loyal Christians, as they were many centuries ago.

Cleveland is one of the American cities where special efforts are being made to bring the Gospel to the Bohemian population.

LATIN AMERICA

The Mexican Constitution

THE CONGREGATIONALIST, commenting on some of the striking provisions of the new Mexican constitution, says: "At first these regulations seem prohibitive of Christian work in Mexico, but missionaries there do not so regard them. One must read this Constitution in the light of the past history of the country and the development of the Roman Catholic system there as a political power. The new Constitution is the strongest argument against this system that the Mexicans could produce. No one would deprecate more than the Protestant missionaries themselves the entrance into politics of the Protestant Church of Mexico. Under this Constitution any possible temptation in that direction is removed. Missions have not put stress upon primary school work, while the schools of higher grade can be directed so as not to contravene the spirit of the Constitution. The ordained Mexican pastor will be given necessarily greater prominence in all church matters, while mission property other than schools can continue to be held, as at present in the case of the American Board, by a Mexican corporation made up of missionaries. The authorities in Mexico are vet in doubt as to the application of this Constitution to local conditions. There is no reason to believe that any part of these new regulations were aimed at

Protestant missionaries and their work, or that they will seriously interfere with it."

Christian Union in Mexico

THE opening of the Evangelical Theological Seminary in Mexico City last July marks the carrying into effect of one of the proposals formulated at the conference held in Cincinnati in the interests of union and co-operation among the missionary forces at work in Mexico. This seminary is supported by eight denominations. The president is a Congregationalist, the secretary a Methodist. It is understood that each denomination will have a representative on the faculty when needed.

The influence of the institution as a center of union is beginning to be widely felt. The Union Teachers' Training Class meets there every Tuesday; the Pastors' Union will meet once a month; every day there is a prayer service at 11:15, and every evening from 6 to 7 a popular Bible study, to both of which the public is invited.

America's New Islands

THE western section of the Virgin Islands was transferred to the United States about the 10th of April. One naturally expects American enterprise to reach out to St. Thomas, St. John and St. Croix. On the 12th of April the American Bible Society made its first grant of Scriptures to this newly-acquired territory. A parcel of Bibles was sent to a Lutheran missionary working in St. Thomas, whose request was received through a Danish Lutheran minister in New York. The field of the American Bible Society grows, as the territories of our country extend.

From Gambler to Preacher

NO missionary can foretell from just what quarter the future preachers will come. It is quite certain that one would not have gone to the house of a man who had a cockpit and also ran a gambling joint to find an assistant.

The Spirit of God knew that the man who had power in enticing others into evil ways could be of service in the Kingdom, when once changed and made a new creature, so God has turned that shrewdness to good account. Now Flavio Argueta, who once went everywhere gambling, goes to some twenty towns every month preaching the Gospel of Christ. He who once approached men with a view to skinning them out of their money now approaches them in order to share with them the Bread of Life.

His ready wit and keen sense of humor that made him a favorite in the old life of sin are now being used for the glory of God, for thereby he often saves the day and drives home a pointed truth with a jolly laugh and turns aside some bitter thrust at him or his message.

He is a living testimony to the grace of Christ and the regenerating power of the Holy Spirit of God. It is not any wonder that the man who has experienced such change and blessing in his own life can present the Gospel with such conviction to others—*Guatemala News*.

Educational Progress in Brazil

REV. JOHN W. SHEPARD, a Southern Baptist missionary in Brazil, comments on the marked change of attitude among the Brazilian people in the last ten years. He says:

"One of the greatest and most helpful phases of this change of attitude is the new eagerness for education, which with many is becoming a passion. During the past five years there has been an awakening in relation to education which has appreciably modified the situation in some of the more important centers. In Rio de Janeiro it would have been impossible ten years ago to think of the municipal government appropriating twenty-five per cent. of the annual income to wipe out illiteracy from the capital, as happened last year. It is inspiring to think of this example, when we reflect on the sad fact that seventy-five per cent.

of Brazil's population is immersed yet in illiteracy. Even in the federal capital there is fifty per cent. of illiteracy yet. But this shameful state of things in education is going to be altered more rapidly than some may believe. There is a stupendous opportunity for a well-equipped mission school in any one of the great centers, especially in Rio.

A Bible Coach in Argentina

"THE Province of Buenos Aires, in which we are laboring," writes Mr. H. Strachan, of Tandil, in South America, "contains over two millions of inhabitants, or almost one-third of the population of the whole country. In extent it covers an area larger than that of England and Wales combined. But although of such vast dimensions its plains are but sparsely populated, and that, as well as the bad roads and insufficient railway communication, has constituted the chief difficulty we have had to face in solving the problem of the evangelization of these scattered settlers. This difficulty will now in a large measure be obviated by means of the Bible Coach which will visit systematically the various departments into which the province is divided. The work will consist in the selling of Bibles and other evangelical literature; free distribution of tracts, etc.; explaining the Gospel in each of these isolated homes as doors may be opened to us, and also in the holding of open-air or indoor-services as occasion may offer."

EUROPE

Belgian Soldiers in London

RALPH C. NORTON, who is now conducting a British and Allied Soldiers' Evangelistic Campaign, writes: "We have been compelled to rent larger offices, one room being where Belgian soldiers can read and write and play games. One room will be for Bible classes when the soldiers are here for a few days. A British committee has been appointed to be responsible for the funds expended.

"We praise God for the wonderful growth in this work in the past year. We have now about 500 Belgian soldiers who are interested with us in the distribution of the Scriptures and the winning of comrades to Christ. They continue to come to London in great numbers on furlough, and we believe that the opening of these rooms, that will be solely for them, will enable us to keep a great many of them off the streets where vice is rampant, and all the powers of evil seem to be luring them to ruin."

For French Munition Workers

MISS RUTH ROUSE, secretary of women's work of the World's Student Christian Federation, writes: "To my mind there is no doubt whatever that there is a crying need for work along Young Women's Christian Association lines among women workers in munitions in France. The appeal for Bordeaux would be for two or three first-class, highly trained American secretaries to come to establish, with the aid of the committee of French women, a work for the women employed in munitions. There are at least five thousand such women; they are lodged in barracks, near the quarters of the soldiers employed in munitions. Nothing is done for their social and moral welfare, and the moral conditions there are indescribable. It would be necessary in addition to American secretaries to employ educated French girls in the work. Such a work would be a stimulus to the French associations and would have important results after the war."

The American Students in Europe

THE sixty American college men who sailed from New York under the leadership of Sherwood Eddy in May arrived in Bordeaux, France, after a comparatively uneventful voyage, and proceeded soon to London. After a week of training, fifty of the American delegation began work in the Young Men's Christian Association British huts, while a party of ten evangelistic workers start-

ed on a tour of the English camps. Even the capacity of large theaters and of the "huts" has been taxed to hold those who want to listen to Mr. Eddy and his colleagues. At one camp where they spoke, every man present had been wounded in battle, the colored stripes on their arms—red, blue, or green—indicating how soon they would return to the battle-front. Mr. Eddy, after his short series of meetings in England, returned to France to visit many of the Association huts in the big base camps behind the front. In France the response was equally gratifying, men being willing to stand for an hour at a time in order to hear the message. At one of the camps Mr. Eddy says "a thousand men were starting 'up the line' the next morning to take their places in the great push, so we tried to give them a farewell message on Over the Parapet—and After that, What? or Death and Immortality. There were a hundred boys there who had taken their stand for Christ the night before, whom we should never see again after they called the last good-bys. Ah! it is a great and solemn sight to see daily these fearless men march toward death."—*Congregationalist*.

Protestants Oppressed in Bohemia

PROTESTANTS in Bohemia are in a very difficult position. The Austrian government is aware of the feeling in all Bohemian hearts that the Reformation and the most glorious period of Bohemian history are closely identified, and so the Reformed Church of Bohemia, which carries on the traditions of Bohemian greatness, is severely held down in these days. Protestant religious literature is confiscated and church papers are suppressed. Even verses from the Bible are stricken out by the censor, when quoted in newspapers. Among publications that were suddenly found to be dangerous to the state is also the booklet containing the rules of church government of the Reformed Church. The slightest critical reference to the Roman Catholic Church is prosecuted.

It is a difficult situation for the Prot-

estant churches of Bohemia and Moravia. Nearly all the men are gone, and services are attended by women and children with a few old men. Before the war some financial assistance was annually given to the struggling churches by Presbyterians from Scotland and Switzerland, but that is now cut off, and the Bohemian pastors are hard put to it to support themselves and their families.

AFRICA

Moslem Sunday-school Boys

REV. STEPHEN TROWBRIDGE writes from Cairo of his class of boys in Arabic:

"Last Sunday two Moslem boys were at the blackboard writing what Christ has said about Himself in different parts of the New Testament and the attention of the class was riveted upon what they were writing. When the bell rang for the close of the lesson the boys, instead of going off to the auditorium where the closing exercises are conducted, showed signs of disappointment. One boy spoke up: 'May we come back after Sunday-school?' Every one of the ten boys joined in this request, so instead of taking them back to the class room, I brought them over to our house and we met in my study. Nearly all of them have memorized Psalm 103, Isaiah 55, John 10, and I Cor. 13."

Lutheran Work in the Sudan

THE Augustana synod of the Lutheran Church by unanimous vote has decided to inaugurate missionary work in the great Sudan region of central Africa, and instructed its foreign mission board to call Ralph D. Hult as its first missionary to the new field. About one-half of the people of the Sudan are already Mohammedan, while the remainder are pagan. It is estimated that during the last ten years about seven million Sudanese have been converted to Islam. A great gap of 1,500 miles still exists in the line between the missionaries who have penetrated Africa from the east

and those who have penetrated the continent from the west coast. Between the two outposts in the east and the west are thirty-five tribes and kingdoms in which no Christian missionary is laboring. The Danish Lutherans have already hastened to the battle against the Moslems in the west, having established stations with eighteen missionaries in the province of Bornu, Nigeria. They have invited the Augustana to take the field adjoining them. A missionary of the Norwegian Lutheran church has also been doing work in the province since 1912, and has prepared the way for the opening of the Sudan Lutheran mission.

In the Anglo-Egyptian Sudan

THE first convert from Mohammedanism won by the mission of the Church Missionary Society in the Northern Sudan—a motherless girl of twenty-one years of age—was baptized in the cathedral at Khartoum on March 10. Her mother, who had been deserted by her husband, died in the civil hospital at Omdurman some years ago, and the girl was sent to Mrs. A. C. Hall, with whom she took up her abode, attending the C.M.S. girls' school. The Government had to be notified of the convert's desire to change her religion, and she was interviewed by the Grand Kadi, as the local head of Islam, so that it might be seen whether any undue pressure to embrace Christianity had been put on her.

Some years ago it was proposed to begin work at Yei, in the Anglo-Egyptian Sudan, the center of a district which has a population of 45,600. This, however, was prevented by an outbreak of sleeping sickness, on account of which the Government refused to allow a station to be opened. The Rev. A. Shaw now writes that he has received permission to begin a school at Yei.

A Conference of Native Workers

AT a conference of Christians, held at Mutoto, Central Africa, there were present over two hundred native evangelists, teachers and chiefs, who had most

of them come by narrow paths through dense forests, some a three and four days' journey. The conference was held for three days, and every problem of the work connected with the evangelist and the out-station was discussed. The natives as well as the missionaries had part in the program. The closing meeting on Sunday night was the most interesting and inspiring of all. The natives sat in a circle on the lawn and three of the evangelists spoke, each in turn giving the most outstanding incident connected with his work which would show how the Spirit of God was working upon the hearts of the people.

The evangelist, Kaphana, for example, told how that he was beaten by the Roman Catholics when he first entered the village of Kaphinga Kamba, that the chief has burned the chapel by the order of the priest, but today there are three chapels in the village, two evangelistic and one teacher, and the people are eager for the Gospel.

Privations in War Time

WAR times in Africa and the world have prevented the Presbyterian West Africa Mission from getting supplies of books, slates and pencils for the pupils of the schools at Metet and Yebekole. The missionary wondered one day why the children were taking such an early recess but found the entire school in the street taking their writing lesson in the sand, tracing the characters with a stick. It is the same at other stations and the missionaries are at their wits' end to know how to supply the demand.

"These days," writes another missionary, "are beginning to remind us of the days of a decade ago. Three years ago one would not see 'grass as a dress' on one woman in a thousand as they came to church. Now rags and especially grass and raffia are the conspicuous thing. The people are too poor to afford clothing to cover their nakedness, but not too destitute to give to their Lord's cause. It certainly is great to have a little part in our Lord's wonderful harvest."

A Phillippine Revival

A TRULY "Bible Revival" has been in progress in Pampanga, according to *Zion's Advocate*, under the special leadership of Rev. E. L. Housley. He has twenty-six circuits in Pampanga and these are being worked in three allotments. While working one set the pastors from the others come over to unite with the ones working. Each set is worked eight days and nights. They start off the campaign with a rousing revival meeting at night, enlisting volunteers to help canvass the whole town in teams of two and two. The pastors are especially busy in this work. During the day time visits are made from house to house, taking every one in succession on given streets. They ask if the house contains a copy of the Scriptures, and if not, then they donate a Gospel. This leads to conversation and oftentimes sales of the Bible follow. The subject matter of the Scriptures is a natural subject of conversation and invitations to attend the Sunday-school are freely extended. Accessions to the church come in due course.

Borneo Head-Hunters

THE Dyaks hunt heads (1) because the spirit and strength of the victim is supposed to enter into the man that takes the head; consequently, the man with the most heads is chief of his tribe—the political side; (2) the heads are supposed to be servants in the next world; therefore the more heads the better the times hereafter—the religious side; (3) a young lady requires a young man to take a head before she will marry him—the social side; (4) sometimes they build a small house off some distance from the big house. In this all the young men must live, do all their own work, and cook their own food, until they have taken a head. When a young man takes a head he may marry and move into the big house. Then his wife will do all the hard work for him, and he will have little else to do but smoke, talk, eat, and wander about—the economic side.

The heads of children are most highly prized, because the children seldom come down from the house unaccompanied, and if they do they do not wander far; so to get a child's head a man must go up into or near a house, and is, therefore, a brave man. The heads of women are next prized, for they generally go about in companies and are consequently hard to take; while men travel singly, sleep out in the jungle, and go to war, so are easier to get, and therefore not so highly prized.

OBITUARY

Bishop Johnson of Africa

THE Church in West Africa has sustained a great loss in the death of the Right Rev. James Johnson, a vice-president of the Church Missionary Society. He was born of Christian parents in Sierra Leone, and worked there first as a catechist. Since his consecration, the late Bishop's official charge had been the episcopal oversight of the work in the Niger Delta and the districts round Benin. He was a man of deep evangelistic zeal, of passionate love for Africa, and he had seen many signs of success both in his pioneer work and in his quiet leadership of the Church among his people. He was a whole-hearted man of God, and has left a distinct mark on the Church in West Africa, by the saintliness of his life, and by his rigid adherence to his principles, combined with a deep sympathy with African thought and African aspirations.

Miss Gage of Turkey

Miss Gage, the Young Women's Christian Association secretary at Marsovan, Asia Minor, died of typhus fever last June. She first went to Turkey as a missionary of the American Board about twenty-five years ago, and more recently became secretary of the Y. W. C. A. She, with Miss Willard, went from Marsovan to Sivas to rescue the girls taken by the Turks from the Girls School. They succeeded in their mission. The loss of Miss Gage, who was fearless and efficient, will be keenly felt.

THE MISSIONARY LIBRARY

The Revolt in Arabia. Dr. C. Snouck Hurgronje. Pp. vii, 50. New York: G. P. Putnam's Sons. 1917.

This booklet is ephemeral as to the incident of the revolt of the Emir of Mecca from Turkish overlordship in June, 1916. The articles written for a Dutch periodical by this foremost authority on Mohammedanism, one of the very few unbelievers who have actually resided in Mecca, illuminate the incident and make the book worth while. As the Shereefate of Mecca is held to be the foremost representative of the Arabian Prophet, his act is significant as related to Constantinople and the Sultan as head of the Moslem world. Hostility between these two powers is traced from the beginning, and the unsafe conditions long existent in the region of the two holy cities of Medina and Mecca become clear.

Dr. Hurgronje raises the question, "What does the Shereef mean by his opposition?" Apparently the troubled condition of Turkey made him feel that the time was ripe for trying to regain the rightful position which had been wrested from Mecca by the setting up of the Caliphate in Constantinople. The Hejaz and its sacred places have not benefited much by the Turkish protectorate in the past. Though the Shereef has only a small body of soldiers, aided by Great Britain, it could be a thorn in the side of Turkey now when it cannot raise a finger to oppose this revolt. A paragraph in the translated Proclamation gives the ostensible objective of the movement. "We have attained independence, an independence of the rest of the Ottoman Empire, which is still groaning under the tyranny of our enemy. Our independence is complete, absolute, not to be laid hands on by any foreign influence or aggression, and our aim is the preservation of Islam and the uplifting of its standard in the world. We fortify ourselves on the noble religion which is our only guide and ad-

vocate in the principles of administration and justice."

Across Asia Minor on Foot. By W. J. Childs, pp. 459, illustrated, New York: Dodd, Mead & Co., 1917. \$4.00.

A pleasing narrative of a journey from Samsoun on the Black Sea to Alexandretta on the Mediterranean, about 1,300 miles on foot, undertaken by a British architect during the Italo-Turkish war. The author visited the mission stations of Marsovan, Sivas, Talas, Konia, Tarsus, Mersin, Adana, Marash, Aintab, Aleppo, and Alexandretta; and while his main purpose is not at all to describe mission work, the incidental testimonies regarding it are of all the greater value. Two whole chapters are devoted to a most sympathetic account of the mission plant at Marsovan in actual operation. Briefer references to other stations are in the same warmly appreciative strain, together with personal tributes to the heroic deeds of Dr. Marsden, Dr. Chambers and Dr. Christie, among others. The sterling qualities of the Armenian pastors are also lauded. The book contains a most interesting description of the cave-dwellers of Cappadocia, as well as of the German operations along the Baghdad railway line and their true political purpose. As a picture of Oriental life along the highways and byways of Central Asia Minor, it is both fascinating and accurate, and its value is greatly enhanced by the nearly sixty illustrations from photographs by the author.

Leadership of the New America. By Archibald McClure. Map. Illustrations. 8vo, 314 pp. \$1.25 net. Geo. H. Doran Co., New York, 1916.

The United States of America has learned by the war that the alien is a real and vital problem. It behooves American statesmen and Christians to study this problem of how to transform foreigners into citizens of the Republic.

Mr. McClure, a Fellow in the McCormick Theological Seminary, Chicago, in his definite contribution to the study of the problem, gives many facts of vital importance. There are the diversity of races and social customs, the large number of organizations, the liquor traffic and the labor problem, education and religion. Each nationality is taken up separately—the Bohemians, the Croats, the Poles, the Russians, the Ruthenians, the Slovaks and Slovenes, the Greeks, Hungarians, Italians, Jews, Lithuanians, Rumanians, Chinese and Japanese. The very helpfully suggestive chapters deal with the American Efforts at Immigrant Leadership, Training for Religious Leadership, and Suggestions for Church Work. The book is worthy of careful study.

Mandarin and Missionary in Cathay. By the Rev. E. F. Borst-Smith, F. R. G. S. Illustrated. 12mo, 268 pp. 5s. Seeley Service & Co., Ltd., London, 1917.

The author went through some thrilling experiences during the revolutions and the White Wolf raids in Yenan-fu. He not only gives in this well-written story the account of his experiences, but goes back into Chinese history to give a background, and then tells of the founding and growth of the English Baptist Mission in Shensi, North China. The story is graphically told and throws much light on the problems and prospects of Chinese missions—especially the questions of self-support, self-government and extension of the native Church.

The Birth of Mormonism. John Quincy Adams. 12mo, 106 pp. \$1.00 net. Richard G. Badger, Boston, 1917.

A little book giving the facts about Joseph Smith, Jr., his so-called "golden plates," and the Book of Mormon. The fraud has often been exposed, but there are still people who need to be informed that Mormonism is founded on fraud and superstition, has been developed through falsehood and intrigue, and is now, as an organization, more political and commercial than religious. Dr. Adams has given the facts clearly and

briefly, gathered from longer volumes. It is a good summary to put in the hands of those ignorant of Mormonism.

The Task That Challenges. By Rev. S. L. Morris, D.D. 12mo, 284 pp. 40 cents paper, 60 cents cloth. Presby. Committee of Publication, Richmond, Va., 1917.

The task referred to is the Christianization of the United States of America, and Dr. Morris, Secretary of the Southern Presbyterian Board of Home Missions, forcefully discusses the many sides of the problem—the negro, education, the foreigners, the Indians, mountaineers, rural churches, frontiers, and general Evangelism. The book is packed full of facts, presented clearly and in a statesmanlike way. While prepared especially for the South, it is also valuable for other students of Home Mission problems. There is an excellent bibliography.

Tales of the Labrador. By Wilfred G. Grenfell, M.D. 12mo, \$1.25. Fleming H. Revell Co., 1917.

Dr. Grenfell is always awake to the needs of men and their personal interest. This group of stories touches the cords of the heart and stirs sympathies for the picturesque folk on the bleak and barren shores of the Labrador. There are stories of heroism, of love, of Christmas cheer, of sacrifice. Each is well told and worth reading. Dr. Grenfell shows that, in spite of the hardships of his life, he considers himself a man not to be pitied but to be envied.

"Missionary Ammunition"

This exceedingly interesting pamphlet, prepared by the Committee of the Foreign Missions Conference of North America, is designed for the exclusive use of pastors. The request is that pastors shall make themselves thoroughly familiar with the information which it contains and then pass on the information to their people. The forty-page pamphlet is literally packed with those facts concerning the missionary enterprise which ministers and their people most need to know. To be obtained from Mission Boards.