



OLD CHINA—A HUMAN GOD OF MONGOLIA

The Bogda or Incarnate Buddha, who is also the Hutukhta or Ruler. Is he worthy of worship and absolute obedience?

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QUIET EVANGELISM IN CHINA

THE week of February 4th to 11th has been set aside among Chinese missions and churches as a week of special evangelism. Rev. W. M. Hayes, of Tsingchowfu, who has been a missionary in China for over thirty years, records some interesting signs of progress in letters from native evangelists. The first of these is the prevalent desire of the women to learn. One elder wrote that while itinerating with a tent which seats about 250 it would be packed with men, while many women gathered around listening on the outside. It would offend Chinese ideas as to womanly modesty for them to press into the tent among the men, but they are welcome to all the space there is out-of-doors. The women stand, shifting back and forth on small feet, straining to hear, and show a yearning to know more of the Christian message.

The tendency to accept Christianity by families seems to be growing. This is the way that the Gospel makes its most substantial progress, not in a wave of excitement, which sometimes does more harm than good, but quietly from family to family and from village to village. The word "family" is used in the patriarchal sense, embracing grandfather, father and sons, several families in one, and frequently in one large compound. Families sometimes offer to furnish a room for the evangelist to stay in, or a larger room for worship on Sabbaths.

Mr. Arthur Polhill, of the China Inland Mission, also writes of a spiritual movement in Chengk'o, an unoccupied part of eastern Szechuan. Many of the wealthy in all directions are destroying their idols, and on a recent Sunday over one hundred men and sixty women were present at the service, so that the meeting place was literally crowded out. Mr. and Mrs. Polhill received an invitation to go to a large coun-

try house to spend three days teaching a wealthy family who want to give up idolatry and identify themselves with the Church. In eastern Szechuan, at Taisichen, a large market town, another out-station was opened as the result of the testimony of a Mr. Wang, who has exerted a wonderful influence, so that some thirty families have put away their idols.

ENCOURAGEMENTS IN SHANTUNG

K*AI WHANG*" (opening the wilderness) is the Chinese designation for preaching among raw heathen. So vast is the untouched population and so few the workers in many parts of the Republic that there are thousands of towns, villages and groups of huts where people not only have no knowledge of the "Jesus doctrine," but have never seen a foreigner.

The Rev. Charles E. Scott reports that in one section near Tsingtau there are one hundred and eight raw heathen villages. In some of them there has been preaching; and the willingness of the people to listen to the Gospel is remarkable. In part it may be induced by the Chinese feeling of utter hopelessness of the future of their country and lack of all confidence in their officials. The saying among them is: "All officials ought to be put out, but what is the use? If deposed, others just as bad would come to take their place."

A new experience as to this willingness to listen to the Gospel is reported by Mr. Scott on a recent trip, when he was invited in these villages to stay and preach in the family temples. "These are ordinary 'Sancta Sanctorum,' where families grouped together worship the ghosts of their ancestors, place their family genealogies, and, locked securely, the tablets of their ancestors. In one place, where they had thrown out their idols, we are planning for a school in the massive-beamed, spacious room, and we not only held worship there several times while I was in the village but even commemorated the Lord's Supper.

"In another village an influential priest, the head of a company possessed of some three hundred acres, assured me that his Taoist religion was the same as mine. Welcoming me into his rooms with the well-worn Confucian saw, 'All within the four seas are brethren,' he explained to me the nature of each of the hideous-visaged deities within the temple. Before the great deity of that temple, backed on either side by two monstrous dragons, glaring out from the pillars to which they clung, I prayed to the true God."

There is progress evident on every hand. In one Kai Whang district Mr. Scott baptized ten women, who, even last January, were so afraid of the Christian religion that they did not even dare see a Chinese Bible woman. Their fervor in the doctrine and surrender were remarkable. All have unbound their feet. It is unfortunately true, however, that very few Chinese women have done this. Mr. Scott says that in all his travels through hundreds of villages he has never yet seen a

heathen woman with unbound feet. There is still an immense amount of social work to be done among the Chinese, both non-Christian and Christian.

SOCIAL CHANGES AMONG THE CHINESE

THE Christian forces in China are becoming increasingly effective in their efforts to improve social and sanitary conditions in Chinese cities. The Young Men's Christian Association has been conducting a city-wide health campaign in Hangchow, which is, in the eyes of the Chinese, the most practical and far-reaching work that it has undertaken. The abbot of the largest Buddhist temple in Central China (a sustaining member of the Association) invited Mr. Turner, the secretary, to repeat his lecture on sanitation in the temple. There were more than 100 priests and about 200 villagers to hear the lantern lecture on sanitation. Mr. Turner distributed tuberculosis story calendars—the story of two brothers; one followed the laws of health and lived to a good old age, the other did not and died of tuberculosis at an early age. A week after the lecture the abbot of the temple came to the Association bringing with him two priests to become members. These men represent much of superstition and yet have latent power. They are now friendly with the missionaries and may become Christians.

The material improvements in the cities have also been largely due to missionary influence and to that of the Chinese students from abroad. More improvements have been made in Foochow during the past year than during the previous fifty years. The Foochow Electric Company now furnishes good light to the public and to householders. Streets have been widened, strengthened and macadamized. Until last January no wheeled vehicle of any kind was used in Foochow. Now three hundred rickshaws, besides several horse carriages, carry passengers cheaper than sedan chairs. The drains have been opened and the streets cleaned, so that both bubonic plague and cholera have greatly decreased. These changes do not merely make China interesting to us. Christianity is responsible, directly or indirectly, for every change.

SUNDAY-SCHOOLS IN THE FAR EAST

THE Sunday-school movement is growing in the mission fields and is attracting much attention. This is especially true in Asia. Nowhere, except possibly in Egypt and India, has the Sunday-school been so effectively used on the mission field as in Japan, Korea and China. This is largely due to superior organization and supervision, cared for in China and in India by full-time special secretaries.

The China Sunday-School Union was formed in 1910, as an outgrowth of the China Centenary Conference of 1907. At first it was a ward of the British Sunday-School Union, but because of war burdens it is now cared for jointly by that organization and the American Section

of the World's Association. In China the Sunday-schools are largely made up of pupils in Christian day schools and higher institutions of learning, of men in the Christian Associations, of catechumens and of relatively few church members. Thus far they are poorly graded and insufficiently provided with competent teachers, the missionaries being almost the only ones thoroughly competent to teach in modern ways. Where no missionary is available, the school is apt to degenerate into a second-rate preaching service. Yet here are gathered 133,474 scholars in over 3,200 schools, and the most manifest need to which the Union is addressing itself is the training of competent teachers. It has prepared a special set of books—six in Chinese and English—cares for two six-weeks' summer schools for training Sunday-school workers and Bible teachers, and issues a periodical well adapted for this end. The present point of emphasis is an adult Bible-class movement for the enlistment, training and use of men and women for effective Bible study and teaching, evangelistic work and Christian service.

Korea illustrates the ideal of all the church in the Sunday-school and of all the Sunday-school in the church. Until recently the eagerness of adults to study the Bible led to the neglect of the children, who must shift for themselves in classes intended for adults. Children outside the church received almost no attention. Thanks to the visit of Dr. and Mrs. Hamill, of the World's Sunday-School Association, and the experiment of Mr. Swinehart, of the Southern Presbyterian Board, which led to the addition of 2,500 to the Sunday-school membership in his Mission, the children are now to be especially sought. The eight-year-old Korea Sunday-School Association reports a present membership of 171,632 scholars and 6,631 officers and teachers. The graded lessons were found to be less suited to Korean need than consecutive Bible study, yet there are four grades in three-fourths of the schools. Most of the teaching is done by Koreans trained in the excellent Bible institutes which are held several times a year for ten days each. When the World's Sunday-School Commission was in Korea three years ago and a Sunday-school demonstration of 15,000 scholars assembled in the old palace grounds, the Japanese officials were so moved thereby that they have since given time there and in America to study the Sunday-school in its relation to the new primary school system and the education of the young in morals. The Young People's Buddhist Society has been stimulated to attempt something of the sort for their children and youth, though with little success.

Japan's forward movement in Sunday-school work dates from 1907, when the National Sunday-School Association was formed under the inspiration of Secretary Frank L. Brown. The first president was Judge Watanabe, now Chief Justice of the Supreme Court of Korea. Its two secretaries, one a Japanese and the other a trained American worker, Mr. Coleman, of the Society of Friends, are co-operating in the development of appropriate literature, the training of pastors, super-

intendents and teachers through reading and training courses and in workers' institutes. "The Japanese are born teachers," says Mr. Brown, "and through their training in recitation of the legends and hero stories of old Japan are particularly effective in telling Bible stories. . . . Girls from the girls' schools make it a practice to go out by twos and gather the children from the streets into Japanese homes, and there, by the use of a blackboard, wall charts and graded lessons adapted from American models and illustrated with Japanese pictures, these children are very effectively taught."

As Japan is the banner country of the world in school attendance, with ninety-eight per cent of its children in public schools, the problem of grading is an easy one. Japanicized American methods are rainy-day tickets, birthday cards, banners, welcome cards, rolls of honor, attendance badges and medals, besides a series of quarterly exercises which are mostly illustrated from Japanese life. As already stated in the REVIEW, the imitation by the Buddhists, and strong opposition of some priests and public school teachers who are Buddhists, are indications of the strength of the movement. Had it not been for the war, the World's Sunday-School Association would have held its convention in Tokyo last year. The event has been delayed, but when it occurs it will demonstrate the power of the Sunday-school in the development of individual character, community social service, the national spirit and fraternal bonds between nations.

UNITY IN THE KOREAN CHURCH

THERE are signs that indicate a growing sense of unity among the native Christians in the foreign fields where it is to be hoped that the disunion such as exists in Christendom will not be perpetuated.

"Ten years ago," writes Rev. C. E. Blair, "the missions working in Korea attained exceptional results along many lines of church union and comity. These have been a great blessing. More recently, special interests have absorbed a predominant influence, and a drift toward denominationalism seemed to be setting in. But during last summer a hunger for even better things in Christian fellowship and a sense of duty to give the Korean Church a choice to grow up as one body in Christ without Western denominational stamp moved many hearts, and now we have probably seen the most fruitful steps taken in years toward comity and union. May this new impulse grow till the one Evangelical Christian Church of Korea becomes a reality."

At a meeting of the Federal Council of the missions in Korea, held last fall, resolutions were passed to the effect that the missionaries communicate with the Korean churches, "describing the benefits of the Federal Council of Missions, and suggesting that they consider the advisability of forming a similar body among themselves." This communication was presented to the General Assembly of the Presbyterian Church of Korea, where it was favorably received, and a committee was appointed

to confer with any similar committees appointed by the Methodist Conferences.

CHURCH FEDERATION WORK IN AMERICA

THERE are indications that closer fellowship among denominations is more than an academic question for platform discussion. The Commission on Federated Movements of the Federal Council of Churches, of which Rev. Roy B. Guild is the Executive Secretary, declares that there has never been a time when so many ministers and laymen were ready to enter upon a sane and constructive Christian program of co-operation under efficient leadership as now. The secretaries of the Commission recently took a trip through the Western States and discovered the readiness not only of many individual church members, but of home mission secretaries and state superintendents, to put community welfare before denominational growth. In North Dakota the Congregational and Methodist superintendents made a list of twelve towns having both churches, each receiving missionary money. By agreement, each denomination withdrew from half the fields, leaving the other in charge to the advantage of the community and of the churches.

In Minneapolis, St. Paul, Seattle, Spokane, Portland, San Diego, Denver, strong committees were appointed to promote the organization of city-wide federations, that executive secretaries might be employed to combine the various inter-church committees already existing, and to lead in performing outstanding community Christian tasks. Fourteen other cities throughout the country already have such secretaries at work.

THE INDIAN EVANGELISTIC CAMPAIGN

HOPEFUL results are coming from the native evangelistic campaign in India. A missionary, closely in touch with the present evangelistic movement, summarizes some results as follows:

"The campaign has revealed new opportunities for evangelism which were not fully realized before. In the Madura District many an old Bible was discovered in the houses of Hindus, sometimes read and sometimes unread. Not only so, but this campaign has helped to follow up the pupils of the missionary schools and has provided an opportunity for continuing the work already done in the schools. In some parts it has given a stimulus to old mass movements which had practically died out. Under the impulse of this movement various quarrels and factions in churches have been healed and parties brought together, in some cases in a very remarkable way.

"The movement has also led to the discovery of new methods of evangelism. It shows how the Indian Church will work on its own lines when it is really enthused with the spirit of evangelism. For the Indian Church it means new life. For India it means a new vision of Christ in the lives and in the service of those who are His."



EDITORIAL COMMENT



THE MISSIONARY CONCEPTION OF GOD

THERE has been born of the great war a demand for a new and truer thought of God. The false glorification of man, of his ability to do anything, the idea of his perfectibility in his own strength, of his mastery of himself and of the tides of social life and feeling, have collapsed, and men who have been thought of as agnostics or religious neutrals have come to realize and confess the world's need of God and of a definite and positive conception of Him. As one of these, Mr. H. G. Wells, has just written, "People habitually religious have been stirred to new depths of sincerity and reality and people are thinking of religion who never thought of religion before." And then he adds, "but thinking and feeling about a matter is of no permanent value unless something is *thought out*, unless there is a change of boundary, of relationship." Not only has the war broken down man's vain self-boasting and compelled him to bow down and look up, but it has taught him that this looking up must involve not a mere vague self-discontent but a clean and commanding conception of God. Whatever strength has been disclosed by the war has been found to have sprung from life ordered by great convictions. And the greatest of all convictions is God.

And just because men are now driven to find God are they compelled to turn to the Christian thought of God, which is the only clear and fearless and satisfying idea. Men like Professor Gilbert Murray, another of the minds classed as religiously neutral before the war, have turned to the central truth of the Gospel, the death of Christ for human sin. As the London *Christian* remarks, "The thought of the innocent suffering for the guilty, once said by liberal theology to be immoral, has been illumined by the red light of war and has brought back to men's minds the central truth of the faith."

And it has been especially the universal conception of the Christian God which the war has lifted in men's thought. The tribal and ethnic gods have paled and the heart of humanity has revolted at the idea of such chaos and civil war in God as follows inevitably from the conception of German gods and French gods and Russian gods and British gods. Men want the one God and Father, and every day that the war lasts deepens that longing.

In other words, the whole great yearning of the world to-day is for the missionary idea of God: one God and Father of all mankind, in whom the whole family of the earth is made one, before whom every race does its own work and makes its contribution to the common service and glory of humanity.

SAPLESS STATISTICS?

STATISTICS certainly—pages on pages of them—but they are sapless only for those who see meaningless figures in a statistical volume. In our “Missionary Library” will be found a note concerning “World Statistics of Christian Missions,” the latest publication of its class. Here we call attention to a few outstanding and eloquent facts, selected from its multitudinous entries.

In this enterprise of Protestantism there are 412 different societies directing work on the mission fields, aided by 98 other organizations, which are independent though not directing such operations. Allied societies reporting through the previous groups increase the number by 189. In the year 1915 these societies contributed for the work \$38,922,822, an amount that has been somewhat lessened by the war. Of the directing societies sending missionaries to foreign fields, 12 are Canadian, 128 are located in the United States, 17 are Australasian, 92 are in the British Isles, 70 are Continental societies, and the remainder have their headquarters in Africa, South America, Asia, Malaysia and the West Indies. Figures like these make one realize that America is not the only land interested in missions; yet it is interesting to note that, in 1915, the United States supplied forty-six per cent of the money expended by the Protestant societies of the world on foreign missions.

In the same year various mission fields had a total foreign staff numbering 24,039, of whom 13,719 were women and 7,041 were ordained men. The medical missionaries totaled 1,052, of whom 743 were men and 309 were women. The stations where these light-bearers were resident were 4,094 in all, counting only once the towns in which a number of Boards were represented. In Tokyo, for instance, thirty-four societies report missionaries in residence. The native Christian staff co-operating with the foreign missionaries was 109,099 strong, 7,430 being ordained and 19,540 being women workers wholly unsung but greatly useful in the uplift of needy womanhood.

A most hopeful item shows that there were 26,210 organized churches and 30,752 other places having regular services. In these churches were gathered 2,408,900 communicants, with 1,423,314 others under instruction; also 36,610 Sunday-schools, enrolling 1,777,433 pupils and teachers. The contributions of these congregations for church work totaled \$4,515,984—a sum that should be multiplied by at least five to show its real cost to the givers, most of whom are very poor.

Educational work on the foreign fields is far greater than most Christian givers to missions realize. Here are a few of the data found in the tables: Total individuals under instruction, 1,973,816; fees received, \$1,565,207.

In 1,234 dispensaries medical missionaries gave 8,833,759 treatments during the year, while the 703 hospitals had their 17,364 beds occupied by 253,633 in-patients.

STATISTICS OF PROTESTANT FOREIGN MISSIONARY SOCIETIES OF THE UNITED STATES AND CANADA, 1915-1916

Statistics Gathered by the Sub-Committee on Statistics of the Foreign Missions Conference

NAME OF ORGANIZATION (Abbreviated)	Date of Organization	Total Home Income	Total Income from the Field	Foreign Missionaries:							Native Workers:			Total Force in the Field	Stations	Out-Stations	Organized Churches	Communicants	Communicants During Year	Catechumens at Close of Year	Sunday Schools	Pupils and Teachers in Same	Pupils in all Schools	Hospitals	Free Dispensaries	Treatments	Foreign Countries in Which Missions are Sustained and Number of Missions
				Ordained	Physicians		Laymen	Wives of Missionaries	Unmarried Women	Total	Ordained	Other Helpers	Total														
					Male	Female																					
1. CANADA																											
Canadian Baptist For. Miss. Board.....	1912	\$114,467	\$10,102	33	2	5	1	30	39	103	6	650	656	759	25	1,184	73	10,181	..	50	461	10,910	12,616	6	5	59,701	India, Bolivia.
Miss. Society, Church of England.....	1902	133,135	1,808	21	3	3	3	19	25	68	5	45	50	118	18	1	19	724	1,552	204	49	2,875	736	4	3	14,851	Japan, China, India.
Holiness Movement Church.....	1895	8,000	.....	2	..	..	..	2	3	7	..	8	8	15	2	2	..	..	..	..	3	200	71	..	..	.....	China, Egypt.
Mennonite Miss. Soc., Ontario Conf.....	.....	4,703	.....	6	..	..	..	4	..	10	..	..	..	10	1	..	..	..	..	..	..	..	..	..	..	.....	West Africa.
Miss. Society, Methodist Church, Canada.....	1824	402,574	27,065	62	13	3	21	83	65	175	6	480	486	661	21	189	..	1,633	..	2,282	80	4,902	7,891	8	10	87,625	Japan, China.
Board Foreign Miss. Presbyterian Church.....	1844	389,245	33,673	72	17	9	28	88	75	263	37	734	771	1,034	35	504	85	11,076	1,820	6,033	398	16,899	15,962	12	24	355,675	British Guiana, Lesser Antilles, Japan, Korea, China, India.
Other Organizations (17).....	.....	396,363	21,615	5	1	4	16	9	87	117	1	164	165	282	32	152	14	800	..	300	12	481	3,030	1	15	17,225	..
Deductions on account of duplication.....	.....	312,982	7,062	..	..	3	..	..	79	79	..	164	164	243	14	151	..	..	..	..	..	..	2,970	1	1	.....	..
NET TOTALS.....		\$1,135,505	\$72,898	201	36	21	69	235	215	664	55	1,916	1,971	2,635	120	1,881	191	24,414	3,372	8,869	1,003	36,267	37,336	30	56	535,077	..
Received for Investment.....		57,637	.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.....	..
GRAND TOTAL, 1916.....		\$1,193,142	\$72,898	201	36	21	69	235	215	664	55	1,916	1,971	2,635	120	1,881	191	24,414	3,372	8,869	1,003	36,267	37,336	30	56	535,077	..
GRAND TOTAL, 1915.....		1,157,371	20,851	213	40	23	62	262	220	820	..	..	1,283	2,103	144	899	169	23,903	2,180	..	752	26,626	35,749	28	50	.....	..
2. UNITED STATES																											
American Advent Mission Society.....	1865	\$34,837	\$2,912	5	1	..	1	5	6	17	14	63	77	94	4	14	11	1,000	115	800	16	1,400	1,000	..	3	.....	Japan, China.
Seventh-Day Adventist Denom.....	1863	872,667	261,120	136	15	6	252	287	60	735	60	..	1,168	1,903	249	353	842	24,902	..	941	1,255	30,608	10,928	..	33	.....	Africa, Asia, Australasia, Europe, South America, West Indies, Hawaii.
American Baptist For. Miss. Society.....	1814	1,700,200	1,176,556	221	37	18	49	253	182	713	407	8,477	8,884	9,597	128	4,856	2,895	320,759	..	4,738	219,825	80,569	27	52	276,423	S. W. Africa, Europe, Japan, China, India, Philippines.	
For. Miss. Board, Nat'l Baptist Conv.....	1880	32,891	.....	2	..	..	..	1	3	6	25	10	35	41	26	25	23	40,049	..	..	25	463	403	..	..	.....	Africa, The Guianas, West Indies.
For. Miss. Board, So. Baptist Conv.....	1845	701,947	144,428	129	13	..	..	120	49	298	148	503	651	949	58	819	382	33,584	..	..	594	23,959	8,833	8	11	74,866	Mexico, Europe, Japan, China, W. Africa, S. America.
General Miss. Board, Ch. of Brethren.....	1884	77,184	549	23	3	2	..	22	21	66	..	158	158	224	12	63	16	1,486	..	..	54	1,878	1,664	..	5	14,308	China, India, Europe.
Seventh-Day Baptist Miss. Society.....	1842	12,966	2,164	3	..	2	..	2	4	9	..	..	15	24	3	..	3	122	12	..	4	158	134	..	..	5,518	China, British Guiana.
For. Miss. Board, Brethren in Christ.....	1896	8,488	1,200	10	..	..	..	9	9	28	..	19	19	47	5	9	4	350	..	600	..	..	620	..	1	.....	India, S. Africa.
Christian Woman's Board of Miss.....	1874	121,414	12,775	21	2	5	3	19	34	85	..	..	214	299	19	62	53	4,941	..	..	83	5,161	2,861	3	7	23,495	Mexico, West Indies, Hawaii, China, India, W. Africa, Argentina.
Foreign Christian Miss. Society.....	1875	458,614	50,536	91	..	..	..	69	27	187	..	41	803	990	39	217	186	16,884	..	..	365	20,560	6,013	..	25	230,767	S. W. Africa, Europe, Japan, China, India, Philippines, Cuba.
American Board of Com. for For. Miss.....	1810	1,265,737	371,809	178	32	17	52	220	213	663	335	1,842	5,263	5,926	106	1,461	701	83,135	..	188,626	1,475	86,198	86,581	32	46	437,533	Asia, Europe, Oceanic, Africa, Mexico.
Board Hawaiian Evangelical Asso.....	1823	63,790	.....	41	..	..	12	36	32	121	45	10	55	176	8	..	96	7,009	..	..	106	7,948	78,216	..	..	.....	Hawaiian Islands.
H. and F. Miss. Society, U. Evan. Church.....	1891	41,421	1,083	12	1	..	3	9	6	30	2	40	42	72	5	16	12	436	..	214	16	840	367	1	1	7,131	China.
Miss. Society, Evangelical Asso.....	1838	40,565	10,857	8	1	..	1	6	9	24	28	30	58	82	6	40	18	1,315	..	225	63	3,475	601	1	1	.....	Japan, China, Europe.
American Friends' Board of For. Miss.....	1894	44,395	9,804	8	2	..	5	12	19	49	4	59	63	112	18	60	21	2,406	..	..	51	4,110	5,094	..	..	.....	E. Africa, Mexico, West Indies.
Board of Miss., Friends, California.....	1895	13,429	.....	6	..	..	..	4	7	17	..	22	22	39	5	17	8	884	..	..	5	..	232	..	..	.....	Central America, Alaska.
Foreign Miss. Asso., Friends of Philadelphia.....	1882	12,142	226	2	..	..	2	3	4	11	4	5	9	20	2	10	6	883	..	74	35	2,533	107	..	..	.....	Japan.
Foreign Miss. Bd., German Evangelical.....	1884	46,691	5,905	12	..	..	..	6	6	24	74	203	277	301	6	68	8	2,207	1,805	92	..	2,472	3,517	2	2	18,033	India.
Board China Miss., Hauges Lutheran.....	1890	31,177	1,307	5	2	..	2	7	7	21	3	125	128	149	5	39	16	1,241	213	1,215	12	1,594	911	1	1	7,839	China.
Board For. Miss., Evan. Lutheran Society.....	1890	28,236	730	5	..	..	..	5	2	12	1	15	16	28	3	6	3	325	..	..	9	730	267	..	..	.....	Japan.
Board For. Miss., Gen. Council, Luth.....	1869	107,676	1,504	15	..	..	1	11	12	39	3	..	484	523	10	350	..	12,686	9,883	2,785	..	7,335	8,760	1	3	801	Japan, India.
Board For. Miss., Gen. Synod, Luth.....	1837	114,002	30,209	21	..	3	1	17	19	58	4	983	987	1,045	11	833	606	17,209	49,854	7,292	365	23,652	7,434	2	3	9,84,	

These are a few of the thousands of items recorded in this striking exhibit of foreign missionary activities under Protestant societies. A summary of what Roman and Greek Catholic Missions are doing is also given. The general impression of the volume is at once encouraging and discouraging, according as one thinks of what has been accomplished or of the vastly greater work left wholly untouched. If the reader could sit down for half a day and ask a missionary to interpret the significance of these figures, or selected samples, the value of the volume would be manifest.

THE FOREIGN MISSIONS CONFERENCE

MORE than two hundred delegates and visitors recently attended the conference of Foreign Mission Boards of the United States and Canada, held in Garden City, New York, January 9th to 11th.

It was marked by a series of addresses and discussions of remarkable interest and importance. The Committee on Statistics reported a total income of \$24,688,728 received by the 130 societies in the United States and \$1,266,040 in the 16 Canadian organizations. These statistics are more fully given in our insert. They represent the largest sum ever reported for Foreign Missions, and are four times the amount reported fifteen years ago.

The Conference received illuminating reports on the needs and opportunities in Latin America as revealed by the studies undertaken in connection with the Congress at Panama last year. Africa, with its Mohammedan problem and the needs of its great industrial camps and untouched areas, occupied one evening session. Other topics considered at length were those connected with missionary administration, the selection and preparation of candidates, education in the mission field and the cultivation of the churches at home.

Devotion, energy, efficiency and Christian statesmanship characterize these annual gatherings, which have accomplished wonders in the last quarter of a century in bringing missionary agencies together and in developing a harmonized and aggressive policy in Foreign Mission work.

THE HOME MISSIONS COUNCIL

THE tenth annual meeting of the Home Missions Council was held in New York City simultaneously with the Foreign Missions Conference and the Women's Council of Home Mission Boards. The most important topic brought up for discussion was doubtless the proposal to take steps to unite more closely the home missionary organizations in their common task of evangelizing North America. This is a statesmanlike project and one that cannot but appeal to large-hearted, far-seeing Christians.

The President of the Council read a paper in which he proposed that steps be taken to organize and equip an educational bureau which should be a clearing house of information on home missions and a center for supplies. It was also suggested that a field service be established to eliminate duplication of work on the home field, to forward economy, co-operation and the adequate accomplishment of unfinished tasks. Home Mission Boards have made considerable progress in the last decade, but there is need for a still more energetic and constructive program in order that the problems of the frontiers, the rural communities, the negroes, the Indians, the immigrants and the cities may be studied and solved efficiently. A committee was appointed to consider the proposal. There is reason to hope that denominational rivalry will in time give way before a larger, clearer view of the needs of humanity and the unified program of God.

THE "REVIEW" AND THE BOARDS

CO-OPERATION is the modern missionary watchword. Separate and independent agencies may be necessary and best to carry on the work of the various denominations, and each of these agencies requires an official mouthpiece. But there are so many common problems and interests, and each agency can gain so much of inspiration and instruction from other workers, that there has been an increasing sentiment in favor of a magazine to represent the whole missionary cause, home and foreign.

This sentiment has crystallized in the acceptance of THE MISSIONARY REVIEW OF THE WORLD as the magazine which shall be the clearing house for information, inspirational ideals and best methods for workers. The present Board of Directors represents various denominations, and there are on this and on the Editorial Council officials of the Laymen's Missionary Movement, the Missionary Education Movement, the World's Sunday-School Association, the Edinburgh Continuation Committee, the Latin-American Committee on Co-operation, and the Student Volunteer Movement.

At the recent meetings of the Home Missions Council, the Council of Women for Home Missions and Foreign Missions Conference, which includes the Federation of Women's Foreign Mission Boards, each of these bodies, in fine spirit of co-operation, appointed committees to represent them on the Editorial Council of the REVIEW. These committees will not only be a channel of communication between the REVIEW and the various Boards, but will help to shape the editorial plans of the REVIEW and to make sure that no field or important work is neglected. It is our hope and belief that the REVIEW will thus become increasingly valuable and influential among a larger and larger constituency.

The progress made since the magazine was taken over by the new

Board of Directors is most encouraging. Already over \$46,000 of the \$50,000 capital has been subscribed, and the increase in the list of paid subscribers is nearly 25 per cent. If this progress continues, the REVIEW will soon be more than self-supporting, and we will be enabled to make further improvements in the magazine.

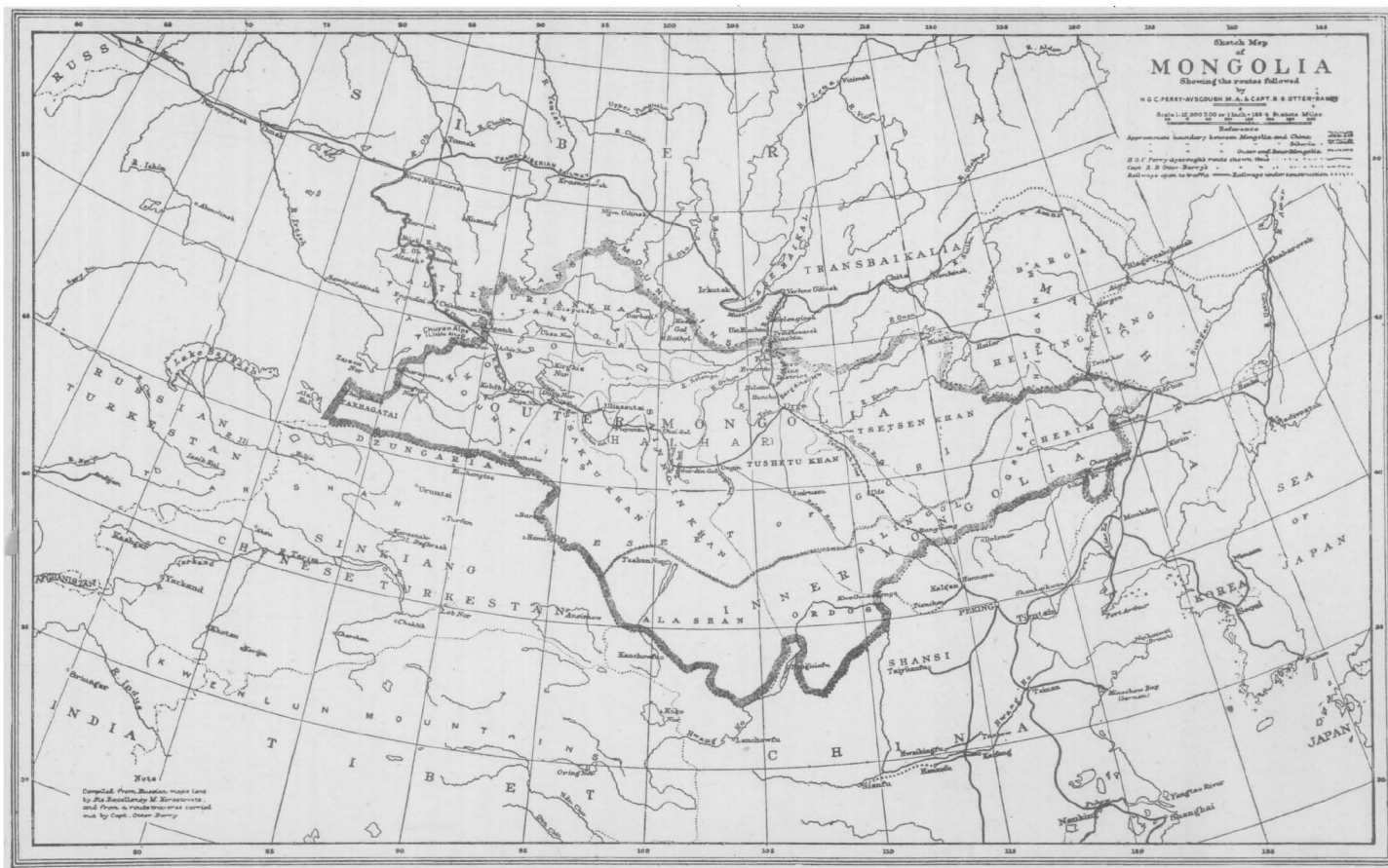
Our readers are again earnestly invited to help us advance the cause of Christ among men and women of every kindred, tribe and nation by making the REVIEW a more effective and widely read advocate of the accomplishment of the common task of the whole Church.

HOW CAN WE HELP CHINA?

SEVERAL important articles and items of news this month reveal the present opportunities and the trend of the times in China. The increased interest and receptiveness in villages throughout the Republic show the need for more Christian workers. The awakenings among the women reveal the need for women's colleges. The boys and students are responsive to the influence of the Young Men's Christian Association. The "indemnity students" are being trained in America for future leadership in China. As Rev. Robert P. Wilder said at a recent meeting of the China Inland Mission in London:

"China seems to be at the parting of the ways. Shall she choose materialism or Christ? Politically and morally her needs are great. One of her sons, a professor in a Chinese college, has said, 'Doctrines of equality and liberty have been interpreted as authorizing a general lawlessness of conduct at home, in the school and in public. The most ardent reformers in China can scarcely wish that the new order, with its many untried innovations, should altogether supplant the old virtues that have held together for so long the component parts of this heterogeneous empire. Among these, filial respect has always occupied a prominent place, but even this is threatened. . . . China is to-day in pressing need of men, men who are willing to sacrifice their lives for a good cause. You cannot find this type . . . in schools which train men to be physically and intellectually strong, but not morally strong. . . . China needs a true religion that teaches men to honor the Supreme Intellect and 'to minister, but not to be ministered unto.' . . . The men who possess the qualifications to minister can only be found in the school of Christ."

Now, when workers are most needed, the war is cutting down the youth of Great Britain, and America, alone of all the Protestant Christian lands, is free to send her young men and young women and her money to help train the future leaders of China in the ideals and power of Jesus Christ.



From the book "With the Russians in Mongolia"

Published by John Lane, The Bodley Head



ONE OF THE MONGOLS, HIS HOUSE AND HORSES

This is the home of one of the "settled" Mongols. The nomadic tribes live in tents.

The Neglected Land of Kublai Khan

MONGOLIA—A GREAT UNOCCUPIED MISSION FIELD

BY REV. G. H. BONFIELD, D.D., CHINA

Agent of the British and Foreign Bible Society

Mongolia is a land six times the size of Germany, with 5,000,000 people—most of whom are ignorant and degraded. Among them are only ten Christian missionaries. Think of it! What are we going to do about it? Read this paper written by one who has been among them.—EDITOR.

THE Mongols have recently succeeded in securing for themselves a small measure of public attention. The successful revolution of the northern tribes at the close of 1911, and the dramatic events which rapidly followed not only brought to the attention of newspaper readers in the West the almost forgotten Mongolia, but also indicated its political importance to each of the three great Powers which dominate eastern Asia. A glance at the map will show how its geographical position has brought the country within the scope of the conflicting interests or ambitions of Russia and Japan, and has enhanced its value as a loyal and integral part of the Chinese Republic.

On the east of Mongolia is Manchuria; on the west, Chinese Turkestan and Zungaria; on the north and northeast the Russian Empire extends along the frontier for 2,000 miles, while along the southern boundary lie the provinces of China. The approximate area of Mongolia is 1,367,000 square miles, which makes it nearly as large as the

whole of the eighteen provinces of China, or more than six times the size of Germany. The general physical characteristics of the country may be likened to an immense shallow basin surrounded by an irregular series of mountain ranges, scattered hills and undulating plains. The basin or plateau has an altitude of from 3,000 to 4,500 feet above the sea level, and is broken by spurs and foothills which run out from the mountain ranges and cross it in all directions. This is especially the case in northern and western Mongolia.

A considerable part of the central plateau is occupied by the desert known as the Gobi or Shamo. This desert country, however, is not the desolate sandy waste of popular imagination, but rather an arid region—"a rainless sea," as the Chinese describe it. There are, especially in the southwest, parched, waterless regions where the sand is blown by the wind into an endless series of rounded billows; there are also stony, barren areas in which bare rocks stand up like islands. But there is much good land on which small shrubs grow plentifully and which yield, when there is a late snowfall or plentiful summer rain, a crop of nutritious grass.



A MONGOLIAN "YOURT" OR TENT

South of the desert is a fertile belt of "grass country" from 50 to 100 miles broad; while on the north, for a breadth of 300 miles, a succession of well-watered valleys alternate with wooded hills and stretches of forest.

Again, on the east of the Khingans the country is but a continuation of the rich grain-growing and pasture land of Manchuria.

The climate of Mongolia is, for seven months of the year, rigorous in the extreme; while the strong winds, which sweep down from the Arctic regions and blow almost continuously, intensify the natural cold and add greatly to the difficulty and danger of winter traveling.

The brief summer with its wealth of sunshine, its cooling rain storms, its exhilarating air, and its long days, is delightful. Given a strong constitution, Mongolia is a healthy country for men from the West.

After Mongolia came under the sway of the Chinese they divided it into two unequal parts—Inner Mongolia and Outer Mongolia. This division, however, has an administrative or political rather than a geographical significance. *Inner* Mongolia consists of the territory occupied by certain of the tribes, who were either allies of the Man-

chus when they conquered China, or who have since come under the direct control of Peking. It includes that part of the country which lies east of the Khingan mountains and south of the Gobi. *Outer Mongolia* is the designation of practically all the rest of the country.

WHO LIVE IN MONGOLIA?

For so large an area the population of Mongolia is extremely small. Probably less than 5,000,000 souls all told, and in this total is included the large number of Chinese who, during the last twenty-five years, have pressed over the eastern and southern borders in ever-increasing numbers. The Chinese now not only occupy much of the best land, but also have flourishing commercial settlements or marts and monopolize most of the Mongol trade.

The Mongols are split up into numerous tribes, which are both grouped in Khanates or leagues, and are divided into clans or banners. Thus in Outer Mongolia there are four leagues with 86 banners, and in Inner Mongolia six leagues with 49 banners. Outside these leagues and separately organized, or holding special relations to other tribes or to the Chinese Government, there are, in the Kobdo and Altai districts of Outer Mongolia, four Eleuth and seven Urianhai tribes, while in the little known territory that lies north of the Tannuola range there are the reindeer-using Tannu-Urianhai Mongols. In Inner Mongolia, in addition to the six leagues, there are the Chahars, the Tumets, the Alashan tribes, and a small number of the old Torguts or Kalmucks.

Important as the foregoing details of the Mongol tribes and tribal organizations are to an understanding of the Mongolia of to-day,



A SCENE ON THE PLAINS OF SOUTHERN MONGOLIA

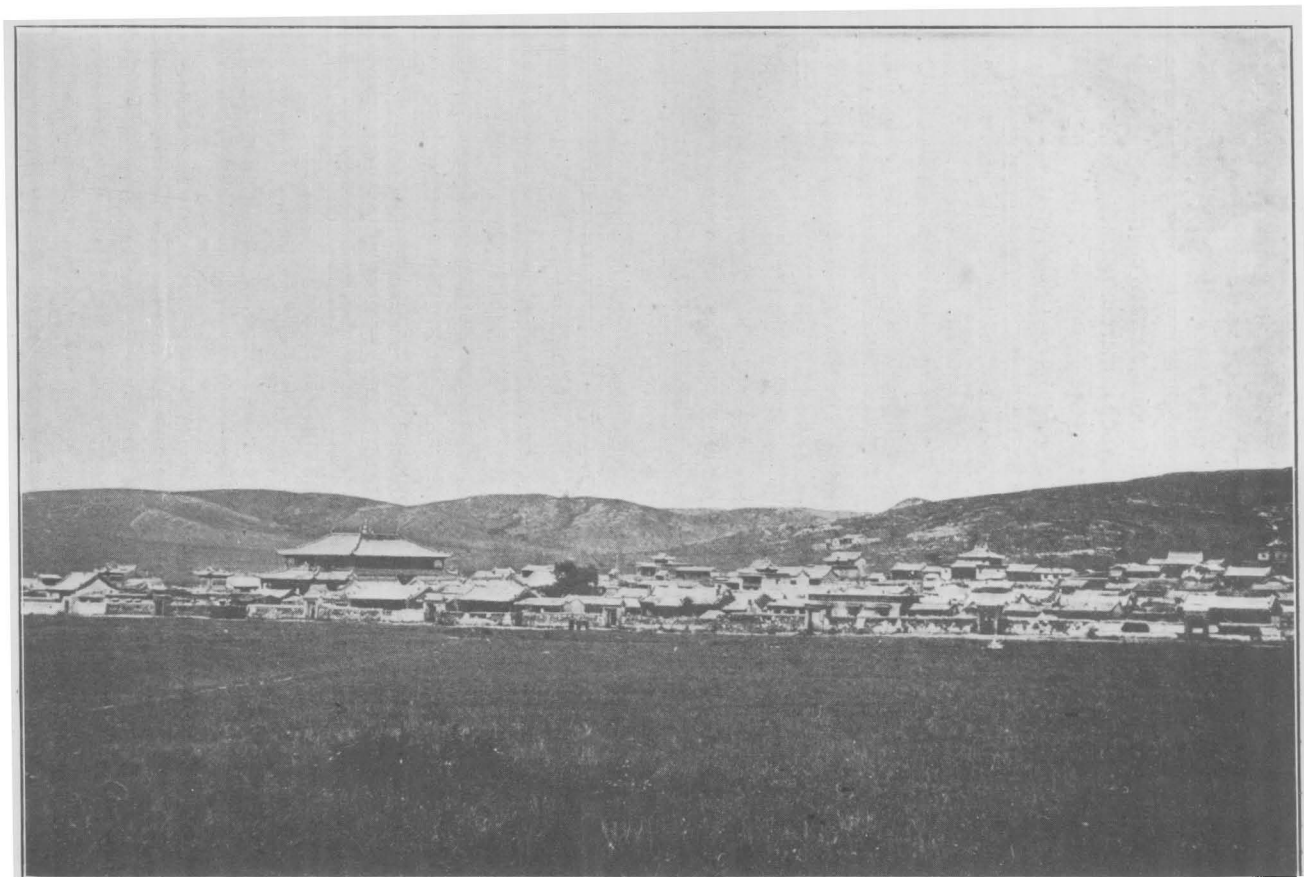
it will suffice for the general reader to remember the three main historical and geographical divisions, viz., the Khalkas in the north, the Eleuths in the west, and the tribes in Inner or southeastern Mongolia. One other fact must also be borne in mind—the members of all the Mongol tribes now inhabiting Mongolia do not, even on the most generous estimate, number three million souls.

This small remnant is all that now remains of the mighty nation that, under leaders who may be justly ranked with Alexander the Great, Julius Cæsar, and Napoleon, were once the conquerors and rulers of the largest empire the world has ever seen. All students of history know that in the thirteenth and fourteenth centuries the Mongols not only conquered the whole of China, but pushed their conquests westward through Central Asia into India on the one hand, and Asia Minor and Europe on the other; eastward into the Korean Peninsula, and southward into Cambodia and Burma. Thus at the height of their power, when China was under the Yuan or Mongol dynasty (A. D. 1280-1368), the Mongols held sway over a vast and populous empire, embracing many races and tongues, and stretching from the Pacific Ocean westward to Poland and Hungary, and from Siberia southward to the Indian Ocean. The startling rapidity with which the Mongols rose to power and their extraordinary successes are only paralleled by the completeness of their downfall and the speediness of their decline.

In less than one hundred years after they had become complete masters of China and placed their leader, Kublai Khan, on the throne, the grit and spirit, begotten in the fierce struggle for existence on the wild steppes of the north, had so degenerated amid the luxury and effeminate influences of Chinese civilization and city life that their power was gone, and they were swept from the country. The subsequent history of the Mongols has been one of disintegration and decay, and their present condition is as pathetic as it is instructive.

RECENT EVENTS IN MONGOLIA

Of the recent political changes in Mongolia it is extremely difficult to write intelligently in the space at our disposal. But it may be explained briefly that the old fear of invasion is the key to the policy pursued by the late Manchu Dynasty toward the Mongols. Tribal divisions were encouraged, Chinese Ambans or resident political officers were appointed, while special privileges were granted to tribes that placed themselves under or supported Chinese rule. Opportunities of further curtailing the independence and weakening the cohesion of the strong Khalka tribes in Outer Mongolia were used without the slightest regard for Mongol rights or interests. Chinese immigration was encouraged and much of the best pasture land has been taken from the Mongols and leased to Chinese settlers; while such advan-



A LAMAIST TEMPLE AND MONASTERY—ONE OF THE CENTERS OF BUDDHIST INFLUENCE

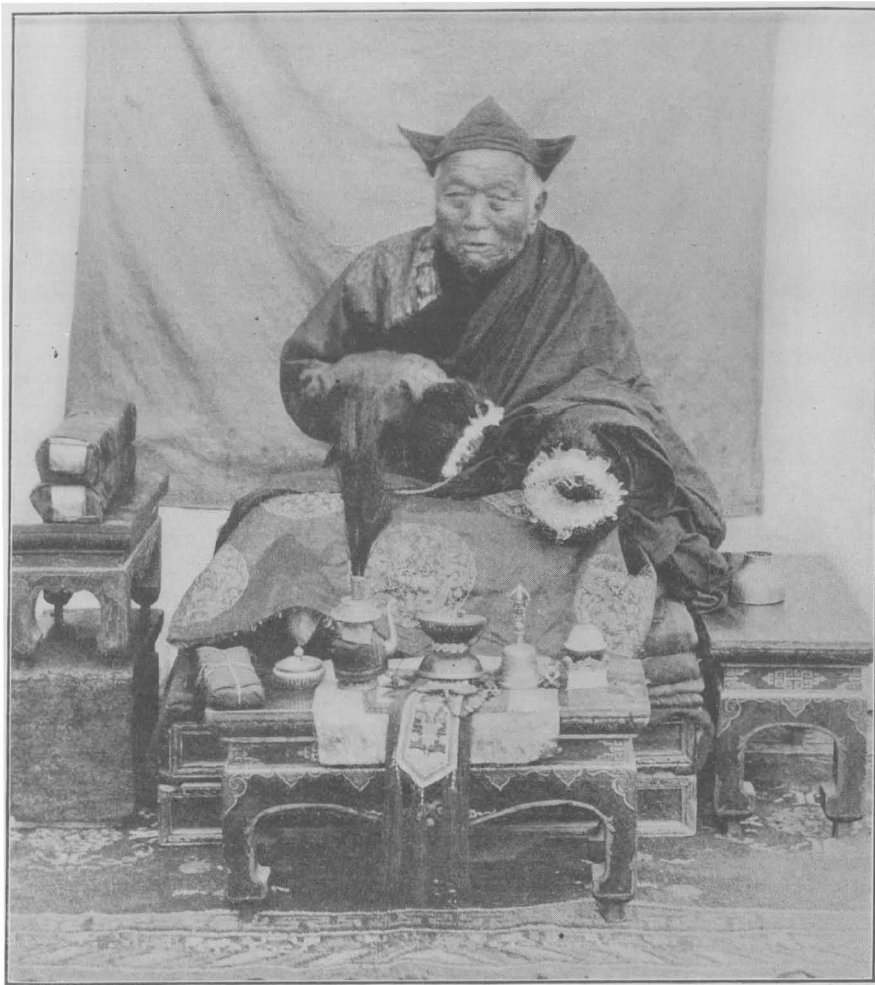
tages were given to Chinese traders that the wealth of Mongolia passed into their hands.

In order to secure redress for their innumerable grievances against the alien official or merchant or farmer, the Mongols could only appeal to distant Chinese Courts of Justice, where judgments were rarely impartial and given only after much delay. Moreover, China's neglect has been as obvious as her administrative mismanagement. Through all the centuries of her rule, or suzerainty nothing whatever was done for the education or uplift of the Mongols or for the development of their resources. No schools were opened; no industries were fostered, and no attempts were made to promote agriculture or improve the flocks and herds on which the tribes are so largely dependent. The Mongols were despised on the one hand, and plundered on the other; while hundreds of square miles of their country were absorbed without the slightest compensation.

This selfish and short-sighted policy of the Chinese has naturally defeated itself; for Mongolia, instead of being a strong and loyal buffer state between China and Russia, became divided in its allegiance, while the more vigorous tribes four years ago declared their independence and entered into treaty relations with the northern power. Happily for China, and as the result of long negotiations with Russia and the loss of more territory, the northern Mongols in June last revoked their declaration and they are now all united with the other races that make up the Chinese republic.

The Mongol retains not a few of his original characteristics, though he is no longer a nomad in the strict sense of the word. His habitation or his grazing rights are more or less fixed, and it is only within a prescribed area that the pastoral Mongol or herdsman moves his tent. In appearance he is none too clean. His unwashed face and hands, tousled hair, and greasy sheepskin garments prejudice the foreigner against him; and this prejudice his hard, flat face and squat figure do little to remove. His fatalism, his laziness and lack of ambition, his love of strong drink, and his quick temper have also to be reckoned with. But with all his failings there is much in the Mongol, when you get to know him, that deepens interest and wins respect.

The Mongols are a deeply religious people, but, unfortunately, their religion is the Buddhism or Lamaism of Tibet, which was introduced by the great Mongol Emperor, Kublai Khan. What Lamaism has done for Tibet it has also done for Mongolia. It has practically ruined the nation. Its womanhood has been degraded, and its family life poisoned. Its manhood has been robbed of its energy and independence; for upon men and women alike Lamaism has fastened a burden that is indeed grievous to be borne—the burden of a religion that brings no comfort or relief, while it imposes a never-ending round of exacting obligations; that is ministered by an all-powerful and unscrupulous priesthood which has at its head a “god” or incarnate



A MONGOLIAN RELIGIOUS LEADER—AN OLD LAMA IN URGU

Buddha whose debaucheries are notorious throughout the length and breadth of the land.

EVIL INFLUENCE OF THE LAMAS

Naturally Lamaism has had a profound influence on Mongol life and character. By its doctrine of reincarnation it has restrained predatory and savage instincts. It has formed a bond of union between the various tribes, and has made them open-handed and hospitable. But, on the other hand, it has cramped their outlook, and strangled progress; it has kept them ignorant and confused their sense of right and wrong. The number of lamas or priests in Mongolia is stated,

on good authority, to be over 60 per cent of the male population. The majority of these lamas are under vows of celibacy; but while they do not marry, they make no pretense of chastity. Prostitution flourishes to an appalling extent in the neighborhood of every temple and monastery, and the habit of promiscuous living has so blunted the sense of virtue that wives and daughters surrender themselves to this degrading practice without shame or loss of social position. No nation can stand such a drain upon its manhood and such a degradation of its family life, and, consequently, the Mongols are steadily decreasing in numbers. Until the power of Lamaism is broken there can be no hope of arresting their sure decay, or of preventing their ultimate extinction.

CAN THE MISSIONARY ENTER?

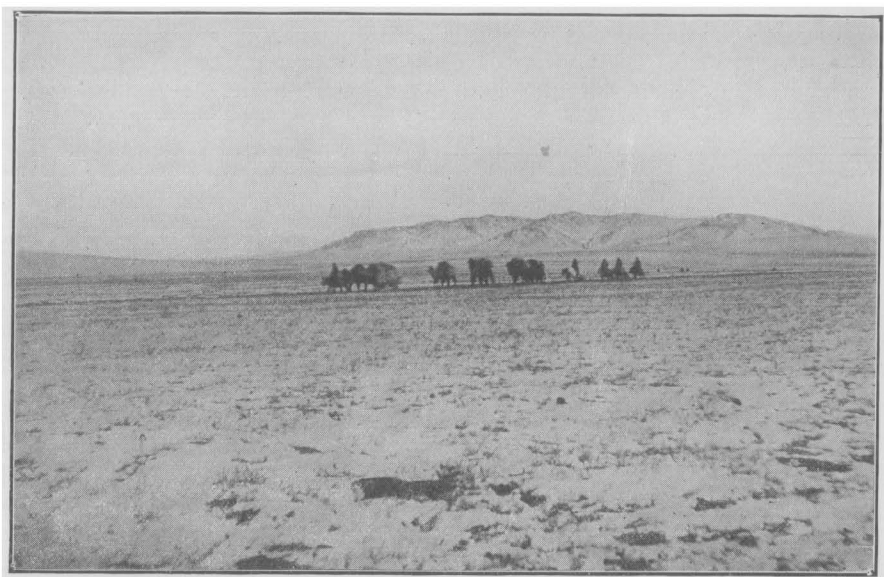
Mongolia is open to the missionary, and the condition of the Mongols constitutes a special call to the Christian Church. What but the Gospel of Jesus Christ can liberate and uplift and save this interesting people? Their great past, their present humiliation, and their dire need call to us and have called for years. Yet the response has been wholly inadequate and painfully slow.

The pioneer Protestant missionaries to Mongolia were Messrs. Swan, Stallybrass, and Yuile, of the London Missionary Society, who settled among the Buriat Mongols on the Siberian frontier as early as 1817-18, and carried on their work for over twenty years. Thirty years later the devoted James Gilmour (also of the London Missionary Society) commenced his itinerations, which continued for another twenty years—mainly, however, among the southern Mongols. During the same period and extending to still later years, the missionaries of the American Board stationed at Kalgan included the nearer Mongol settlements in their field of service; while the Christian and Missionary Alliance in the early nineties organized a Mongolia mission and placed a number of its missionaries at strategic points on the Chinese border. Unhappily all the members of this promising mission, save two, were swept away in the Boxer catastrophe of 1900, and the work was not resumed.

While no missionary work can be judged by tabulated results, and while it must be said that all these early missions to the Mongols were little more than beginnings, the missionaries of to-day, as the result of the labors of these pioneers, have the whole Bible in the Mongolian language. This translation was the work of Swan and Stallybrass, and it has been of the utmost value to every one who has endeavored to evangelize the Mongols.

Since 1900, when all missionary work for the Mongols was brought to a standstill, two new missions have been started and some of the older work has been reorganized. The Christian forces now engaged or taking part in this difficult enterprise are:

(1) *The Scandinavian Alliance Mission in Mongolia.* This mission, which is a branch of the Scandinavian Alliance Mission in America, is working out an interesting experiment. On a large tract of land just north of the Ordos desert and irrigated from the Yellow River, an agricultural and industrial colony has been started with the object of getting Mongols to settle there. In this way it is hoped that Mongol families will come under the influence of the Gospel, and be free from both the interference of the lamas and the opposition of the tribes. The missionaries superintending this work have had to



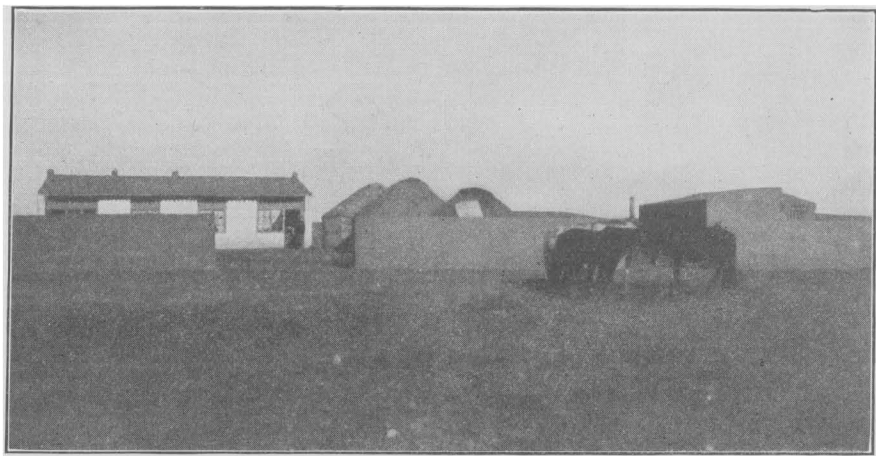
THE BRITISH AND FOREIGN BIBLE SOCIETY CARAVAN IN MONGOLIA IN WINTER

overcome many difficulties, and have met with no little discouragement. But their labors are now bearing fruit. Some Mongol families have settled on the land, many more are friendly, and come to the station to purchase grain, etc., while not a few attend the religious services. A school has been started and there are now twelve pupils, all of whom are learning to read the New Testament. Five Mongols have been baptized and there is one inquirer. The work is most promising, for one outstation has been opened and a Mongol has been set apart as evangelist, but the mission staff, consisting of only two men and their wives, is altogether inadequate.

(2) *The Swedish Mongol Mission* has a staff of three missionaries—two unmarried men and one single lady. The headquarters of this mission are at Halong Osso, a small Mongol settlement some eighty miles north of Kalgan. Several attempts have been made to start a school, but no regular pupils have been forthcoming. Writing

in June last, the senior missionary stated that there was only one inquirer, but added that they were gradually gaining the confidence of the Mongols of the district, and that their medical work had brought Mongols from a distance to the station. A service is regularly held on Sundays, and a few children attend the Sunday-school. Neighboring settlements and tents are visited and tracts and Gospels are distributed. An extension of this mission to Dolonor, a Mongol trading center two or three days' journey eastward, is contemplated.

(3) *The Gashatay Mission.* A little south of Halong Osso, representatives of the Pentecostal movement in Canada have their headquarters at Gashatay, another small Mongol settlement. The staff at present consists of three missionaries—Mr. and Mrs. Hindle, and Miss Fordham, all of whom have been on the field since 1911.



THE MISSION HOUSE ON HALONG OSSO, MONGOLIA

Preparations are now being made to open a school, and it is hoped that something may be done in other directions; but "whichever way the missionary turns," writes Mr. Hindle, "he is up against the lamas."

(4) *The British and Foreign Bible Society.* This society published the Swan and Stallybrass translation of the Bible in literary Mongolian over seventy years ago, and has recently published a revised version of the Four Gospels and Acts. It has also published the Gospel of Matthew in colloquial Mongolian, the New Testament in Kalmuk, and the Gospels and Acts for the Buriats. For many years the distribution of any of these Scriptures was beset with great difficulties; but since 1902 the society has set apart one (and for a time two) of its sub-agents for this particular work. Long journeys have been made and the printed Gospels have been taken to remote parts of the country. The society's caravan has crossed the Gobi over twenty times. Although the distribution of the Scriptures is, in one



WORTH SAVING—TWO MONGOL YOUNG WOMEN IN HOLIDAY DRESS

sense, but an indirect attack, it has, in Mongolia, been of incalculable value. The story of the Cross has been made known to lamas and laymen, while hundreds of boys preparing for the priesthood have used the printed Gospels as reading books in their schools. The Bible Society baptizes no converts and founds no church, but it does open the door, and in Mongolia it has prepared the way for other forms of missionary work in a singularly successful manner. Its special ministry is being carried on to-day with unabated vigor.

(5) *Missions on the Chinese borders.* Many Mongol families

have settled down among the Chinese on both sides of the border, and among these Chinese-speaking Mongols good work has been done by the Irish Presbyterian Mission from two of their stations in Manchuria; by the brethren from several stations in northeast Chihli; by the Scandinavian Alliance Mission in the extreme north of Shansi, and by other missions from various centers. The latest reports from these missions indicate that increasing attention is being given to the Mongols, and that four or five Mongols were received into the church during the past year.

(6) The work of the *Roman Catholic missions* is beyond the scope of this paper, but it may be said in passing that while there are a chain of stations along the Chinese border, and several stations on the Mongol plains, the converts have been largely Chinese. At two or three places there are small Mongol congregations under priests who speak the language, but information about these missions is still very incomplete.

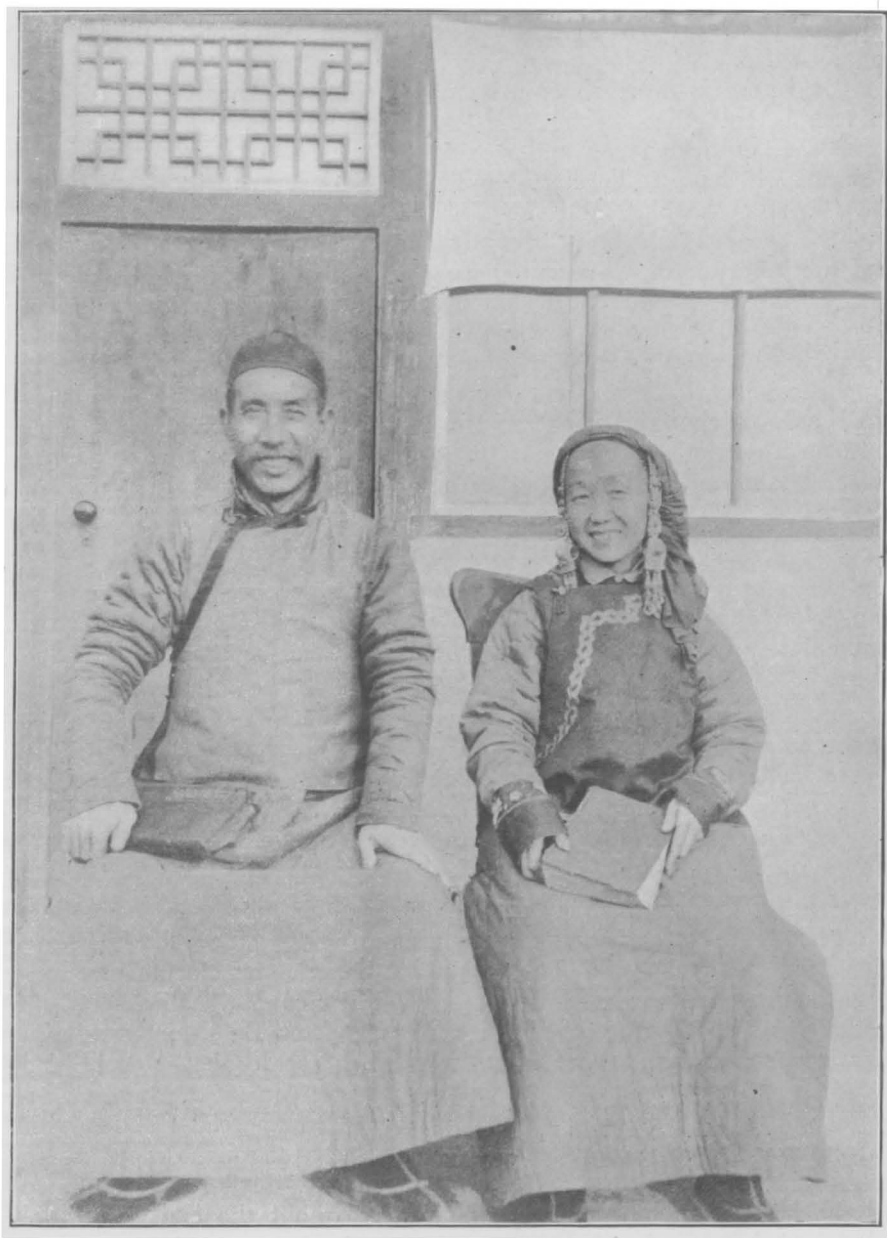
THE OUTLOOK—TIME TO ADVANCE

It will be seen that while some missionary work is being done the forces are utterly unequal to the task, and that the evangelization of Mongolia can hardly be said to have begun. A few stations scantily equipped and sadly undermanned on the southern borders; less than a dozen Mongol Christians connected with Protestant missions; less than a score of children in schools; only three stations at which preaching in the Mongol tongue is carried on, with a few Mongol hearers or inquirers listening to the Gospel as it is preached in Chinese, is all that can be reported. It is surely a reproach to the Christian churches of Europe and America that such scanty fruits should be the only "harvest" that can be brought to the Master at this late hour of the day.

The time is ripe for a distinct advance in Mongolia. *The country is open to the missionary as never before.* The Mongols are awake and realize the need of education, of national and social reorganization, of political reforms, and of the readjustment of their relations with the countries and peoples that surround them. Some intelligent Mongols begin to murmur at the control of the lamas, and to long for intellectual freedom and a purer religion. Recent events have shaken their self-complacency, enlarged their outlook, and brought home to them the hopelessness of their present condition. Difficulties and hardships, many and severe, confront the missionary still, but beginnings have been made and the way now will be easier for other workers and further advances.

There is *no missionary* in the whole of Outer Mongolia or among the strongest and most numerous tribes.

No missionary in eastern Mongolia, though the country is easily accessible from several points on the Manchurian railways.



A MONGOL CHRISTIAN AND HER HUSBAND

There are still very few Christians in Mongolia, but they offer a great opportunity for evangelism.

No missionary in western Mongolia.

No missionary in Urga, the center of the Mongol's political and religious life.

It is surely time that such forgetfulness or neglect should be corrected, and that strong and well-organized missions should be established. Picked men and women will be required for this work; methods will have to be elastic and great patience will be needed; but the Christian hospital and the Christian school, Christian literature and the printed Scriptures, the preaching of the everlasting Gospel, and the influence of Christian lives will win the Mongols for Christ, as they have won other degraded tribes under conditions equally hard. The needs of Mongolia are urgent, and the present opportunity is unique. The people are slowly but surely passing away; the integrity of the country is seriously threatened, while the present missionary work only touches the fringe of the southern plains. Surely we have here an appeal that ought not to be unheeded, and a challenge that must be taken up for the honor of our common Lord.

MONGOLIA—AN INTERNATIONAL PROBLEM

In a brawl at Changchitung, on the border between Manchuria and Mongolia, last August, Chinese soldiers killed some Japanese. Immediately Japan sent soldiers to the district, and demanded as reparation:

1. The dismissal of the Chinese officers in command of the troops at the scene of trouble.
2. The withdrawal of the Chinese garrison.
3. The indemnification of the families of the Japanese killed.
4. The right of Japan to police Inner Mongolia.

History has shown that the five million Mongols are not a race to trifle with. To-day they may seem simple enough, mostly stock-breeders and caravan drivers. The native princes of Outer Mongolia, however, along the Russian border, hold their heads high, and during the anti-Manchu revolution (1911) declared that their country had severed its connection with China. They requested help from Russia in framing a new government, and later Russian troops crossed the frontier and occupied strategic points. Then followed an agreement by which Mongolia was to be free to make industrial and commercial treaties with any nation, subject to Russian approval, the Mongolians pledging to Russia certain agricultural and trading privileges. Thus Russia obtained all the benefits of a dominating influence without the evils of actual administration.

Mongolia is really a buffer state between Russia and China. In 1913 China recognized the autonomy of the Outer Mongolia, an agreeable circumstance to Russia, since Outer Mongolia is next to her. Not so Inner Mongolia, and now Russia seems to have given way to Japan.



NEW CHINA AND ONE OF THE ROUND DOORS OF GINLING COLLEGE

An Open Door for Chinese Women

Beginnings of Work at Ginling College, Nanking, China

BY MISS FREDERICA R. MEAD

“ANYONE would be interested in Ginling College the moment she stepped through one of your round doorways,” remarked one of our friends. We all like doorways, particularly open doorways, and when they are round of course they are a little more attractive because they are Chinese. Let us step through this one at once and *be* interested in Ginling College.

I like to think that the spirit of unity and cooperation that have built Ginling College are typified by the circle of the doorway through which we have come. Years ago the idea that there was need for a college for women in the Yangtse Valley grew into a conviction in the minds and hearts of several of the principals of girl's high schools in Central China. At Kuling, one summer, they deliberated together, and finally, with Miss Pyle of The Laura Haygood School in Soochow as chairman, a committee representing seven denominations assembled to make plans for such an institution.

When the constitution, drawn up by this committee, was presented to the authorities in China and in America, the terms of co-operation were approved by the Baptist, the Christian, the Northern and Southern Methodist, and the Northern Presbyterian Mission Boards, and each promised to fulfill the following conditions;

(1) To provide \$10,000 gold toward expense of plant and equipment.

(2.) To provide one member of the faculty.

(3) To make an annual appropriation toward current expenses of not less than \$600 gold.

With that assurance of support, the committee became the Board of Control, made up of three representatives of each of the five churches. They invited Mrs. Lawrence Thurston to undertake the presidency, and in 1913 she came to Nanking to enter upon her duties of organization.

Nanking was named by the China Continuation Committee as one of the five cities where women's colleges should be established, and was chosen as the site for the Yangtse Valley College for several good reasons. The Nanking Mandarin vies with the Pekingese Mandarin as the most universally understood language in China; Nanking University for men is a flourishing union work of Central China, and was ready to cooperate in any possible way with a college for *siao dzies*, or "little sisters," as young women are called in Nanking. Lastly, this ancient capital, situated only seven hours by train west of the metropolis of Shanghai, has always been a center of Chinese education, and has kept many of the best old traditions that are dying out in the port cities.

As our doorway is more attractive because it is round, so we think that our college is more attractive because it is growing in a distinctly Chinese city, and because, too, we have as our college home a Chinese official residence. It was built by the Li Hung Chang family, and not only round doorways between the front courtyards, but carved timbering in the ceilings; southern windows, where the sun sifts in through rice-papered lattices; long vistas from court to court, with their pleasant contrasts of sunlight and shadow; and a fascinating garden with tea house and sunny pools, all speak of the best in Chinese architecture and gardens.

But the round doorway is more than a shape, more than a structure; it has brought us into a living opportunity that is Ginling College itself. Five of the nine girls who finished the first year's course last spring have now come back to form, with a new student, our present sophomore class. The freshmen again number nine. The girls of our college group are sensitive natures and their personalities are too sacred to describe individually. Among them are just the types that we find in an American college. There is the girl who is not independently interested in college work, but is there because her parent or guardian sends her. She has yet to wake up. Then there is the girl who has had some experience in teaching and is willing to work her hardest to learn what will help her to make her future work more effective. There is also the girl who has had privileges of education from the beginning

and looks to her college work as the fulfilment of her dream for the best preparation for a life of service—the abundant life.

Let us pretend that we are transported to Ginling and are going, invisibly, through a day with the students to see how this aim is working out. At half-past six we hear the rising bell, waking the stillness of the court where are the students' dormitories, good-sized rooms, opening on the stone terrace downstairs, upstairs, on the balcony that surrounds the court. Morning voices and laughter sound from behind



SOME OF THE STUDENTS AT GINLING COLLEGE

the latticed doors and windows, for the girls are experiencing what it is to have one instead of many roommates, as is so often necessary in mission high schools. Soon we watch them hurrying to breakfast in the adjoining court, where they enter the dining room through another round doorway, this one not built of brick and plaster, but of wood, latticed in a cherry-blossom design. Mrs. Djang, the well-loved matron, presides over the girls' meals and does the housekeeping for this part of our college family. Classes begin at eight o'clock in the morning, and except on the coldest days, when we make special arrangements, gather in open-air classrooms—the whole south side of the rooms being nothing but woodwork screens. The forenoon classes are all studying Western subjects and are taught in English, and as all do not come on the same day, you may take your choice in visiting them. Among the freshman courses there is Miss Goucher's English class, which she is basing on a series of English essays. She is a graduate of Goucher College in Baltimore, founded by her father, Dr. John F. Goucher. She also has a valuable course in practical art. The chemistry class is under the direction of Miss Nichols, who has been

loaned by the Southern Methodist Board. In Miss Nourse's psychology class are gathered all the freshmen and those sophomores who did not take the course last year. She is a graduate of the University of Chicago and is introducing these girls to the principles of psychology which will help them most to help themselves in their studies and in their daily life. History and mathematics are substituted for chem-

istry and psychology in the second semester. Mrs. Thurston teaches a course in the Life of Christ.

The sophomore courses offered are those by Miss Nourse in English history and sociology, Miss Nichols in botany, Mrs. Thurston in college algebra and astronomy, Miss Goucher in domestic architecture, and Miss Rivenberg, a Vassar graduate, in the Bible.

This has been a very busy morning and we are glad when the noon bell calls us to chapel in the quiet, paved hall opening on one of the front courtyards. Here the whole family gathers and one of the members of the faculty has charge of the services, in which the hymns, the Bible reading, the short talk, and the prayers touch the keynote of the day.

After luncheon, old China is brought vividly before us as we watch the girls walking up and down through the courtyards conning their Chinese classics. Al-

though we are trying to add more of constructive thought and intelligent criticism and appreciation to the study of the classics, there is still an imperative demand for a large amount of memory work. Later the girls are free for recreation, and the general trend is toward the garden, where they walk up and down under the rose trellises, quietly read in a corner of one of the benches, or enjoy a game of tennis.

On Friday we might slip into a class on hygiene at 4 P.M., which is under the direction of Dr. Tsao, one of our most valued faculty members. She is a graduate of the Philadelphia Medical School for Women, and has probably the largest and most influential practice of any physician in Nanking. Although she is a Chinese, she conducts the course almost entirely in English.

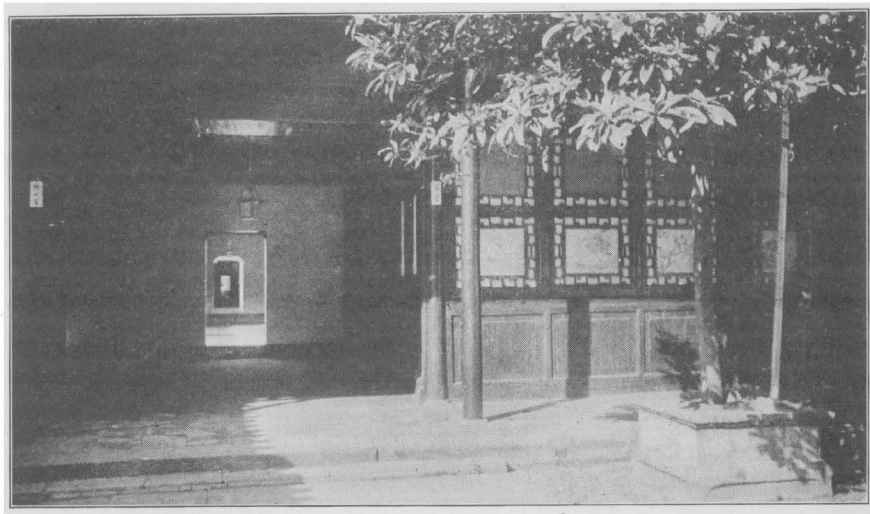


THE GUARDIAN OF THE COLLEGE GATE

As the evening closes, let us step into the library where the girls are studying. In structure it is like the chapel. Opposite the door is the long, southern expanse of latticed windows which gives almost the effect of heavy leaded glass. High overhead the soft gray tiles of the roof shed a medieval atmosphere from above the heavy timbering. After supper all sorts of things may be happening. Perhaps it is a quiet evening for study; perhaps there is a "Current Events Club" meeting in progress; perhaps a lecture; or better still, an informal evening of music and sociability in the faculty living room.

This visit having been on a week day we will want to go back to Ginling for an hour on a Sunday. Most of the day is like any Sunday in any school where there is a loving wish to have the day one of worship and growth in spirit, but I do not believe there are many schools or colleges where there is such an attractive Sunday-school as the one that assembles in our chapel at two o'clock Sunday afternoon. The pupils are the little ragamuffins of the neighborhood, the teachers are our college girls, and last spring the attendance reached an average of fifty. Let me quote a bit from the letter of Miss Zee, one of the students, who tells about this year's start:

"I want to give you a report of to-day's Sunday-school, which was the first time we had this year. How many children will you guess we had, without looking at the following numbers? While we were cutting the pictures out for lessons, some said that the children would not come because no one had even told them that we would begin our Sunday-school this week. How could they come? Some said they would not come because it was raining. But when the time for Sunday-school drew nigh, and eight of us went to the chapel, what do you think we saw—children sitting quietly in three rows; there were thirty-six altogether. We felt so ashamed of our idle expectations. The Sunday-school went regularly



LOOKING PAST THE RECEPTION ROOM AT GINLING COLLEGE

as we did last year. The children did not forget at all the songs which we taught them. So, Miss Mead, I trust that God *will use* us to accomplish something for our neighbors here."

Dr. J. E. Williams, of Nanking University, has said, "The future of the Christian Church in China depends upon her women." Here at Ginling we have gathered together girls, many of whom are of the same type of mind as those that, coming to America, stand at the head of their classes at Columbia and other leading colleges. Our students have a great advantage in not having to leave their homes for years so as to become out of touch with the life of their own people. We are stirred as we think in terms of the Kingdom of God of the individual possibilities of the lives of these girls in leadership in the homes and schools and churches of their country.

Ginling offers a living opportunity not only to our college girls and our neighborhood, and through them to China, but to those in America. The College Committee of the Board of Trustees, which is made up of representatives of each of our five co-operating boards, and of which Dr. Robert E. Speer, 156 Fifth Avenue, is chairman, and Miss Elizabeth Bender, 150 Fifth Avenue, secretary, is cooperating in a splendid way in gathering funds, friends, and members of the faculty. Smith College is also deeply interested in this her newly adopted sister college in the East, and for the coming year has subscribed \$1,000 toward the English department.

Our present buildings are rented for four more years. By that time we expect to have outgrown them and will be needing such a permanent equipment as the best we can offer to the Chinese to meet their needs. We must compete with the growing tendency of the most brilliant students to leave their own country in order to study in American colleges. Here is an opportunity for friends to enter into this opportunity and to have a share in these buildings.

In laying strong foundations for college work there must be specializing on the part of the faculty, and some of the staff must be proficient enough in Chinese to give their lectures in that language instead of in English. This takes time. Furthermore, unless we fulfill our promises to our students, and fulfill them efficiently, we shall not be able to hold the confidence of the very best womanhood of China. Our greatest need at present is for professors for the biological and physical sciences and for music.

May the round doorway of opportunity in Ginling College stir prayers in many a heart that Christ may enter in and fulfill His plan for each student and member of the faculty and for each one who has stepped into a vital interest in His work there.

Why Men Don't Believe in Missions

A Consideration of Some Objections to Foreign Missions

BY REV. JAMES L. BARTON, D.D., BOSTON, MASS.

The reasons given for not being interested in Foreign Missions or for declining to support them, would fill a book. Some of these reasons are trivial; some based upon lack of knowledge; some upon misinformation, while others are sincere. A candid consideration of some of these objections is here presented by one who has himself been a missionary and is now one of the missionary statesmen of America.—EDITOR.

IT is not surprising that an enterprise, the field of which is in the midst of a distant and an unknown civilization, and that is based chiefly on the commands of Christ and that demands so much sacrifice, should be variously interpreted and often strongly opposed.

A number of experienced missionary administrators have furnished a list of the objections to missions with which they have most frequently been confronted. Over fifty stock objections are the result, most of which have been current for half a century or more. We will consider these objections under four divisions, although many of the topics could be placed under three of these headings. The divisions under which we will consider the subject are:

- I. Objections raised by non-Christians and by anti-Christians.*
- II. Objections raised by professing Christians who fail to grasp the full significance of our faith.*
- III. Objections growing out of ignorance of what missions are.*
- IV. Objections based upon difference of judgment as to methods of administration and policy.*

I. OBJECTIONS BY NON-CHRISTIANS

- 1. We have no right to interfere with another man's religion.*

This objection is put in a variety of ways. The position is defended by the declaration that every people, if not every person, has a religion in which he was born, which is adapted to his way of living and the civilization of which he is a part, and it is the rankest impudence to assume that our religion is better than his or more suited to his environment. He is satisfied with what he has, so why attempt to make him dissatisfied? Out of non-Christian civilization have come men of recognized ability, thus showing that their religion is not a failure. We would, therefore, better mind our own business and religion and let the other man do the same.

This sounds plausible to many people who fail to apply the same line of reasoning to any other phase of interracial relationships. Those

who object to sending the Christian missionary with a message of comfort and peace to peoples who may not wholly be satisfied with their religion are usually believers in and supporters of the commercial missionary, whose chief concern is to make the peoples he reaches dissatisfied with what they have. The people of Asia a half century ago did their sewing by hand and were satisfied with the methods employed. The sewing-machine missionary entered their country, and by demonstrating what a sewing-machine would do, created a dissatisfaction and unrest that resulted in introducing machines for sewing cloth and leather extensively in the Near and Far East. I have seen in one tailor shop in a city in the interior of China nineteen sewing-machines, which illustrates the success of missionaries of this class.

Then comes the cigarette missionary with his brilliant posters, illustrated literature and free cigarettes. The old pipe loses much of its charm by comparison, and the African and innocent Asiatic who have never been conscious of a need of tobacco at all, come to be regular customers, and the cigarette business becomes a part of the activities of the awakening East.

It is clear that the one who is so solicitous that the Eastern peoples be not aroused into a state of dissatisfaction over their ancestral religion is not loath to employ numberless means and agencies to make the same people dissatisfied with practically everything connected with their ancestral habits and customs, except religion. They advocate missionaries whose only purpose is to exploit the people and the resources of the country for personal gains, and condemn the missionary who, without hope of personal gain, carries that which exalts every ideal, promotes the moral excellence of the race and nation and lays the foundation for the true Christian civilization. Such objectors laud selfishness and condemn self-sacrificing service.

2. *The people of the East already have a satisfactory religion.*

This statement is usually due to ignorance.

One cannot but wonder if, in the face of the horrors which even now are being perpetrated in the Turkish Empire upon non-Moslem subjects by Moslem leaders and in the name of Mohammedanism, these objectors would affirm that Islam is a satisfactory religion. When the history of Mohammedanism and its blasting effect upon every civilization it has dominated is studied, it is difficult to comprehend the frame of mind of him who declares that the religion of the 230,000,000 of Moslems is satisfactory.

As Hinduism is studied in the face of its effect upon society, its treatment of widows and its insistence upon the permanent degradation of millions and tens of millions of India's low-castes simply because they chanced to be born into a caste from which in Hinduism there is no door of escape upwards, it is impossible to comprehend the thinking of him who says that religion is satisfactory.

We cannot dwell upon the savage races of the Pacific Islands and Africa or the non-progressive Buddhist faith that held for centuries Japan and China in its stereotyped mold and ask, by what possible canon of interpretation we can proclaim these religions as satisfactory.

If we should consult thousands of Moslems, Hindus, Buddhists and fetish worshipers in all parts of the world, who have begun to think seriously upon religious matters, we would discover that multitudes of these are deeply dissatisfied with their religion and are attempting to make it better through some process of reformation or are contemplating a change. No awakened man of the East can be satisfied with any religion that he is not convinced is the best. No religion short of this is good enough for any individual or any race.

3. *God will look after the heathen without our interference.*

It is difficult to take this statement seriously. It is contrary to all other rules of human action and so, with the rarest exceptions, must be taken as a trivial reply by those who have little esteem for God or men. It would seem to be the expression of unbelief accompanied by disregard of the lessons of history and the principles by which nations and races and peoples are moulded in their practices and in the shaping of their civilizations. Even the races of the remotest antiquity were led through human agencies. Race and inter-race changes have been brought about through contacts of men with men and the outreachings of the influence of such relationships. In the face of these facts, to affirm that a people's religion, that which lies deepest in their hearts and lives, may meet with a radical change without human agency and human effort, is to deny the facts of history and the teaching of all religion.

4. *Missionaries are a lot of pious loafers and self-seekers.*

This objection is usually offered in the smoke-room of steamers, by hangers-on at Eastern tourist hotels. By this simple declaration the objector would put an end to all foreign missionary work. He does not wish to know the facts; he has settled the case forever.

The answers to all such are the life and work of the missionaries themselves. Some objectors are won over by being thrown into personal relations with a single missionary, although the conversion may be to belief in one missionary rather than to a work. No one would deny that there have been unworthy missionaries. Missionary administrators would be more than human were this not the case. There was one unworthy disciple among the Apostles, but his presence there did not condemn the entire body. The story of missionary martyrdom and the self-sacrificing, heroic service rendered in times of pestilence, famine and massacres, can be explained in no other way than as self-forgetful devotion. At the present time the presence of over two hundred American missionaries in the Balkan Peninsula, Turkey, Persia, the Caucasus and Syria, with freedom to leave at any time, surrounded by atrocities beyond the power of language to describe, beset with disease and pestilence and

famine, cut off from communication with friends and kept in ignorance of what is going on in the world, now and then laying down a life in willing sacrifice, but always alert to a service almost divine and scorning to retreat; these and hundreds like them in the history of missions constitute the answer to him who would crush with an epithet the noblest class of men and women this world knows.

II. OBJECTIONS BY PROFESSING CHRISTIANS

The idea of foreign missions had no large place in the Church, either in Europe or America, until a little over a century ago, and it is within the last fifty years that the most of the interest and knowledge now prevalent has been created. All loyal church members do not yet believe in the obligation and privilege of all followers of Jesus Christ to make Him known to all nations. The process of instruction must continue until the entire Church comprehends the complete Gospel of world redemption. We hear such objections as the following:

1. *There is work enough at home or there are heathen enough at home.*

This is true enough if we mean there are more heathen at home than there ought to be. But if the fact is used as a reason for not sending missionaries to foreign and non-Christian countries, then we are wrong.

All moral, intellectual, social and religious advance is by the process of diffusion. It has been so in all history and will probably continue to be so to the end of time. In promoting education in America we do not concentrate upon one locality until every worthy youth therein secures a general or a college education. We establish schools and colleges all over the country, even though the city of New York alone is in crying need of more educational facilities. We do not attempt, in promoting the cause of purity or temperance, to bring all our forces to bear upon one township or county or even one State, but these principles are widely advocated all over the country and the results begin to appear in localities widely separated.

In religion the same law has been in operation. Buddha and his followers did not confine their labors to one territory until all had become Buddhists, nor did Mohammed and his successors concentrate their entire effort upon Mecca and Arabia, but both of these religions grew by diffusion until they had covered, but only in part, many countries.

The same is true of Christianity. Christ did not confine his efforts to any one section of Palestine, but went about performing miracles and teaching in widely separated areas. After His death His disciples did the same.

One wonders what would have been the result had the disciples decided to begin with Bethlehem, the birthplace of our Lord, and to do nothing for Jerusalem so long as there remained a single non-Christian

there; after this to take Jerusalem, the city of His burial, and when all had accepted Him as Redeemer and Lord, to move on to Nazareth and so over Palestine and from there to Asia Minor and Rome. By this process the Church could hardly have survived the first generation, or would still have been working away in Bethlehem, for surely there would have remained a few obstinate Jews and a lot of pagan immigrants to command the attention of the Church.

With every third person at home a member of a Christian congregation, no one has a right to say, in the face of history and the physical, psychological and spiritual law of the expansion of religious ideas, that there are so many heathen at home that we are released from the obligation to carry the Gospel of Christ to the ends of the earth.

2. *We need the money for church expenses. "Charity begins at home."*

This is the utterance of supreme selfishness and in defiance of the law of spiritual equivalents. Charity that stays at home miserably dies and the church that lives but for itself loses all that made it a church of Jesus Christ. No church can long continue as a living spiritual body that has no unselfish means of sacrificial expression. The spring that gives out no stream soon becomes a stagnant and festering pool. The Christian who makes no sacrifices in service becomes incapable of sacrifice. Foreign Missions, quite apart from what they accomplish in turning multitudes in foreign lands to Christ, are worth all they cost and more in keeping alive among Christians the true spirit lived and taught by Christ Himself. Was there ever a church or a communion in all history that made itself poorer by giving men and money to carry the gospel to those outside? And to this is added a wealth of new spiritual insight and power of priceless value.

3. *It is a hopeless undertaking.*

It is in this truth that we center our hopes. If we expect to win the world to Christ by the rule of mathematics or the law of averages or through the physical resources wrapped up in a few thousand missionaries and a few million dollars, then we are indeed undertaking a hopeless and a fruitless task. It is because the task is humanly impossible that we find our supreme satisfaction. We are thrown back upon the words of our Lord, Who declared that all power was given to Him in Heaven and on earth and that He would go with His disciples to the ends of the earth and give them the victory. The disciples undertook a hopeless task when they set out to convert the Roman world, but they succeeded. The modern missionary movement has achieved triumphs no less marked and, in the face of appalling difficulties, is registering triumphs to-day no less significant, because the power of God and the living Christ is with them.

4. *Our own religious life is too imperfect.*

For a moment we are staggered by this objection. We ask, who is worthy to take up the task Christ and His disciples laid down and carry it on to completion? Then, as we see the lack of spirituality in the churches and the failure of Christians to live up to the high standards laid down by our Lord, we are forced to exclaim, "Who is sufficient for these things?"

Without attempting to deny our own unworthiness, we find hope in the fact that Christ used woefully inadequate means to achieve high spiritual ends. This has been true throughout the history of the Christian Church. The Epistles of Paul show how far from perfect were some of the apostolic churches, and yet they exhibited tremendous power for good through the ability of God to use imperfect means to produce worthy results. One of the surest means of perfecting and spiritualizing our own religious life is by attempting to impart the blessings of our religion to others.

III. IGNORANCE OF FOREIGN MISSIONS

A visit to mission stations and the realization of what missionaries accomplish will remove the objections of those who are unbelieving through ignorance. We name here four of the more common in this class of objections:

1. *The aim of missions is too narrow; it does not elevate the entire man and the whole fabric of society.*

This objection is based largely upon missions as carried on half a century and more ago, when, undoubtedly, aims and operations were more narrowly superscribed than in these later days. Modern missionary magazines and books reveal the comprehensive sweep of modern missionary operations.

Education in all departments and phases, the kindergarten, the college, the Christian university, literary, scientific, professional and practical, has become a part of missionary endeavor. Uplifting literature of all classes, industrial advance in a multitude of forms, including agriculture, social movements reaching and elevating every department of the native social order; these and many others are but the common every-day operations in the foreign missionary field, demonstrating the breadth and thoroughness with which the missionaries are lifting up the entire man as well as the whole fabric of native society.

2. *Missionaries live in luxury and have an easy time.*

If by living in luxury one means different from the people among whom they dwell and in some cases much better than many of them, we cheerfully acknowledge that this is true. Experience has shown that missionaries can most effectively do the work they are sent to accomplish by retaining many of the customs of Western home life. In many countries an attempt to live as the natives live would be disastrous to influence and fatal to health.

A brief residence among missionaries in the field or an examination of the books of the missionary societies at home reveals the absurdity of the charge of luxury. At the same time, the missionary is one of the chief assets of the work. He has usually given at least ten years to study and from two to four years to acquiring the language and in special preparation. Mission boards insist that health be conserved by securing as good hygienic and sanitary surroundings as possible. In spite of this a large number of missionaries die of plagues and scourges that infest the country where they live. One mission board last year lost four missionaries from typhus, three of them physicians, while four times that number had the dread disease. Cholera, smallpox, bubonic plague, malaria and other tropical diseases are always present in some missionary field, and every year a considerable number die because of them.

Few have ever heard a foreign missionary refer to any hardship he has endured, and yet few men and women have as a class ever been called upon to face greater privations, endure more hardships and meet more real perils than are the foreign missionaries who enter upon their work for life and seldom look back when once they have put their hand to the plow.

3. *Missions cause governments great trouble.*

In some cases missionaries or missionary societies have appealed to government on behalf of missionaries and their institutions; for a missionary does not give up his citizenship when he goes abroad, nor do missionary institutions erected and supported by American funds become outlawed because they are missionary. But these cases are infrequent.

The records of the State Department would reveal the fact that the missionaries have been far more a help than a burden to the Department and their embassies abroad. The cases are many where in crises the legations have been greatly dependent upon the trained, experienced missionary, with his wide knowledge of the country and his marked influence with the government. Many ambassadors have freely acknowledged that but for the missionaries in such cases they would have been almost helpless. The presence of the missionaries and their institutions has given the representatives of their government a prestige and a standing in a great many instances that they never could of themselves have acquired. Repeatedly missionaries have been drafted into the consular or diplomatic service in times of emergency, where they have rendered conspicuous service.

4. *Sectarian controversies on the field are a disgrace.*

We heartily accept this position, but such controversies are not as common and disgraceful as the objector believes. The foreign missionaries realize the foolishness, even the criminality, of letting denominational differences deter the progress of the Kingdom, and they have

adopted almost numberless methods of co-operation covering every department of missionary activity. Many articles have been written upon this subject. While foreign missions are not yet wholly free from sectarian difficulties and hindrances to the most rapid and effective advance, the missionaries are already teaching us lessons in co-operation and even the closest interdenominational affiliation that put us to shame at home.

IV. ADMINISTRATIVE QUESTIONS AND POLICY

Here the intelligent critic may be of great help to the mission boards and to missionaries. A true science of missions has not yet been fully wrought out. There is a place for suggestion and criticism that will be of substantial aid in reaching the basis of a real science of the expanding Kingdom of God.

1. *Overlapping by different societies.*

One might answer this by calling attention to the way parishes of different churches in the United States are hopelessly mixed. This, however, is not pleaded as an excuse for overlapping in the mission field. The tendency in most mission countries is to prevent this, although a question of policy is involved, which is, shall a communion follow with a preacher and a church its communicants when they go into a territory that has been assigned to another body or missionary? Some believe they should not, while some feel it to be the duty of every church to see that its communicants are provided with a preacher and a church according to their faith and order.

2. *Missions cost too much.*

There is need of constant vigilance upon this question of expenditure of mission funds. It is easy to become careless, and officers of boards and missionaries need constantly to guard against waste and costly experiments. The matter of expenditures should be perpetually scrutinized, and whoever does this in a spirit of fairness and intelligence is a true friend of the cause. Some critics in ignorance speak rashly and even harshly. If they would only visit their missionary headquarters and go through the accounts, see how carefully budgets are prepared upon the field and then scrutinized at home before appropriations are made, understand how everywhere endeavor is exercised to stretch every dollar so as to make it do the work of two, he would be convinced of the purpose of his society not to waste a cent of sacred funds. This problem of economy is one that missions and boards are trying to solve.

3. *The results do not justify the cost.*

If by results we mean only the additions to the native churches, there is reason for pressing this criticism. No one doubts that the conversion of individuals and bringing them into the Church of Christ is an end and aim which we must not allow to be clouded, not to say lost sight of. Yet there are many who believe that it is no less necessary to

train a native ministry and a body of native leaders who shall go on doing their work even when the missionary is not there. Nevertheless, it is a genuine and important question as to how much of the funds given to a mission board for its regular work can legitimately be invested in work that is remotely related to the Church.

4. *Missions give too much to medical and educational operations and too little to direct evangelization.*

This is too large a matter to deal with here. We must not forget that the most of the miracles of Christ were miracles of healing, and that the Church in the mission field must be made an indigenous Church, led, supported and propagated by its own people. If this end is ever to be attained, Christian institutions of great variety must be planted in every country. Great wisdom is needed to keep these many departments of work in proper balance, that no one may eclipse the others, and that all in perfect harmony work together to the one goal, the permanent planting of the Kingdom of God throughout the entire world.

IN CONCLUSION

Opposition at home to foreign missions or the failure to support them arises from one or more of the following causes:

1. Hostility to Christianity and the principles for which it stands.
2. Fixed prejudice against peoples of other races.
3. Misconception of what missions are and what they have accomplished.
4. Stock objections that have done service for decades, the most of which are without any foundation in fact.
5. Absence of an impelling desire to help those who are in need of assistance.
6. Supreme selfishness.
7. Failure to appreciate the Fatherhood of God as Creator, and the common brotherhood of all men.
8. Misapprehension of what Christianity demands of all its followers.
9. Absence of a lively imagination to picture vividly the needs of people of another and a remote country.
10. Mistrust of the sincerity and the ability of the missionaries.
11. Unworthy missionaries whose failure is known and who are taken as representatives of the class.
12. Satisfied ignorance of need and opportunity.
13. Lack of confidence in the management of the missionary society or board.
14. Shrinking from what an interest in missions might demand of personal service.
15. Absence of an impelling devotion to Jesus Christ as personal Saviour and Lord.



A CANADIAN INDIAN FAMILY OF FOUR GENERATIONS AT HOME

Canadian Indians and the Great Spirit

BY REV. F. G. STEVENS, FISHER RIVER, MANITOBA,

Missionary of the Canadian Methodist Church

CANADIAN Indians are of very diverse kinds. Many languages are spoken and many modes of life and very different types of character are found among these people, as they occupy our land from the Atlantic to the Pacific. Our remarks apply to the Indians of the Algonquin confederacy—the Crees, Salteaux, and Ojibways. These are kindred peoples, speaking similar tongues.

Their pagan religion is practically devil worship. They have a concept of a Great Spirit who is good and beneficent and all-powerful; the Creator of all things, including man. He is to be worshiped, yet no special stress is placed on His propitiation.

Evil spirits are many and include those dwelling on the earth, under the earth and above the earth. The pagan Indian lives in constant fear of these, and his whole aim in religion is to propitiate the bad spirits in order that they may not do him harm. In common with all other devil worshipers, their religion consists of fetichism and incantations accompanied by the use of drums and rattles, also of medi-

cines, having as their object the producing of evil to others or the warding off of the same. Thus the pagan life of these people is pitiable in the extreme; for with them evil is prominently present and the good not very much in evidence.

When the Gospel message came to these people they had little reason for its rejection. It brought good tidings of life, light and love to those who were verily "sitting in darkness and the shadow of death." Emphasizing as it did the prominence and power of the Great Spirit and His interest in and His love for men, as evidenced by the sacrifice of His only Son for them, the new message was indeed good news, glad tidings, to these people.



A CANADIAN MISSIONARY AND HIS DOG TEAM

Of the three tribes above named, the Crees received the Word most gladly. To this day work among the Salteaux has been most backward. Almost to a man they cling to their old pagan religion, declaring that the Great Spirit gave the Indian a different religion from the white man, and they must cling to what was given them. The Ojibways have been a little more tractable and some advancement has been made among them.

The Crees have accepted the Gospel message, with all that it means. In the Lake Winnipeg region and northward, and also in the Province of Alberta, are missions of the Methodist Church ministering to these people. The Protestant Episcopal Church has a large work among them also.

We must take into consideration the former trend of mind, mode of life and traits of character of any people, when we begin to study how they have received the Great Spirit's message. Everywhere,

the Northland, to return to the home field. This has been hard on a work where, of all things, steady, prolonged effort is necessary.

The Indians have the great Spirit's Word in the plain Cree language. This was given them long years ago by Rev. James Evans, who, divinely inspired, invented the Cree syllabic characters in which to print the Bible in the beautiful language of the Crees. This Bible has been recently revised. They have hymn books, Pilgrim's Progress and a number of pamphlets in their language.



SOME RESULTS—A DAY SCHOOL FOR CHILDREN AT FISHER RIVER

A difficulty has arisen as to the reading of these books by the Indians. Their instruction in schools has been in English, and many who could read English, parrot fashion, despised their own language and are nearly as badly off as if they could not read at all. Under wise direction more and more are reading God's Word in their mother tongue. A good many can also read and understand English, and comparing the two is a great help.

SOME RESULTS OF CHRISTIAN MISSIONS

For twenty years I have been among these people and know them in all stages of degradation and development. Nearly thirteen years ago I was privileged to travel from end to end of our work on Lake Winnipeg district and to see, in advancing stages, the condition of Indians from heathenism up to a good state of Christian civilization. I was among real pagans at Sandy Lake and had the pleasure of bringing a whole band from heathenism to Christianity, and, as I traveled northwestward and then southward, I saw at each succeeding station

increasing evidences of the Gospel's enlightening effect upon the Indians. To me it seemed like the advancing stages of light from darkness to dawn, then sunrise, and then well on toward noon.

In the summer of 1913 I had again the pleasure of going over the ground of my former work. Everywhere there were signs of advancement and much to encourage. Former Christians had progressed, and those who were formerly heathen were now Christians.

The story of the Deer Lake Indians is particularly romantic. When I first saw them they were pagans. Now, almost without any outside influence, they are all turned to the Christian religion. One of their number had married a woman from a neighboring band. He used to summer with his wife's people, who were Christians. These people were without a resident missionary, but were visited by one at stated periods. Necessarily their mode of worship was of crude form, yet here this man learned something of the Great Spirit's way and will. He became at last the leader of his people in religious things. Under his instructions they have built a small, crude church and carry on worship to the Good Spirit therein. They had been doing this for five years, and our visit last summer was the first they had from any missionary.

We find the Gospel of Jesus Christ to be the really effectual means of reaching these people. They are emotional in their services, and our meetings put us in mind of good, old-fashioned Methodist worship. Not being given to reading or meditation, they seem to need a great deal of public worship to satisfy their religious longings. They are fond of the class meetings and will sing and pray and testify all night long if they are allowed. Like the negroes, they dearly love to preach.

During years of working among these people we have come across many bright samples and also many of the opposite kind. Never do we expect to find such another as *Pā-pa-mēē-kēē-sēē-quāp*, or William Campbell, as he was baptized, Chief of the Crane Indians, who lived at Sandy Lake, away up in what is now New Ontario. Even while a pagan he seemed to be naturally good, and when he heard even indistinct tidings of the Gospel message, he seemed at once to believe and to begin to live the Christian life. During our intercourse, we were moved with wonderment at his goodness. When famine blighted his people, in the winter of 1899-1900, he was simply heroic in his efforts to help his poor people. Since then he has gone to his reward. We think of his lonely grave there in a great, lone land, but his brave spirit is surely up yonder and we shall meet again some day by and by.

We have strong hopes for the future. If the work is properly pressed there will surely be good results. We are not building up a nation of Indians, but we are trying to assimilate an aboriginal people into our body politic, with its Christian life and civilization. Of this work it may be said, "This must decrease, and that must increase." In the meantime precious souls are being garnered in the home above.

Three Calls in the Night

BY MRS. E. C. CRONK, COLUMBIA, SOUTH CAROLINA

A YOUNG GIRL sat in Northfield, Massachusetts. In her hand was a message which contained sufficient cause for the troubled expression on her face.

The message summoned her to come to India to see her mother, who was ill on the mission field. Ida Scudder did not want to go to India. She thought almost resentfully of the many members of her family who had given their lives to India.

Her noble grandfather, Dr. John Scudder, might have been the most prominent of New York's physicians if he had not read "The Call of Six Hundred Millions" as he waited to see a patient in New York City. That call from out of the darkness and superstition and suffering laid hold of his heart and drew him out to India to give his life in self-sending ministration. His life and work had blazed the way with a trail of light through India's darkness, and never, since it set the light a-shining, had there been a day when there was no Scudder in India to keep this torch burning.

One by one they had come back to America to be educated—his children and his grandchildren. One by one the call of God and of India's awful need had drawn them back. Seven of his children and fifteen of his grandchildren had already gone back to India. Ida Scudder had been born there. Her father and mother were there now, pouring out their lives in service.

"It is enough," said Ida Scudder as she sat in Northfield with the summons in her hand. She would go, eagerly, gladly, to be with her mother while she was sick, but, when her mother was well, she would no



DR. IDA SCUDDER, VELLORE, INDIA

longer bury herself in India. She would hasten back to America to live her life as other girls were living theirs.

So Ida Scudder took passage for India to see her sick mother—only to see her sick mother. She assured herself and her friends over and over again that there was no danger of her staying in India—the India that had already claimed more than its share of Scudders.

One night she sat in her father's house in India. As the dusk of the twilight was deepening into the darkness of the night a knock sounded at the door. The girl answered its summons. A man stood before her. He was a high-caste Mohammedan, tall, slender, white-robed. He bowed low and spoke.

"My young wife is ill—ill to the death. Our doctors can do nothing for her. Will the gracious lady come to attend her?" Ida Scudder knew naught of medicine.

"My father," she answered eagerly, "is a medical man. He will come to see your wife."

The Mohammedan drew himself up proudly.

"No man has ever looked upon the face of my wife. We are high born. I should rather a thousand times that she should die than that a man should look upon her face."

Silently he turned and went out into the darkness.

Ida Scudder sat down and thought. She was in India now. In India with this pitiful, unpitied child-wife, who might be dying even as she sat and thought of her. How long she sat she knew not. She was startled by a second knock that sounded. Possibly the man had been softened by the sight of the agony of his little wife, and had come for her father. Eagerly she opened the door. It was not the same man who stood there. Possibly it was his messenger.

"My wife,"—began this man, as had the other, "my wife is very sick. She is giving me much trouble. It is a pity that a wife should give her husband so much trouble. After all my pains she may die unless the *mem sahib* comes and heals her."

The girl looked at him hopefully. Surely he could not be as prejudiced as the other one.

"I am not a doctor," she explained. "My father is a medical man. He will——"

The man interrupted her with a proud uplifting of his turbaned head. "I am a high-caste man," he said. "No man dare look upon the face of my wife."

Even as he spoke he turned and disappeared in the darkness.

Ida Scudder's thoughts went with him back to the girl. Perhaps she was only a little girl. So many of them were. Perhaps she was dying even now because no man could help her and there was no woman to help. Something clutched at the heart of the American girl over there in India and choked her throat as she sat helpless and unhelping. It was terrible that two calls should come in such rapid succession on

the same night. As she shuddered at the thought and the misery of it all a third knock sounded. A third man came before her. His voice was almost eager.

"My wife," he said. "She is ill, very ill. They told me I could find help for her here. A wonderful foreign doctor who had done remarkable things." At last there was a call for her father!

"Oh, yes, I will send my father," she answered gladly.

The man involuntarily straightened himself. "Not a man! No man shall look upon the face of my wife. You must come."

In vain did the girl plead that her father would come. Sadly and alone the man departed as had the two other men before him. Ida Scudder sat down again. Were all the suffering child-wives in India calling to her that night? Was one of those endless processions she had read about in missionary magazines actually going to march by her door with unending, maddening continuance?

The night passed on. The day dawned. Ida Scudder walked out into the street. As she passed a gateway she heard wailing and loud lamentation. It chilled her heart. She knew that the life of one of the child-wives had passed with the passing of the day.

She went on. At another house the beating of the musical instruments, the shrieks and the moans, told her that a second little wife was dead.

She would have turned back, sick at heart, but a relentless hand drew her on until she stood before the rude bier bedecked with flowers, which was to carry away the poor little body of the third wife whom the skilled touch of a physician might have healed.

Unspoken accusations sounded in her ears though no voice sounded the words that accused her, "If thou hadst been here, these might not have died."

That fall, among the names of those who entered the Woman's Medical College in Philadelphia, there appeared the name of Ida S. Scudder. She heard the call of the women and children of India; the call of her grandfather's love and of his life; the call of her father's and mother's sacrifice. Above all, she heard a call which came from the lips of a Man Who hung upon a Cross. The print of thorns was upon His brow. Nail wounds were in His hands and His feet, and His side was pierced. The Cross seemed to be transplanted until it stood in India's soil, and the voice of Him upon it said not "Go ye" but "I have died for India. Come follow me."

As she has followed the Cross into India Dr. Ida Scudder has brought blessing and health and life to thousands of India's girls and women. She passes on to the girls and women of America those knocks that are summoning aid in the night. The night is dark in India and we have light. The call comes not from three only but from the three hundred and fifteen millions of India's people. They appeal with an insistent call for some to go and for all to give and to pray.

Do Missions in China Pay?

A Testimony to American Missionaries in China

Mr. Julian Arnold, a Commercial Attaché of the American Embassy in Peking, gives a very forceful and deserved tribute to the American Missionaries

THE American missionary population in China numbers about two thousand five hundred and represents nearly fifty per cent of the entire foreign Protestant missionary population in this country. In missionary educational and hospital work, American institutions represent probably seventy-five per cent of the work being done by all missionary bodies. More Americans resident in China are engaged in missionary activities than in mercantile pursuits. Thus, in a way, our missionary interests are our predominant interests in China. They probably spend as much as \$2,000,000 a year in China, the bulk of which is sent from the United States.

Does it pay? Yes, and from whatever viewpoint it is considered. Contrary to statements often made in print and in speech, the Chinese do appreciate the labors of the foreign missionaries and do welcome them in their communities. There are instances of opposition on the part of native communities to missionary work in these localities, but this opposition generally gives way under a better knowledge of the work of the societies in these communities. Time generally wears away this opposition, and often societies which at one time met with violent opposition in a community are now warmly supported by the same community. Missionaries are often criticized for living in good foreign houses and for having comforts quite superior to those enjoyed by the Chinese among whom they work. In fact, one will find a missionary in China living as well as foreigners in other walks of life. But, why not? It would be a sad reflection on western civilization if we obligated our missionaries to live in the sordid, unsanitary way in which the mass of Chinese live. It would also reflect sadly on the missionary if he were to come to China from the United States and leave behind him the lessons which our country has to teach in sanitation and cleanliness. As the majority of missionaries live in the interior of China, away from treaty ports, that is, in places where foreign merchants are not by treaty permitted to live, does it not stand to reason that the missionary, in living in western style rather than in Chinese style, incidentally teaches the Chinese among whom he works to understand the virtues of things western? First toleration, then investigation, and later adoption, is the process of the result of the missionary carrying things western into the interior of China. Our merchants and manufacturers could well afford, as a business proposition, to equip American mission stations in the interior of China with American furnishings. Thus, let the American merchant be the last to criticize adversely the American missionary for carrying American ideas of living and comfort to the interior of China.

No people have done so much to acquaint the English-speaking world with the Chinese people and things Chinese as have British and American missionaries through their books and other publications on China and its people. These missionaries learn the language of the communities in which they reside and come to know the people among whom they work more intimately than do Britishers or Americans in other walks of life in China. As a result they have given to the English-speaking world a flood of knowledge regarding this strange country and its people, which, from a commercial viewpoint, is in itself a very important work.

BEST METHODS

EDITED BY MISS BELLE M. BRAIN



BEST METHODS FOR MISSION STUDY

BY MRS. NOBLE C. KING, OAK PARK, CHICAGO, ILLINOIS

Secretary for Missionary Education of the Woman's Presbyterian Board of the Northwest

THE study of the Bible and the study of World Missions are very closely connected. The one is a study of God's vital truth, the principles of salvation, of holy living and of service to our fellow men; the other is a study of these principles at work in the lives of men, saving, transforming and renewing them.

The study of God's Word and God's World Work should go hand in hand. The story of modern missions and the establishment of the Christian Church in every land is in very truth the story of "The New Acts of the Apostles, the continuation of the things which Jesus began to do and to teach." Yet in large measure the Church of to-day accepts only a part of the "Program of God," studying His Word but not the record of His World Work. For this reason the Church is finding it necessary to lay large plans for the missionary education of its members.

The study of the great world fields, of the heroism of those who have not counted their lives dear unto themselves, of the triumphs of the Cross and the trophies won from rocky soil, together with the realization of the fact that God is at work in Oriental and pagan lands to-day no less than in Christendom, gives great stimulus to the Church in the homeland. The benefits to the individual Christian from mission study are likewise many, the most important of all being that it gives a new understanding and conception of God's purpose and the mighty task He has laid upon His Church, and results in a wonderful deepening of spiritual life. The call to heroic service is seen to be not to the missionary alone but to every follower of Christ—that the call to unselfish, sacrificial service is no less to those who

stay at home than to those who go to the mission field.

The fact that the subject of missions is being more widely studied by the Church to-day than ever before in its history, that mission study is being put into every organization of the Church, and that the leadership is so inadequate to the task, makes it important to raise a high standard of missionary education and to give these leaders the very best methods and the best training for their work.

Opportune Times for Holding Study Classes

The time chosen for holding study classes should be a matter of careful consideration. Putting them in at inopportune times has been a prolific cause of failure.

The custom is increasing, not only in Episcopal churches but also in churches of all denominations, of using the Lenten season for a study class period. The reasons are obvious. Many of the most successful classes have been held during this period set apart for quiet meditation and sacrificial service, the closing session being held before the special meetings of Holy Week begin.

Other favorable times are the autumn, when it is possible to put in a six-weeks' class before Thanksgiving, or immediately after the holidays, when people are through with the Christmas rush.

In many localities the summer months furnish the best time for such courses. For those who do not attend the summer conferences, there is a great opportunity in utilizing the hotel veranda, the woody retreats, the morning hours. Literature is not available in such large

quantities, but the freedom from winter cares gives time for quiet thought and strength for study which make up for whatever lack of material there may be. Some fine classes have been held at summer homes and at summer resorts.*

Types of Mission Study Classes

In the main there are four types of mission study classes operating in the churches, all seeming to fill a place in the missionary education of the present day. They are as follows:

1. The lecture course based on some study book. These are largely conducted by Women's Interdenominational Missionary Federations in all sections of the country and at the summer schools. In these courses a large amount of subject matter is covered and much inspiration gained. Books are bought and notes are taken. Sometimes discussion is allowed, though not always.

2. The large, extensive class where text-books are purchased by all, topics are assigned and prepared by the members, and a portion of the time is given to discussion. Notable under this type of class is that led each year during Lent by Mrs. Wallace Radcliffe, of the New York Avenue Presbyterian Church, Washington, D. C., with over one hundred women in attendance.

3. The reading circle, where a missionary book (not necessarily a text-book) is read and discussed by a group of persons who for various reasons are unable to undertake preparatory work or who are disinclined to take up regular study. Much is gained, of course, by the mere reading together of the book and the possibilities under a consecrated leadership are very great. Such reading circles often lead into real study classes.

4. The small, intensive class, limited in number, which meets either for the study of a text-book or for a study of the methods of teaching based on a text-book. This is the ideal method. Such

little groups hidden away in somebody's parlor or dining-room, or possibly a conference or church class room, known only to a comparative few—quiet, thoughtful, dead-in-earnest groups facing mighty world problems—are changing the whole attitude of the Church toward the missionary enterprise. Perhaps we may change the tense and say that they *have* already changed the whole attitude of the Church in regard to missions. A few years ago a missionary from India returning for his second furlough was pleased to note how greatly the home church had grown, since his former visit, in intelligence in regard to the work in India. He declared that he could only account for it by the fact that the church had really been studying missions in the then new study class movement.

The Ideal Class

The quality of the work done in mission study is steadily advancing, though even yet the highest type of study class is but little understood. This is evidenced by the number of reports which the writer receives of classes that are still *reciting* their lessons.

In the ideal class recitations, papers and set talks are excluded or used very rarely, and the discussion method, based upon a previous study of the subject by the class as well as the leader, is substituted. It should have one leader for the entire course; weekly meetings which give time for preparation yet without loss of interest between sessions; and questions for discussion of the subject assigned by the leader the week previous. In such classes the leader guides and develops the discussions to definite conclusions which have a real value.

The mission study class is really the only method of missionary education which seeks to assimilate missionary food. When the first mission study text-book, "Via Christi," was issued by the Central Committee for United Study for Foreign Missions, after the Ecumenical Council in 1910, that gifted woman, Miss Abbie Childs, one of the committee, earnestly urged that in the prepara-

* Winter resorts in Florida and elsewhere also furnish excellent opportunities for holding mission study classes. See the account of a "Tourist Mission Study Class," held in St. Petersburg, Florida, which appeared in the Best Methods Department of THE REVIEW, in May, 1916.—B. M. B.

tion of the committee text-books it should be presupposed that they were to be *studied*. "We collect the food," she said, in effect, "from all over the world. We carefully prepare it, eliminating all waste matter, cook and season it skilfully, serve and garnish it attractively on a convenient table for our readers. But we cannot be expected to *chew* the food for them!"

Where the function of the text-book ends, that of the study class begins. It "chews the food"!

How much missionary food we take into our systems through reading, sermons, lectures and programs, yet how little of it we really assimilate! "I remember so little of a chapter when I read it," said a member of a study class recently, "but when I have studied it with the class, it stands out clearly in my mind."

The Ideal Leader

One of the greatest needs of the rapidly growing study class movement is trained leaders, especially leaders with a spiritual vision. Sometimes we have training without spirituality, and *vice versa*, but for the ideal leader both are needed.

Too often the tone of the class is intellectual rather than spiritual. A class in a suburb of Chicago which recently completed a course in "The Living Christ for Latin America," included in its membership one who had for many years followed the false teachings of Christian Science but had at length been brought out from it into a living faith in Lord Jesus Christ. "I have been in many mission study classes," she said to the leader at the close, "but they have all been largely intellectual studies. This one has shown me the possibilities of revealing, through the study of world-wide missions, the marvelous plan of God for bringing the world to Himself."

Surely we cannot put our intellectual standards too high, but would it be worth while if we should stop there?

How to Get Leaders

The leader is responsible to a great extent for the spiritual as well as the

intellectual tone of the class. The problem is how to get spiritual leaders who have in addition the trained ability to develop thought in a class session and produce "team work" on the part of the members.

Years ago a leader of a young people's missionary society in Ohio solved the problem in her church. First she prayed for leaders; then she studied the young people, picked out the promising material and trained them to active service in the home church. At the same time she impressed them with her own strong personality. The result was that a very large number of them went forth to fields of service in all parts of the world.

A pastor of an Indiana church is attempting to solve it in a somewhat different way. Being deeply imbued with the missionary spirit and desiring to make a strong missionary impression on his church, he chose four young women of his congregation and sent them last summer to the Lake Geneva Conference of the Missionary Education Movement. They went home filled with new ideas which are no doubt being worked out in that church at the present time. Why did not a hundred other pastors do the same thing?

Pastors and other Christian workers can do a great work in choosing, guiding and praying for their young people, and giving them opportunities of getting the world-wide vision which will count in all their work throughout their whole lives. Are they doing it?

In this day of summer conferences and winter institutes there is abundant opportunity for young lives to come into close touch with great missionaries from the field and great missionary leaders in the homeland. But some one must open up these advantages to them. For this reason every society should pay the expenses of one or more delegates to these gatherings every year. In some societies where the available funds are not sufficient to send more than one delegate, the plan is being tried of paying half the expenses of two, and it seems to work very well.

Promoters of Mission Study

To do its best work every mission study class should have a promoter as well as a leader. The promoter may be an individual or a committee, the duties being the same in either case, i.e., securing the leader; enlisting members for the class; arranging the time and place for the meetings; procuring text-books, maps, charts; assisting in securing books for collateral reading; and seeing that assignments are conveyed to absentees. The promoter should always be included in the membership of the class and should in every possible way stand back of the leader in making the class a success.

A good promoter is sometimes as difficult to find as a good leader and is quite as necessary to the success of the class. To be a good promoter one must have initiative, tact, persistence and enthusiasm, and must be deeply in earnest and impressed with the possibilities of the task. Whenever great success is achieved, either in an individual class or in a campaign, it is safe to say that some strong personality has been behind it.

The task of the promoter, especially along the line of securing members for the class, is often up-hill work. There is so much to be done in the way of overcoming inertia, dislike for study, the "too busy" excuse, and countless other objections, that were it not for the fact that it is worth while to give even one person a new vision of the missionary enterprise and his relation to it, few would be willing to undertake it. Yet it is a task with great possibilities and great rewards.

At Lake Geneva last summer one of the two-hour normal classes culminated in a deep, heart-searching session where many decisions for service were made. "I was simply thrown into this class," said a lady to the writer at the close. "I did not want to come, I was planning to do something else. But how glad I am that somebody, figuratively speaking, threw me in. I shall never forget it. It will influence my whole life and work." Sometimes the promoter must

"throw people into classes" if they are to be gotten at all.

In some churches a promoter is appointed to look after the interests of mission study in all the various organizations of the church. In such cases he (more often she) is usually given the title of "Secretary of Mission Study," and his opportunities are very great. If your church does not include such a promoter among its regular officials, it would be well to appoint one at once.

Enlisting Recruits for Mission Study

In a church in the Middle West which has a very live and energetic promoter of mission study, it was planned to start a campaign with an organization meeting, though it was not so called. It was advertised instead as an informal social missionary gathering with a program and invitation of such attractiveness that a large number were induced to attend.

As Latin America was the subject to be studied in the prospective classes, it was made the topic of the program. Maps of Latin America were drawn from memory and afforded much amusement. Picture posters were displayed showing the superlatives of Latin America—(1) the highest active volcano; (2) the highest waterfall; (3) the highest lake; (4) the largest coffee crop; (5) the largest dairy in the world; (6) the finest emeralds; (7) the richest country in plants, shrubs and trees of commercial worth. Charts were also shown giving the comparative areas of Anglo-Saxon and Latin America, the population, education, etc. Chili sauce was served (brief stories of patriots and missionaries of Chili) and Brazil nuts were cracked (paper cut in the form of a Brazil nut doubled, painted brown and having a quiz question written inside).

At the close of the program, announcement was made of the classes which were to meet for the six successive weeks and enrollments were taken. Almost every one bought a text-book and a large proportion of those present agreed to join one of the classes. Lesson assignments were given out for the first week and

the campaign was launched with great enthusiasm.

A Class of Program Makers

An excellent way to enlist recruits for a study class is to appoint a group of people to some special service and then offer the study class as an opportunity to secure training for that service.

A class in a church in Oak Park, Illinois, which held its sessions last autumn and used "The Living Christ in Latin America" as its text-book, had, as a large part of its membership, women who had been asked to prepare the programs on Latin America for the Woman's Society. They came eager to learn all they could and remained through the entire course, thus getting the background of the entire book rather than of the single chapter each was to take as the basis of her program.

When the class had completed its sessions, these leaders met to plan their programs, each choosing an aim for her chapter, the material which should be used and how to adapt it. One woman announced that, through studying the chapter, "The Heritage of a People," she had herself gained such a deep sympathy for the Latin American people that she wished to make this the aim and appeal of her program.

Some one has said that it is a crime to have stupid programs when there is so much fascinating material to make them interesting. A sure way to make them helpful and attractive is to precede them with a study class.

Chicago's Mission Study Drive

Last year a very successful campaign known as a "Mission Study Drive" was carried to a successful completion in Chicago among the young people of the city and suburbs under the auspices of the Chicago Christian Endeavor Union.

The promoting for this drive was done by a strong committee with Mr. Charles E. McBurney, missionary superintendent of the Chicago C. E. Union, as chairman. Even the smallest details of it were planned long in advance, sub-committees on text-books, leaders, meeting places, etc., being appointed to carry

out the plans of the general committee. The goal was at least one mission study class in every church in Greater Chicago in which there is a Christian Endeavor Society.

The month of January, 1916, was devoted to publicity and at the close of the month the drive was formally initiated by a series of parlor conferences, one in each of the eleven districts of the Union. The presidents and missionary chairmen of the local societies were invited to these conferences, the plans were laid before them, their interest was aroused and their co-operation secured. Returning to their home churches, they enlisted their own local workers, and chose their leaders without delay.

The next step was a series of Normal Classes for the training of the leaders chosen by the various societies. There were five of these classes and during the first three weeks of February they met simultaneously in the loop district (the heart of the city) for two sessions each week, the place of meeting the offices of one of the Mission Boards having headquarters in Chicago. At the beginning all the classes united for a brief meeting at which plans were outlined and thoroughly explained. Then the various classes retired to smaller offices for their own class sessions. The text-books used were "The Rising Church in Non-Christian Lands," "Comrades in Service," and "Around the World with Jack and Janet," and the leaders were the very best that could be secured in the city of Chicago.

Following the completion of the normal work came the organization of the local classes, and by the end of March every society enlisted in the campaign had a class studying missions. Close watch was kept on all classes and the final count showed the number to be 130 classes. This year will probably see even greater results, for plans on a much larger scale have already been laid.

A Two-Section Study Class

A recent letter from a worker in Oquaka, Illinois, tells of something new in mission study. The Woman's Society of thirty-two members has been divided

by the president into two sections, each with its own leader. The two sections or classes meet separately for study. Then the whole society comes together again and the two sides are tested by a set of previously prepared questions after the order of an old-fashioned spelling-match. There is also a system of credits. Each side is given one credit for each member in attendance and ten credits for each new member secured for the society as a whole.

"Instead of a drowsy, comatose organization," says this worker from Oquaka, "we now have a lively crowd of women who are actually learning many facts concerning missions, and their interest will surely be awakened when they understand the work."

Things a Leader Ought to Know

How to Begin.—When a leader begins his preparation for teaching a text-book, he should, first of all, read it entirely through, making comments, noting down impressions, questions, lessons, etc., as he reads.

How to Outline the Chapters.—Before teaching each chapter, the leader should make an outline of it, working it over and over until he is satisfied that it is clear, concise and comprehensive. This is necessary to give him the mastery of its entire contents so essential to success.

How to Select an Aim.—The leader should have a dominating purpose for the entire course; he should also make preparation for each session with a special aim in view. "What do I wish to impress upon the minds and hearts of these wide-awake, ready-to-listen, open-hearted young people through the presentation of this chapter? How shall I make the best use of my one-hour opportunity with them?" These questions should ever be uppermost in his mind.

How to Adapt the Text-book.—The leader should select from each chapter as he studies it as much as can be profitably used in the time allotted to the class session. If but a portion can be well covered it should be chosen with a view to the course as a whole and with special reference to the needs of those compos-

ing the class. Almost all text-books require adaptation, additions or subtractions being made with the viewpoint of the class always in mind.

How to Make Assignments.—An assigned lesson should consist of from three to five questions. Before assigning them to members of the class care should be taken that they are clearly stated, that they cover the material and assist in the realization of the chosen aim.

How to Make Use of Assignments.—In the average class, the leader calls on those to whom topics were assigned, at appropriate times during the class session. Is there not a hint of a better way in the following incident? In a class recently conducted on Latin America, the leader *privately* asked Mrs. J—— to look up the life of the great educator, Sarmiento, and give it in about three minutes at the next session of the class. Then at the class hour, when the discussion turned upon educational progress in Argentina, Mrs. J—— watched her opportunity and at an opportune moment presented her information without being called upon. It caused no break in the discussion, and was a distinct contribution. The fact that it had been prearranged and was not spontaneous was not discovered by the class. This is ideal where the discussion method is used.

How to Make a Teaching Outline.—After the leader has mastered the contents of the chapter to be taught, chosen an aim and assigned questions and special topics, then a teaching outline should be drawn up, based on the above. Sub-questions should be carefully noted which will develop the thought of the lesson and lead out the members of the class to earnest thinking and self-expression, and to definite impressions and conclusions.

How to Use Prayer and the Scriptures.—There is no question as to the advantage of the use of prayer and the Scriptures in the opening and closing devotional services of any religious gathering. They lead our thoughts Godward at the beginning and tie up impressions at the close. But there is another use of both possible in a study class which counts for even more. The discussion

of the great world problems and questions, viewed from the religious standpoint, again and again throws us back upon the actual truth of God's Word as we realize our own inability to solve these mighty problems. When hearts and minds are thus quickened, the Scriptures take special hold, and the use of them becomes wonderfully fruitful and convincing. And prayer—when hearts are powerfully stirred by some great truth, there is nothing one wants to do but pray, and timid souls are encouraged to voice their petitions audibly before others for the first time. In the ideal class the writer would eliminate all *perfunctory* use of the Scriptures and prayer, but seize upon every opportunity for the use of both in the most effective manner.

Expecting Results.—Leaders should not only *attempt* to reach a high standard of teaching, but they should *expect* definite results from their work. The following suggestive "Things To Do" is being put in the hands of all Presbyterian class members following the study of Latin-America. It is condensed and adapted from a leaflet by Mr. B. Carter Milliken, Educational Secretary of the Presbyterian Board of Foreign Missions, and can easily be adapted to other text-books. The leaflet is published by the Presbyterian Board of Foreign Missions, 156 Fifth Avenue, and in its complete form will be found excellent for distribution.

For Members of Classes Studying Latin America

1. Begin at once to pass on any information you have gained.
2. Endeavor to have the text-book, "The Living Christ for Latin America," placed in every home in your church.
3. Ask your pastor to preach a series of sermons on Latin America.
4. Keep the subject of Latin America before your church by means of posters, charts, maps, mottoes and a bulletin board with items of current news.
5. Urge your Sunday-school superintendent to take up the subject of missions in Latin America in the Sunday-school,

6. Arrange for the presentation of the special stereopticon lectures on Latin America prepared by the Board of Foreign Missions.

7. Promote the formation of other classes or groups for the study of Latin America.

8. Prepare to lead such a group yourself.

9. Increase your gifts to foreign missions as much as possible.

10. If there are those among your acquaintances who do not give because they do not know of the opportunities for investment, try to give them the facts and secure gifts from them.

11. Practice prayer yourself and promote it in your church. Ask your pastor and Sunday-school superintendent to arrange for definite prayer for Latin America from the pulpit and the Sunday-school platform.

12. Bring the call for personal service on the mission field to the attention of your young people.

DETERMINE what you can do, and straightway do it. To receive an impression and not act on it, to see a vision and be disobedient to it—these tend to harden one's spiritual sensibilities and retard one's development.

To see the vision and to follow it means enlargement of **LIFE**. There is great joy in **MAXIMUM SERVICE**.

DO IT NOW.

TWO RESULTS OF MISSION STUDY

1. It brings the student into closer and truer relationship with God in Christ and with his fellow men.

2. It releases power in the form of gifts, prayer, personal service and consecration of life—the means God uses to win the world to Himself.

DO YOU DESIRE SUCH RESULTS IN YOUR CHURCH?

THEN GIVE THIS METHOD A TRIAL

B. CARTER MILLIKIN

Woman's Federation Bulletin

EDITED BY MRS. HENRY W. PEABODY, BEVERLEY, MASS.

A WOMAN'S CLEARING HOUSE

BY MRS. WILLIAM H. FARMER, MONTCLAIR, N. J.

THE Federation of Woman's Boards of Foreign Missions of North America ought to be a great and efficient clearing-house for woman's foreign mission work. Progressive ideas and ideals should circulate like bills and checks. The interchange of methods, the strengthening of prayer life, the enthusiasm of united effort among women of different Boards should offer *new life* to all churches. And are not vitality and responsibility pressing needs to-day?

To become a member of the Federation each denomination pays a fee based upon its annual income for foreign missions, and its voting power, expressed by delegates sent to the annual meeting in January, is in like proportion. From so broad a constituency as all North America, speakers and expert leaders of the highest ability can be secured. Through the wise counsels of those whose practical experience has been long and varied, there will surely be found a solution for many a vexing problem, and discussion frank and luminous may be anticipated.

The special fields of Federation work are clearly shown in the standing committees. These include methods of work among women, young people and children, plans for increasing interest in the mission enterprise, with follow-up work and publicity; foreign mission propaganda in schools and colleges; investigation of summer schools and conferences; and publication work which is delegated to the Central Committee on the United Study of Foreign Missions. Home Base work is the concern of these committees, but the Federation is also interested in local federations that are springing up rapidly. Helpful emphasis is laid on the Day of Prayer, mission study in groups large or small, and interdenominational fellowship.

On the foreign field the Federation plans Christian literature for women and children of non-Christian lands, and gathers information in regard to such interdenominational institutions as the new Union Woman's College at Madras, India; the new medical school in Vellore, India; Ginling College in China, and the hoped-for women's college in Tokyo.

Each Board belonging to the Federation is asked to appoint one woman, preferably an officer, who shall be the means of communication between the Executive Committee and her own Board. She is to be known as a "Federation Representative," and will be promptly notified of all action taken by the Executive Committee.

One does not need prophetic vision to grasp the possible importance of such an organization as this. Simple in form, democratic in spirit, effective in publicity, wise in counsel, may the Federation minister to the deepest needs and the highest aims of every Christian church of North America.

UNITED STUDY BOOKS FOR 1917-1918

A REAL treat is in store for students of missions in two remarkable books to be published this month. About four years ago the Central Committee on the United Study of Foreign Missions secured Miss Jean Kenyon Mackenzie, a missionary of the Presbyterian Board, in Kamerun, Africa, to write a study book. The general topic assigned was: "The Approach of the Gospel to Primitive Peoples." The new book, "An African Trail," is the result.

Miss Mackenzie is known not only as a missionary, but as the author of notable letters which appeared in *The Atlantic Monthly* in 1915, under the title, "Black Sheep." The response to

these letters, later issued in book form, led the editors of *The Atlantic Monthly* to seek permission from the Central Committee to publish two chapters of the coming text-book in their magazine. These chapters appeared in the November and December numbers of *The Atlantic*. The entire book of six chapters carries out the promise of this foretaste.

Miss Mackenzie's fitness for writing the book is based on her first-hand knowledge of the field, her charming literary style, which has passed the highest test of American literature, and her rare psychological insight, strengthened by training of the highest order. We quote Miss Mackenzie's own words in the opening paragraph of her book:

"This is a book about a neighborhood—a neighborhood like many others in the forests of equatorial Africa. It is a book about a tribe, one like many others of the tribes of the Bantu people of Africa. It is a book about an adventure—an African adventure which repeats itself wherever the Word of God makes entrance into a neighborhood of those forests and addresses itself to those tribes. This is not a book of ethnology, or anthropology, or zoology, or geography, though in our neighborhood and in our tribe there is rich quarry for such effort. Neither is it a book of missionary history or biography, though we have been not without honor in our corps and history. This book is an account of the impact of the Word of God, in a Bantu dialect, upon the hearts of some of the tribes of the Bantu."*

The chapter headings are as follows:

- Chapter I. The White Man in Africa.
- Chapter II. The Bulu.
- Chapter III. The Bulu and God.
- Chapter IV. The Ten Tyings.
- Chapter V. The New Tribe.
- Chapter VI. The New Custom.

The Junior Book for 1917-1918

THE book for Juniors, entitled "African Adventurers," was also written by Miss Mackenzie and is a stroke of

* The book contains 16 half-tone illustrations. It may be ordered from Woman's Boards of Missions.

Price, 30 cents in paper, postage to be added; 50 cents in cloth, postage 8 cents.

genius. In the story of two African boys she introduces local color, thrills of adventure and a background of missionary motive and achievement. It is a story of equal interest for girls. Little Asala is as great an adventurer as her brothers. It is a story, and we all love stories. It is a story of heroes, and boys and girls delight in the heroic. It is far more than a study book, and because we believe it will take a place among the classics for young people, the usual questions and helps for a text-book are not included but will be provided elsewhere. The young reader may start on his adventure with these two real boys in Africa unimpeded by the thought of study, or tests, or moral lessons. Try it on any boy or girl of any age who can read, and note the result. The book is delightfully illustrated with sixteen half-tone cuts from photographs furnished by the author.

The chapter headings are as follows:

- Chapter I. The Family of Akulu Mejo.
- Chapter II. White Men and Their Adventures.
- Chapter III. Assam tells more about Livingstone.
- Chapter IV. An Adventure with Dwarfs.
- Chapter V. Adventures of Assam and Mejo.
- Chapter VI. The Return of the Adventurers.

Both books will be published March 1st, in ample time for leaders to prepare programs for the coming year and for summer school lecturers to arrange their notes.*

All boards are urged by Miss Mackenzie to provide supplementary material on their own missions in Africa.

WOMAN'S CHRISTIAN COLLEGE, MADRAS

THE cheery little magazine of the new college for women in India is called *The Sun Flower*. The second number includes many interesting features. The frontispiece gives two charming views of the new building given by the Woman's American Baptist Foreign Mission Society from the legacy by

* Price of Junior book of 120 pages, paper covers, 30 cents, postpaid; cloth covers, 50 cents, postpaid. Order from your Board.

Laura Spelman Rockefeller. These imposing buildings, which we hope to show readers of *THE REVIEW* in a later issue, are set in a compound of ten acres on the banks of the river. The building has had a notable history. Since its erection, prior to 1798, it has been the home of famous Englishmen and Indians. The residents have included one notorious character, a native ruler who attempted the murder of an English official. He has left as his memorial on the college grounds a little stone house which his monkeys occupied.

The following bit of description from the college magazine gives an idea of the location and color, and hints at some further needs of the college:

"Nungambaukam is a quiet residential quarter with shady roads between gardens and estates. You enter our premises by a white gate—with its sign, 'Women's Christian College'—and a bamboo-bordered driveway which reveals nothing until it bends to the left. From that bend you can take in the whole contour of the place at one sweeping glance. Three white buildings stand in the midst of green lawns, and trees, and shrubbery, and all the vivid coloring of blossom-time—purple bougainvillea, pink antigonon and cassia, yellow portia and acacia, and scarlet flame of the forest. The small two-story house on the left is the bungalow, where twenty-five of the students and two of the staff have their rooms. But your eye will be caught first by the main building—a high, imposing mansion at the head of the driveway, with a scarlet tree shading its white pillared porch. The building is shaped like a T, with the stem toward the river bank at the rear. This portion of the building contains the large dining hall downstairs, and the library above it, both surrounded by semi-circular verandas that overlook the river. The front part of the house contains the office, staff sitting-room, central staircase, large airy class-rooms, rooms for five of the staff, and a third-story sleeping room, now occupied by nine students. The charm of the house is its residential, rather than institutional, appearance.

"At one side of the big house is a small, oblong building which has been transformed from a storeroom into a peaceful little chapel, where we meet twice a day for prayers. Behind the chapel are the kitchens and out-houses and one more small building known as the Enclosure, which contains eight or nine student rooms, built round an open courtyard in the form of a real Indian house.

"The grounds contain two tennis courts, two badminton courts, and ample room for other games, even though we should lay out several more flower beds. We are gradually acquiring plants in pots, without which a house and compound in India look very bare. Where the ample stables of Doveton House now stand, we hope to erect, in the near future, a hall of residence, which will increase our very limited accommodation for staff and students and enable us to use more rooms in the main building for classes. We need this new hall very much and are waiting only for the necessary lakh of rupees which will make it possible. Our ten acres of land offer us considerable room for expansion, and if the college continues to grow at its present rate, expansion will be the next great problem which we must face, for our present buildings are filled to overflowing."

Miss Macdougall, the president of the college, writes in her last letter of the arrival of the new American members of the faculty, Miss Edith Coon, M.A., formerly of the faculty of Mt. Holyoke College, Massachusetts, and Miss Mabel Dibell, of Western College, Oxford, Ohio.

We quote from Miss Macdougall's letter the very pleasant words concerning our American representatives:

"I should like you to understand how very much we appreciate your choice of Miss Coon and Miss Dibell for us. They both seem part of us already. When Miss Coon, after a fortnight in college, went away to begin her travels by visiting Madaapalle, we felt a real blank. She will be a most valuable addition to our little band of professors. Her sweet, gentle ways attracted the

students from the very first. We all look forward to January, when she will take up her abode permanently with us. Meantime we are planning for her to see Travancore, Vellore, Nellore, Madurai, Palamcottai and perhaps Guntur also. Every mission has been inviting her.

"Miss Dibell is now hard at work with science students and seems very happy and content. We like her very much indeed. She has taken charge of the athletics of the college. That will bring her into pleasant relations with all the students. We have 75 students now, of whom 9 are Hindus."

FOREIGN NOTES

Ginling College

MISS NAROLA RIVENBURG, B.A., B.D., graduate of Vassar College and Hartford Theological School, has arrived in Nanking, China, and received a hearty welcome from the college and its president, Mrs. Thurston. The students have nearly doubled this year in numbers and the prospect for Ginling College is exceedingly bright.

Miss Frederica Mead, whose interesting article on Ginling College appears in this number of *THE REVIEW*, a member of the faculty and a graduate of Smith College, is now at home for a year of study in Teachers' College, New York. Smith College students have recently signified their deep interest in Ginling College by offering to be responsible for one of the departments in the college.

Miss Bonnell, of Shanghai

THOSE who read in *THE REVIEW* recently the most interesting account of the "Door of Hope" in Shanghai will grieve to hear of the death of the founder of this work, Miss Cornelia Bonnell. This brave Vassar girl went out to China as a teacher, since no board felt willing to invest in a representative with such frail health. After a few years of secular teaching, Miss Bonnell was convinced that her work lay with the unfortunate girls who are bought and sold in that infamous quarter of Shanghai known as "Foochow Road."

Those who have looked into the horror of darkness represented by this place can appreciate in some slight degree what has been accomplished by the sacrifice of this noble life.

The little group of women whom Miss Bonnell gathered about her have shared in her work of faith and have helped to rescue thousands of girls. One of the last appeals was for a building in which to segregate those who were afflicted with tuberculosis.

The Industrial Department of the school has provided a part of the support, and free-will offerings from residents in China and friends in America have supplemented the work of the girls.

WOMEN, MISSIONS AND PEACE

By the Rev. Sidney L. Gullek, D.D.

HAS not the time come for every church to establish a Committee on World Problems and to introduce into all its groups at some suitable time the study of the methods and responsibilities for establishing World Righteousness and World Peace? No new organization is proposed and no new meetings.

The World's Alliance for Promoting International Friendship through the Churches and the Federal Council of the Churches of Christ in America invite the co-operation of each church by the appointment of such a committee.

Christian women have their peculiar responsibilities in these matters. They train the children in the home, in the schools and in the Sunday-schools. They look upon international problems and policies with interests less warped than men by ambition for great financial gains, commercial conquests and national glory. The disasters and calamities of war fall most heavily upon them. Through their Missionary Societies, Women's Clubs and Chautauqua Courses they are organized for study and for work as are no other groups in the country. They, therefore, should bend their energies to the study of these questions and to the development of intelligent convictions and sane methods for the establishment of international righteousness and good will.

SEED THOUGHTS FOR MISSIONARY ADDRESSES

BY REV. JAMES M. GRAY, D.D., CHICAGO, ILLINOIS,

Dean of the Moody Bible Institute

A SERMON OUTLINE

Missionary Motives

1. Obedience to the Divine command.
2. Sympathy for our fellow-men.
3. Reward of service.

The foundation for the second point lies in man's lost condition (Romans, Chapter i. 18 to iii. 20). The following is a suggested outline of this inspired Classic:

In the previous verses we learn that man becomes righteous before God only on receiving by faith a righteousness through Christ. At verse 18 we begin to see what man's condition is which makes this a necessity.

(a) A Divine declaration about sin (i. 18-21).

Men hold down the Truth by their unrighteousness. It does not get a chance to be known because of this (18).

God's eternal power and Godhead might thus be known by the facts of creation, so that men are without excuse (20).

Man is fallen from God through his own ingratitude and conceited reasonings. It is a moral rather than an intellectual fall, for his foolish or senseless heart is darkened (21).

(b) A revelation of its punitive and degenerative effects (22-23).

At once sin becomes punitive and degenerative (22-25).

Note that the awful indictment against the Gentile world is corroborated by the Greek and Latin classics.

(c) Instruction as to the universality of sin (ii. 1 to iii. 20).

Even philosophers and moralizers were no better than the common people (1-3).

God is no respecter of persons, as between Gentiles and Jews (6-11).

The Gentiles did not possess the Old

Testament, but are judged by the law written on their hearts (12-16).

The Jew had the Old Testament, and while equally sinful with the Gentile, was trusting in the letter of the law while violating its commands (17-20).

The Jew is morally no better than the Gentile (iii. 10-18).

Therefore, the boasting of the Jew is stopped, and all the world has become guilty before God (19).

On the ground of works no man can be accounted righteous before God (20).

This condition of the world stirs our deepest pity, and lays upon us an obligation to hasten the proclamation of the remedy! Compare the cause of appeals for war relief with the destiny of a lost soul! Note the call to do all that lies in our power by prayer, by word of mouth, by giving, and in every other way, to turn men "from darkness unto light and from the power of Satan unto God" (Acts xxvi. 18).

FACTS FROM THE FIELD

Hunger for the Word

THE following is taken from some recent correspondence of Mr. Gordon Robertson, who represents the Africa Inland Mission in Mahagi Centre, Congo Belge, Africa:

"Now that I have a grip of the language I am going out every second day to villages preaching the Gospel. We have a regular service every morning at seven o'clock, with an average attendance of 160. Then various classes during the week, with an attendance of from ten to thirty.

"It seems so strange at first, when they gather round sitting on the grass, and then, after the message has been given, they will not move but want it given all over again! I never saw a people so hungry for the Word of God.

"There are some bright Christians among them. Last week one boy said he wanted to talk to the people, and then gave them a good Gospel message. Also he gave two weeks' wages to God and without money being mentioned. How the work of God would prosper if those who are more enlightened had something of his spirit!

The Great Need

"The chief was very much against my coming here, as he thinks all the heathen practices will have to be given up. He said, 'You have come to make us have only one wife, we want ten; you have come to make us stop dancing and stop drinking beer.' I told him I had come with but one purpose, and that was to tell him and his people about the Lord Jesus. He asked me what I would do if the people still went on with their sins and their shame, and I told him I would still tell them of the Lord Jesus. He thought this was very strange.

The Call of Africa

"There is work for one hundred persons near here. People send word imploring us to come and start schools and meetings. They also come long distances to hear the Word of God. My tent is on a big hill, from where I have a view of fifty miles—west, south and northwest—over a beautiful territory teeming with people who have never heard the name of Christ. A few nights ago I was telling my boys there were thousands of people in my country who knew Him; and when they were at prayer a little later they asked God to send more of the white people to tell them about Jesus."

MISSIONARY AMMUNITION

Selections from a pamphlet prepared by a Committee of the Foreign Missions Conference exclusively for pastors. This may be secured by clergymen from their Foreign Mission Board.

THE SANCTUARY OF MISSIONS
Saviour, sprinkle many nations;
Fruitful let thy sorrows be;
By thy pains and consolations
Draw the Gentile unto thee!

Of thy cross the wondrous story,
Be it to the nations told;
Let them see thee in thy glory
And thy mercy manifold.

—Arthur Cleveland Coxe.

I feel sure that, as long as we look on prayer chiefly as the means of maintaining our own Christian life, we shall not know fully what it is meant to be. But when we learn to regard it as the highest part of the work entrusted to us, the root and strength of all other work, we shall see that there is nothing we so need to study and practice as the art of praying aright. . . . It is only when the church gives herself up to this holy work of intercession that we can expect the power of Christ to manifest itself in her behalf. . . . With disciples full of faith in Himself, and bold in prayer to ask great things, Christ can conquer the world. "Lord, teach us to pray."—Andrew Murray.

Let Us Give Thanks,

For the influence and power of
the missionary appeal:

*Thanks be to thee, O Lord our God,
for the high privilege of telling all men
the story of thy love. Thou who hast
set us on our journey bring us, we pray
thee, to our goal and use us always for
thy glory.*

For the heroes of missions:

*For the splendid zeal and courage of
all those who in the past have witnessed
for thee among the nations of the earth,
we bless and praise thy holy name!*

For the gifts made by the church for the
extension of thy kingdom:

*O God of the endless years, make our
little day fruitful for thee!*

For the self-sacrifice of our doctors and
nurses in the mission field:

*Thou who didst heal the sick, bless
and support those who heal in thy name:
Let Us Pray,*

For the growth of the missionary
ideal among ministers:

*O Lord, who hast called thy servants
to speak in thy name, make us instant in
prayer and effort for the furtherance of
thy world-wide kingdom.*

NEWS FROM MANY LANDS



THE CHINESE REPUBLIC A Profitable Investment

AN annual gift of \$1,000 enabled the Shansi mission of the American Board to open up new work in the remote province of Shensi lying to the west. Here was a district the size of Massachusetts, with ten walled cities, teeming with population, and with stretches of rich agricultural land reaching to the great wall of China, utterly untouched by the Gospel. By means of this one gift, Mr. W. O. Pye, the missionary in charge, has been able to place ten native pastors in as many cities. The first reports are full of encouragement. Mr. Pye has recently inspected the work and finds that already 267 converts have been made and that at several centers churches may soon be organized. On this trip he opened six new preaching places. The people, who had not even heard there was a Christ, are keenly interested in the Gospel story, and, unless signs fail, the Shensi work will be assuming large proportions in a few years. Mr. Pye is bringing the new converts in groups of 80 to the city of Liu-lin-chen for special instruction in Christianity. The course lasts about two months and will help anchor the converts in the new faith.

Chinese Attack Immorality

INVITATIONS have been issued by the Reform Society of Peking to all Chinese who are willing to give up vice to join the organization. The 10,000 members of the society have pledged themselves to abstain from plural marriages, gambling and impurity. The organization is headed by Honorable Yung Tao, who became a church member in May, and who, it will be remembered, gave away 10,000 New Testaments before that time, and prominent among the members is C. T. Wang, until recently a high official in the government. Members of an advisory committee include Paul Reinsch, the American minister, and Rev. Chauncey Goodrich.

Home Mission Work in China

THE eleven Protestant Episcopal missionary dioceses in China (seven English, three American and one Canadian) are bound together in the Chung Hua Sheng Kung Hui, with its synod, its forty thousand baptized, its self-supporting parishes, its native clergy and its organized Sunday-schools. Small as yet, compared with the teeming millions of China, it is nevertheless an earnest of the great things which are to come.

The first act of this synod after it met, fully organized, in 1915, was to constitute itself as the Board of Missions of the Church and to appoint an Executive Committee instructed to prosecute plans for a new mission, to be conducted by Chinese churchmen in some part of China hitherto untouched, with the hope that at once or later a new diocese might be formed there under a Chinese bishop.

The Executive Committee has chosen a remote part of the jurisdiction of the Bishop in North China, 600 miles southwest of Peking, to center round Si-An-Fu, the capital of the Province of Shensi. The two Chinese clergy who have been selected to start the mission, both graduates of St. John's University, Shanghai, were expected to arrive at their post in September last. The entire expense of this work is being borne by Chinese Christians.

A Chinese Moslem Converted

A MOHAMMEDAN young man, Mr. Gin Liang Foo, who was a patient in the hospital in Tsinanfu, has accepted Christ and been baptized. Rev. W. P. Pailing writes of him: "Some of my happiest hours in China have been spent by the bedside of this delightful young fellow; but Mr. Gin, having found Christ for himself, like Andrew of old, feels constrained to go and seek his brother, too. He has persuaded his mother, brother, and two sisters (his father is dead) to examine the 'doctrine' for themselves, and he informed me some time ago that they, too, are becoming

interested, for they have seen the great change Christ has produced in him. On many occasions when I have entered the wards, I have found that he has walked with the aid of his crutches to the bedside of some fellow-patient and there occupied himself in teaching him a hymn, reading some passage from the gospels, or talking to him of Christ; while on one occasion, when a student failed to turn up to take the ward service, rather than have no service in the ward that night, Mr. Gin himself sat on the table to conduct the service, and, I afterwards heard, gave quite a good talk on one of the parables. On Christmas Day, as I sat beside his bed during service, it made one's soul thrill as one listened to this man singing the Christmas hymns from the very depth of his heart, and eagerly drinking in the Christmas message."

Christian Work for Chinese Boys

TIENTSIN as a field for extensive boys' work is most alluring," writes Mr. R. M. Hershey, secretary of the Young Men's Christian Association in that city. "In the year and a half since the boys' department was organized over 400 boys have joined as paying members and over 200 are daily using the privileges. Under the leadership of a thoroughly wide-awake departmental committee these members are being organized into various groups where they will find opportunity for service and development of Christian character.

"About 300 of the boy members are in educational classes. Already five Bible study and social groups have been organized. The Sunday Meeting Club has been one of the most successful features, the aim being to secure the attendance of a definite group regularly. This attendance has been as high as 200 of the same boys coming throughout a month. With 10,000 boys in the grade schools and the old family unable to furnish the desired ideals and training, with educational problems incident to starting a new system, these potential home builders await the service and help which the Association can render, provided adequate leadership in staff and equipment can be secured."

Foot-Binding Still Common

BECAUSE certain of the more advanced Chinese women have unbound their feet, there seems to be a wide-spread impression in America that foot-binding is a thing of the past. Listen to the recent testimony of a young woman missionary in Tsingtau:

"I have itinerated all these years, through hundreds of villages, and never yet have seen a heathen woman with unbound feet, and what is significant to me now, as a student of the social conditions in China, is to see everywhere no heathen little girls with unbound feet, that is, none who have come to the age of foot-binding. Nor have I seen any Christian women as old as I am with feet unbound; though, of course, usually Christian school girls, ranging below my age, have unbound feet. Of course, many Christian women older than I have unbound their feet as much as they dare. I cannot tell you how interesting every phase of the Chinese life is to me, and as I purposely walk, eat and sleep with the Chinese, what they reveal in confidence of Chinese conditions, heathen and Christian, as we are counselling together, discussing the country's conditions, the status of the Church and the problems of each home to which we go, with reflections on it after leaving, and the comments they make on the heathenism bristling everywhere along the road, are simply wonderful."

Valuable Additions to Church

TWO members of a group admitted to the church in Changsha were a captain in the revolutionary army and an ex-member of the provincial parliament. Rev. Walworth Tyng writes of these men: "The captain is a fine, upstanding man and an earnest Christian. He tells us he became interested through one of his privates, who was treated in our hospital service during the revolution. The member of parliament we prize as a very unusual man. He is a man of means and of education, including three years in Japan, and above all of kind heart and most winning personality. He is a real progressive. For, though the wealthy here are given to

plural marriages, not so his clan. Three generations, embracing seventy members, have had no secondary wives. He himself decided ten years ago to give his daughters an equal inheritance with his sons (they usually get nothing), and, against the opposition of his immediate relatives, refused to bind their feet. 'In ten years,' he said, 'we shall see an end of foot-binding.' This gentleman's wife and eldest son were received as catechumens along with him. The son had been in our boarding school for a year."

JAPAN—CHOSEN

A Japanese Bishop Proposed

IN 1907 the American House of Bishops of the Protestant Episcopal Church adopted a series of resolutions, containing the conditions on which it would consent to the consecration of a native bishop for the Church in Japan. These conditions have apparently been complied with, so that the following resolution was carried at the recent General Convention in St. Louis:

"Resolved, That the House of Bishops recognizes, with gratitude to God, the progress of the Gospel in the Empire of Japan whereby, through the efforts of the missionaries of this Church, of the Church of England, and of the Church of England in Canada, a Japanese Church has been established under the title of the 'Nippon Sei Kokwai,' and records its conviction that the said Nippon Sei Kokwai is competent to proceed to the election, whenever it deems it advisable, of a Japanese Bishop, in accordance with the provisions of its Constitution and Canons, and that the Bishops of said Church will be justified in proceeding to the consecration of said Bishop when he shall be duly elected and confirmed."

What Won the Policeman

IT is the witness of the life, rather than of words, that makes the deepest impression on non-Christian people. This is shown by a Japanese chief of police who recently told the steps which had led up to his conversion.

About sixteen years ago, when a thief, who had broken into a mission-

ary's house, was arrested and put in jail, the latter, hearing of it, went to see him, and offered to help his family, if he had any dependent on him, while he was in prison. This was the first thing that impressed him favorably toward Christianity. Then there was among the Christians a policeman, lower in rank than himself, but bold and fearless even when derided. This Christian's character and courage greatly impressed him. When suffering serious eye-trouble and threatened with blindness, the Christian doctor, an eye-specialist, was so kind and comforted him with so many Bible verses, that he was again deeply impressed. The fourth step was the careful instruction of the pastor. During this period, while chief of police in another town, he permitted the holding of a class for the regular study of English and the Bible in the police headquarters, though himself at that time only favorably disposed toward Christianity, and not all recognizing its truth as the only religion.

A Japanese Salvationist

THE recently deceased wife of Colonel Yamamuro of the Salvation Army became a Christian while studying at the Women's College in Tokyo. Shortly after, she was brought into contact with Salvation Army lasses from England, volunteered to help them in the language, and ultimately was drawn into Army service. She was the manager of the first Army Rescue Home in Japan for women and often faced angry mobs, seething about the house, when some girl had escaped the clutches of the nether world. Later she was the mother of a large family and the helpmate of her eloquent, able, and devoted husband. She displayed many of the characteristics of the English mother of the Salvation Army, Catherine Booth. How esteemed she and her work were can be inferred from the fact that to her funeral came more than twenty members of Parliament, forty professors of universities and colleges, many leaders in the commercial life of Japan, and various members of the nobility. The Marquis Okuma, the late Premier of Japan, sent his personal representative. Mrs. Yama-

muro's dying words were, "True happiness is by the side of the Cross of Jesus."
—*Record of Christian Work.*

Korean Christian Literature

ONE of the enterprises which claimed the attention of the late Dr. H. G. Underwood was an effort to provide adequate Christian literature for the Christians of Korea.

There is now not a single Bible dictionary or concordance, hardly a single commentary on the Scriptures, no Christian biographies excepting those of Luther and Wesley, and very few devotional books. In fine, the splendid evangelistic character and activities of the Church in Korea are handicapped by the lack of Christian books.

Just before he died, Dr. Underwood communicated to H. B. Hulbert, who lived in Korea for twenty-three years, the fact that the united missionary body of Korea had made a special request that Mr. Hulbert act as the field agent in this country for the Korean Religious Book and Tract Society, for the purpose of putting that society on a firm basis. Dr. Underwood gave the last ounce of his power to planning for this pressing need of the Korean church and laid it upon the hearts and consciences of the Christians of America to stand loyally behind the organization.

Besides a fund for the printing and distribution of the literature, the society needs adequate quarters in the city of Seoul. A fine site has been secured in the very heart of the city, and \$25,000 is needed to build a fireproof edifice for a depository and distribution center for the books. The work has the whole-hearted endorsement of the mission boards affected.

A Korean Evangelist

OF good family, Mr. Kim Sung Won is rough and plain of speech, ugly in appearance, yet a man of ability and an interesting speaker. No one but he could have cared for the mountainous territory that he traverses with so much fidelity. Strong physically, he has

crossed rough mountain passes, walking from fifteen to thirty miles per day in heat or cold to preach the unsearchable riches of Christ. For seven years he has lived in this field, enduring great hardship, passing through spiritual crises successfully, and winning the affections of his people. With an insufficient salary, his property has all gone into his living, and he has suffered many privations for the faith. For four years now he has spent about three and one-half months each spring at the Theological Seminary in Pyeng Yang, and will graduate next spring. He has left home and kindred, has given money and time and strength in ungrudging missionary work in the destitute regions, but who that knows him can doubt that his joy in the Master's service grows deeper and fuller each year?—W. M. CLARK, Chunju, Korea.

INDIA, BURMA, CEYLON

Importance of the Outcaste

"THE future of India will not be in the hands of the high-caste Hindu, but in the hands of the low-caste and the outcaste." This is not quoted from any missionary, though it represents the belief of most of them. The sentence appeared in a publication of the Arya Somaj, a high-caste organization which aims at a revival of a purer type of Hinduism. Despite all persecution, the Indian low castes and outcastes are turning to Christianity literally by the thousand. So great has this trend become that the leaders of Hindu thought are thoroughly alarmed. The Arya Somaj, which is much more anti-Christian than is the Brahmo Somaj, has begun missionary work among the masses of these people, and is in dead earnest about it.

The challenge of opportunity is before the Church. The low caste and outcaste do hold in their hands the future of India. They are looking to Christianity for intellectual and spiritual freedom. Whether India is to be won soon for the Master will depend upon how fully Christianity can meet the opportunity presented by the movement of these people toward the Church of Christ.

Brahmin Women's Views on Caste

WALUBAI, a Bible woman in India, reports an encouraging experience. One day, while she was on the train, at one of the stations some low-caste women entered the car. There were Brahmin and other high-caste women in the car and they complained that they did not wish these low-caste women to come in. They called them names and told them in an angry manner to get out and not touch them. Walubai got into conversation with some of the Brahmin women and said: "Why should you be cross with those women? God made them as well as ourselves; they are our sisters." One of the Brahmin women, hearing her say this, said, "Oh! you must be a Christian; they are the people who talk like this." They had a good talk, the women acknowledging that they were not right in their thoughts about the low castes. "But we are taught from childhood," they said, "and that is the reason we are harsh. Some day these thoughts of Christians will prevail and caste will be given up."

Reaching Parsees in Karachi

DR. J. HOPE MOULTON, of Manchester University, an authority on Zoroastrianism, came to Karachi for five days. His first lecture was given in the Government College auditorium. The second lecture, to the Parsees, was attended by practically all the English-speaking Parsees of the city. At both of these lectures Dr. Dhalla, the Parsee high priest, a graduate of Columbia University and possibly the most intellectual Parsee in India, presided. The following day, at a splendid garden party given by the Parsees in honor of Dr. Moulton, he was invested with the dastur's shawl, which is worn by the priests and is the highest honor which the Parsees can bestow on anyone. On the following night Dr. Moulton lectured in the Young Men's Christian Association auditorium upon "Young Men's Christian Association Ideals," and was greatly surprised to find half his audience Parsees. One of the results of this visit was a request from the leading Parsee women for Mrs. Shumaker, the wife of the

Young Men's Christian Association secretary, to organize a Cosmopolitan Club for the women.

A Moslem Tribute to Mission Schools

THE *Indian Standard* prints the following extract from a letter written recently by a Mohammedan gentleman who is at present a collector and magistrate of a district:

"As a graduate of St. Stephen's College, Delhi, I have a personal experience of the education imparted in a mission school, under the guidance and direct supervision of the Cambridge Mission fathers, and its salutary effect in after life on moral and spiritual development of all willing and thoughtful youths. In point of moral culture, I have no faith in government and other colleges, excepting those conducted by some mission or other. I should therefore naturally desire that my son run his career of studentship in a mission school and a mission college."

The Testimony of a Brahmin

A REMARKABLE case of the conversion of a Brahmin Pandit at Gopiganj, Benares District, is reported by the Rev. A. W. MacMillan, L.M.S., in the annual report of the North India Tract and Book Society. Ramswarup, the Pandit, purchased some tracts from the society, and reading some lyrics, substituted the name of God wherever Christ's name appeared. During six following years he had read several books of the society, and both he and his wife were "greatly affected" while reading a tract on the atonement. The Arya Somaj, learning the state of affairs, organized a debating meeting to prove that Christ was a sinner. After three hours of discussion, Ramswarup got up and calmly told the audience of some 300 people that he was Christ's, and would on no account "be unfaithful to Him." Instead of an uproar, there was a perfect stillness. This stillness "was wonderful." The next morning Ramswarup publicly witnessed, giving voluntary testimony of the good received from the society's books, and was baptized in the name of the Holy Trinity.

Karen Christians Build a School

THE new Sgaw Karen High School building at Bassein furnishes a fine illustration of what is being achieved along Christian educational lines by the native Christians of Burma. This building, 105 by 36 feet, finished in brick and metallic shingles and completely surrounded by a protective veranda, was constructed at the expense of the native Christians themselves, except for a grant of Rs. 9,000 (\$3,000) from the Government. No financial aid was asked of the constituency at home. The work of building was begun at a critical period—just at the time when the European war raids were seriously threatening Burma's and especially the Karens' chief industry, rice exportation. The wealthy gave money, one of the donors remarking at the completion of the building that he had invested Rs. 1,500 in it and the investment had afforded him the greatest pleasure of any yet made; teachers and students, after class hours, dismantled and helped remove the two old houses that were to be replaced by the school; trained pupils did the painting, oiling, grading and some of the concrete work; the Government engineer courteously drew up the plans of the building free of charge, and the school hired its own masons and carpenters and supplied the timber from its mills. The building is now practically free of debt, and stands as a monument to the ambition and efficiency of the Karen Christians.

MOSLEM LANDS

Student Volunteers in Turkey

AT the first Young Men's Christian Association Conference in the Turkish Empire, held in June, 1914, above Beirut in the Lebanon, the Student Volunteer Movement of the Turkish Empire was formed.

Except in local centers, this movement does not yet have any formal organization. It has no officers, no secretary, no reports. At the Lebanon Conference a few men met together and prayed earnestly that this movement might gain headway among the college students of Turkey, consuming selfish-

ness and sending forth young men and young women eager to lay their lives on the altar of God's service in the spirit of Christ among the people of the land. The challenge is to *remain in Turkey*—in many ways a harder call, involving more sacrifice than the call to *go*, to which we listen at our conferences.

The majority of these volunteers are Greek Orthodox and Armenian Gregorians. There are a few Protestants, and one Turk. These students face the reformation and deepening of the spiritual life of the great historic churches to which they belong. And ever before them looms that Gibraltar of resistance to the claims of Christ, that mightiest of Christianity's opponents in the field—Islam.

Action Against the Armenian Patriarch

THE Turkish Government has taken significant action against the Armenian Patriarch by depriving him of his political functions. It was objected that the patriarch had a relation to a superior in Russia that could no longer be tolerated and that the communal status established by the Armenian Constitution was a menace to the existing order. The action now taken abolishes the Patriarchates at Constantinople, Akta-marh (Lake Van), and Sis (in Cilicia), and recognizes only that of Jerusalem.

It annuls the National Constitution drafted in 1863, which provided for a representative body, called the General Assembly, to meet twice a year. This assembly elected two bodies, known as the Ecclesiastical and Lay Councils, composed of fourteen clericals and twenty laymen from the notables. These councils, through several sub-committees, have had full charge of all matters relating to the community. The patriarch of Constantinople was the chief executive of the nation, as well as its representative at the Sublime Porte.

Armenian Need Increasing

A FEW days before the sailing of the Christmas ship, \$410,000 was cabled by the American Committee for Armenian and Syrian Relief from New York to Tiflis in the Russian Caucasus,

to Tabriz, Beirut, Jerusalem, and several other inland cities of Asia Minor for the relief of starving and homeless thousands accessible from these centers. In addition to this the committee appropriated \$500,000 to be sent early in January, legally binding itself to this amount, although the treasury was practically exhausted. It also gave assurances to the distribution commissions in the field that still another \$500,000 would be forthcoming in January, if it could possibly collect that sum.

Latest reports, received through the State Department from the American Ambassador, indicate that the need is practically indescribable and will continue through the winter and indefinitely thereafter, with sufferings multiplied by increased cold and hunger.

The telegram states that this is a crucial time and that the pressure brought to bear upon the refugees to compel them to embrace the Mohammedan religion continues in the interior, this being especially true outside of the relief centers.

To preserve the Armenians and Syrians throughout the winter, at least \$5,000,000 is required—merely to prevent wholesale starvation. To repatriate the hundreds of thousands of Armenians and the Syrians who have been driven from their homes will require as much more, at the very lowest estimate.

Need and Opportunity in Bagdad

BAGDAD'S importance as a mission center is enhanced by the proximity to it of the sacred cities of Kerbela and Nedjef, resorted to by thousands of pilgrims, in addition to its being the residence of the Quadiriya order of dervishes. Bagdad contains 70,000 Jews, more than Jerusalem, yet there is no missionary to them. Says Dr. Johnson, a medical missionary of the C. M. S.:

"An intelligent Moslem in Bagdad was not far wrong when he said to me in the autumn of 1914: 'This war is a punishment inflicted by the Almighty on Jews, Moslems, and Christians alike, for all have grown cold in religion, in their unrestrained pursuit after wealth.' I think it is safe to say that when Moslems

come to know the moral, social, and political causes which led up to the war, and when their present sufferings have exerted their sobering influence, they will then be led to look for something more spiritual than their own faith can supply."

In recent years there has been an increasing demand for the Scriptures in Mesopotamia. The British and Foreign Bible Society has depots in Busrah, Bagdad, and Mosul. Two other missionary societies are at work in this great field, the Dutch Reformed Church of America and the Church Missionary Society. A Bible depot, a mission hospital, and a church are crying needs for Bagdad, particularly a church.

Persian Mountaineers Accessible

THE mountain field of the West Persia Mission of the Presbyterian Church, U. S. A., has for the time being been blotted out, as far as organized mission work is concerned. The Rev. E. W. McDowell, who has had this work in charge, writes:

"During the unrest of the past year the mountain Nestorians were driven by the Kurds and Turks from their mountain villages into the Salmas Plain. The Kurds and Turks killed all who came in their way, but the bulk of the people escaped and some 40,000 crossed the Turkish border. Since the fall of 1915 they have been living as refugees and have been cared for with other war-stricken people.

"Opportunity is being offered to us to preach the Gospel to these mountaineers to a degree never possible before. In one service we have preached to people to have reached whom in other days would have required weeks of travel. Then we could meet with them only for a few days, and that at long intervals; now we may preach to them daily. Formerly they only knew us slightly and had many prejudices against us; now they have come to know us well and to trust us as friends. They had before heard the Gospel preached, but now they both hear it preached and see it exemplified. It has indeed been a wonderful opportunity."

AFRICA

Opportunity on the Niger

WRITING in his diocesan magazine, Bishop Tugwell, of Western Equatorial Africa, tells of a visit to the Udi district. From Onitsha, about 150 miles up the Niger, the Bishop journeyed to Awka, and thence to Udi, now famous for its coal field, and already linked up with Port Harcourt by rail, from which port thousands of tons of coal will shortly be shipped. The Bishop writes:

"We were kindly welcomed by the manager at Ngwo, the center of the coal-mining area. We were able to visit some of the chiefs in the neighborhood, whilst at the coal mines we met companies of Ibos and Yorubas, Christians who urged upon us their claims for spiritual help. Udi stands on a plateau some 1,200 feet above sea level, from which a wonderful view of the surrounding country can be obtained. It was a most heart-stirring experience to stand upon the brow of a cliff and look upon the vast expanse of country, thickly populated, and to realize that throughout that region not a ray of light has, as yet, penetrated the darkness which for centuries has brooded o'er the land. I was constrained to cable to the Church Missionary Society: 'Immediate expansion, Udi urgent.'"

Rubber for Rum

"I WITNESSED in the town of Dondo, Angola, at the head of navigation of the Quanza River, the process by which trade with the native is made a farce, and his life forfeited as well as his produce. It was an unusually fine season for the rubber trade, and large baskets were brought down from the interior by thousands of natives arriving in large companies, entering the town in single file, singing as they came. The first act of the trader was to get as many of these as he could into his large yard and give them rum and a present of some sort. Drinking was followed by drunkenness and drunkenness by frenzy, and in this state the poor wretches were allowed to march in companies, dressed in flashing colors, carry-

ing guns and brandishing knives along the streets in wild mock fights. Then came the weighing of their valuable rubber with a falsified balance, their payment partly in rum, and their dismissal—each stage lubricated with rum. This was the return for that rich product which might have furnished means for developing many a happy, sober, native Christian village, a consummation made impossible by rum."—W. P. DODSON.

Critical Situation in Nigeria

ARCHDEACON DENNIS, who has been at work in the Eastern Province of Nigeria since 1893, writes: "The area occupied by the Niger Mission (C. M. S.) contains a population of perhaps 3,000,000 souls, and is as yet largely unevangelized. It is everywhere open to us, we have the ear of the people, and seldom indeed has an out-station been occupied of recent years without speedy visible results. In hundreds of towns and villages, where it seems but the other day that the sowing of the good seed was commenced, the fields are white already to harvest.' The unique opportunity so evidently given us by God should be bought up without delay. *For it is passing, and delay is perilous.* The Mohammedan Hausas from Northern Nigeria are everywhere more and more in evidence. Naturally the unsophisticated pagan looks upon them with a certain respect, representing, as they do, a civilization in some ways superior to his own. They are to be found in all parts of the country, peddling their attractive wares from house to house, thus coming into closest contact with all classes of the community, and steadily increasing an influence which is uniformly hostile to Christianity. Before the present favorable attitude turns to one of indifference or hostility, and in view also of the activity of the numerous and zealous Romish priests, it is surely of the first importance that those who are preaching the pure Gospel should lose no time."

Troubles in the Congo

CERTAIN Protestant missionaries and native converts in the Belgian Congo have recently had some very painful experiences with the agents of the Roman

Catholic Church. One missionary writes: "On a certain day I was in one of the villages and a Roman Catholic priest was there. At his instigation our two teachers were arrested and beaten without trial, cruelly tied up for the night, tied together by the neck in the morning, and forced to attend a Roman Catholic service, the priest officiating. I was a witness of all this, even to standing at the door of the church, hoping to encourage my teachers thereby."

Another missionary writes: "I was in a village and a priest came into the village and began shouting and using abusive language, winding up by saying, 'You are a devil, go home to your women.' This was all done before the natives in the village."

The Missionary Survey comments: "It cannot possibly be in the interest of the Roman Catholic Church in Africa or anywhere else that a spirit of hatred and strife should be engendered between its followers and the adherents of evangelical missions."

A plan is on foot for calling a general conference of Protestant missionaries in the Congo, especially to consider this question.

German Mission in Southwest Africa

GOOD news comes to the Rhenish Mission from Southwest Africa, where the people are recuperating from the severe famine. Multitudes are coming to the mission services, and among the Ovambo in Hereroland, Missionary Wulffhorst reports more than 30 baptisms and 140 new inquirers.

The Berlin Mission receives good reports of their churches, but in Transvaal the schools have been taken from the Berlin Mission, the seminary has been closed and German teachers have been expelled.

Home Missions in South Africa

THE Colonials in South Africa are generally hard on the natives and make the work of Christians indispensable to native welfare. The Presbyterian Church of South Africa, which is made up of Europeans, is fortunately

feeling an increasing responsibility for the evangelization of the native peoples, and is taking more interest in missionary work among them than heretofore. The reports to the Assembly held at Maritzburg and the increased contributions being made to the Mission Fund distinctly show this. The funds are in a hopeful and encouraging state, in spite of the many claims that the war has made. Some of the congregations have doubled their contributions.

Attention was called to the rapid development of mission work in the Orange Free State, and it was resolved to take steps to secure a superintendent for this work and to aim at raising a sum of \$10,000 for further extension there. Other openings are mentioned in the Transvaal and in Swaziland.

In the Gold Mines of Johannesburg

TO the gold mines of Johannesburg the black men come from the very heart of Africa, from all the territory south of the Zambezi, even from Lake Nyasa. As many as 270,000 are in the "Rand" at one time, and in a year fully 400,000 come and go. Separated from kraal and tribal associations, they are susceptible to all the evils of civilization. "They come to the Rand harmless savages from the bush. They go back devils." So writes Frederick Bridgman. That is why he is investing his life in Johannesburg, for the thousands of men who work in the mines must be reached, and if won to Christ, they go back into the interior to preach Him in the kraals.

On his motor-cycle he tours among the compounds for miles around, and in and out among the slums of the great city he and Mrs. Bridgman go, doing their transforming work. The Bible is being distributed in thirty languages. Nine chapels have been built in Johannesburg alone, and the congregations range from twenty to four hundred. The influence of Johannesburg for good reaches far back into the interior. Young men who might never have been won to Christ back in the kraals are won in Johannesburg, and, converted, they go into the interior to win others to Christ.

ISLANDS OF THE PACIFIC**Malekulan Martyrs**

SIX native Christians in the island of Malekula, in the New Hebrides, have recently met death for Christ. A band of ten Christian teachers went into the bush to reach the fierce tribes, and established friendly relations with two villages. But at the third a trap was laid. As they were about to begin their service a man called out, "What have you come for?" The teachers replied. With that the man fired. This was the signal for a volley, and four teachers fell dead. Two more of the party fell as they ran for the scrub. The other four escaped, one of them being wounded. Gloating over their cruel deed, the savages cooked and ate five of the bodies. Dr. Sandiland writes that the Christian party are bearing the blow in a humble, childlike spirit, but that the heathen relatives of the fallen heroes are thirsting for revenge. Much prayer is asked that human passions will be restrained, bereaved hearts comforted and a stricken church sustained.

Japan and Captured Islands

THOSE interested in the evangelization of the Caroline and Marianne Islands, in the Pacific, will note that the Japanese have agreed not to make a part of their demands in peace the right to hold permanently the South Sea islands which were wrested from Germany at the outbreak of the war.

Opportunity in the Philippines

REV. FRANK C. LAUBACH, of the American Board, who is asking for seventeen new workers for Mindanao, writes: "Mindanao is to-day one of the most fertile fields for evangelistic work in the world. The wild folks know nothing about the evangelical Christian movement; but the educated peoples on the north coast of the island do. They associate the Catholic Church with the oppression of the Spanish days. Hence there is a widespread opinion that Catholicism is hanging as a weight on the spiritual progress of the Filipinos just as the Spanish regime was hanging

on to the political liberties of the people. They are, therefore, more than ready for the Protestant religion, which they associate with American institutions. There is a freedom of soul in Protestantism which is exactly what the Filipino wants and most needs. If our Church meets her opportunity, Christ, as He has been revealed to us, will become the guide and inspiration of the people of Mindanao. If our Church fails to meet her opportunity now, it will pass, and no one can predict what will take its place."

Leprosy in the New Hebrides

LEPROSY, introduced from New Caledonia, has been spreading in the New Hebrides. Mr. Fred Paton, some time ago, began urging the people to set apart a tract of land upon which the infected could be segregated. The suggestion was at first treated with indifference; but finally the islanders became convinced of the danger, and presented a site, with plenty of running water, rich soil, and fruit trees. One fact is worth recording—in every case where the man alone and none of his family was a leper, the wife elected to enter the leper camp with him; but in no single case was a "well" husband willing to go to the segregation camp with a leprosy wife! "The blessing of God," writes Mr. Paton, "seems to have rested upon these self-sacrificing Tanna women. In no single case did the wife contract the disease. In every case, save one, the husband died; and the widow, after being examined and pronounced free from the disease, returned to her own people."

Life in the New Hebrides

A MENTAL picture of the conditions surrounding missionary life in the New Hebrides may be formed from the following items culled from a letter received from Rev. Fred Paton, of Malekula: "Not long ago a quiet, inoffensive British subject was murdered by the North Malekula bushmen, about eighteen miles from here. They came to the seacoast and sold him coconuts. He evidently sat down to chat and smoke, and had pipe in one hand and tobacco in the other. They killed him with his own

axe. Then they rushed into the house, where tea was already laid, and killed five children, cutting their bodies to pieces and taking one body away to eat at a bush festival. . . . Owing to fighting and shooting in the villages behind Onua, five bushmen have come to the shore, and we hope they will stay altogether. They don't know any shore language, and we talk by signs. . . . We have our communion next Sabbath. Two old cannibals will join. Our collection will go to the relief fund of the Belgians. We sold the nuts on the mission land as copra last week for 35 shillings, which is a good start."

Indians in Fiji

REV. J. W. BURTON writes from Fiji: "A great change is about to take place in the conditions on this field. Hitherto there has been what is known as the 'Indenture System' among the Indian workers in these islands. The people are brought out from India—recruited by agents in the provinces—and are then indentured to a planter for five years. The wages have been very low and the moral conditions have been almost indescribably bad. The coolies have been herded together like so many beasts, and given very little chance of clean life—all for the sake of gain. Recently there visited Fiji, on behalf of the Hindu and Mohammedan community in India, two Christian English gentlemen—Mr. C. F. Andrews and Mr. W. W. Pearson. These men made an independent report on the conditions of coolie labor in Fiji, and in a large measure, owing to their investigations, the Indian Government has decided, with the consent of the Secretary for State for India, that the whole indenture system shall be abolished. Many of us feel inclined to sing a Te Deum, for the system has been a disgrace to civilization and a serious obstacle to Christian missionary work."

NORTH AMERICA

Chinese Students in America

NO one can estimate the good results that have come to America and to China in the return of the "indemnity fund" after the Boxer uprising. Last

October 80 more Chinese students sailed from Shanghai for American colleges and universities—65 men and 15 women, all of them to be supported in America from the "indemnity fund." Other students, who will maintain themselves while abroad, accompanied the government students. Previous to their departure receptions were given them by the American University Club, composed of graduates from American universities residing in Shanghai, and by the Young Men's and Young Women's Christian Associations.

There are now in America more than 1,200 of these "indemnity fund students," who represent the best in intellect that the new China has to offer. To gain the privilege of being supported by this fund these students have had to pass severe competitive examinations. Many are filled with the highest patriotism; many of them also come with the kindest anticipatory feeling toward America as the nation that really embodies the true Christian spirit. Some have experienced sad disillusionment, because the Americans they have met have treated them in a manner contrary to the spirit of Christianity. The importance of reaching these men and women for Christ cannot be over-emphasized. Several of the conspicuous Christian leaders who are making the new China were trained in America, while, on the other hand, the most active Confucian propagandist in China is a Columbia University-trained Chinese. American Christians have a great responsibility in their manifestation of Christianity to these visitors.

Word From the Border

A GOOD deal is already known of the work which the Young Men's Christian Association is doing among the soldiers on the border, but one of its best features is a quiet piece of "follow-up work," of which naturally little is said. From the various camps letters are sent to hundreds of parents, friends, pastors of churches and secretaries of local Associations, giving them names of men from their local communities and homes who had either signed cards ex-

pressing their determination to lead the Christian life or the "clean living" cards, pledging themselves to abstain from profanity, drink, and other vices. These letters establish a point of contact between the man with his new determination and new purpose in life and the influence of the home that will contribute most to his winning out in his fight for character.

A Strong City Mission

A **S**PLENDID piece of constructive work was done by the Presbyterians of Louisville, Ky., when more than \$52,000 in subscriptions covering a period of five years, or \$10,400 a year, was raised for the maintenance of the "Presbyterian Colored Mission" of that city. The work is under the direction of Rev. John Little and an executive committee representing all the Presbyterian and Reformed churches of Louisville.

Seventeen years ago a group of six students from the Presbyterian Theological Seminary found a section of the city thickly populated with colored people having no religious advantages and in absolute ignorance of God. On the first Sunday twenty-three colored children came together. In the seventeen years the work has grown from a small mission school in a rented building to two large institutional plants with 1,585 people attending its classes, clubs, and services carried on under the direction of ninety-four white teachers in two buildings open seven days in the week. The work includes not only religious services, but also classes in sewing, cooking, carpentry, and basket weaving.

The Liquor Traffic

LAST year the drink bill of the United States was \$2,411,856,678. The total budget for the United States Government for the same year was only \$1,061,574,919.12. "In other words, the money spent for intoxicants would have provided the nation's budget for all purposes for two consecutive years, without additional appropriation or taxation on the part of Congress, and in addition thereto would have provided the difference, a surplus, in the form of a

sinking fund amounting to \$288,346,839.76, and this surplus would have fully covered the military and naval appropriation on the preparedness program vetoed by Congress."

Appalling as these figures are, there is encouragement in the fact that the "wet" territory is narrowing. At the last election four "dry" States were added to the list. Now the sentiment for national prohibition is growing. It is estimated that one-half the population living in wet territory lives in four States. One-sixth lives in six cities. One-half the saloons in the United States are in fourteen cities. In thirty-six States there are fewer saloons than in New York City. There are fewer saloons south of the Mason and Dixon Line than in Chicago.

An Extra Million Needed

THE Presbyterian Board of Foreign Missions is seeking to raise an extra million dollars for certain strategic pieces of advance work over and above that provided for it in the regular budget. One of the most urgent of these opportunities is the Latin-American development, for which a large fund is needed. The new comity arrangements have thrown on the Presbyterian Church an increased territory and also an increased share in union schemes. The Presbyterian Church carries alone the responsibility for missionary work in Siam, and part of the new fund is to be applied to the extension of work in that Empire. Conditions in China which have thrown open 1,700 walled cities have suggested a plan of evangelization which seems sensible and wholly attractive, whereby a native center would be established in each city, the former pawnshop buildings being purchased, equipped and manned with three native workers, supported by outside funds for three or five years, after that to be self-supporting. For many of these cities the Presbyterian Church is responsible, and a fund is to be raised to inaugurate the scheme. The amazing mass movement among the lower castes in India has been demanding attention for some time, and it is the simplest missionary statesmanship to take advantage of it. Provision

is made for this in the fund now being raised. Five educational enterprises are included also: Silliman Institute in the Philippine Islands, Teheran College in Persia, Peking Federated University in China, the Training School at Moga in India, and the women's colleges and other institutions of higher education in Japan.

Pioneer Life Farthest North

PPOINT BARROW, ALASKA, is the northernmost mission point in the world. Rev. F. H. Spence, M.D., writes from there:

"We have no telegraph, telephone, wireless, automobile, overland limited or airship; but neither do we have the saloon, the brothel, or Sabbath desecration; and the house of God is filled. Three times a week do they flock to God's house, and with them all their children, from the oldest to the youngest. Their faith is simple. If they lack food, they pray to God to give to them. If any are sick, they ask Him to restore them to health. Gentle are they, kind and generous to one another. It may be at times we look with longing eyes at the privileges you enjoy, and then the peace and faith and quiet of these people steal over us and we are content."

LATIN AMERICA

The Bible in Mexico

REPORTS to the American Bible Society indicate that Mexican officials, troops and civilians are welcoming the Scriptures more eagerly and widely than they can be supplied. Rev. W. F. Jordan, the Society's agent in Mexico, writes: "I found the two workers who had gone down to Mexico City very much elated with the success they were having. In the first two weeks of the campaign 17,000 gospels had been distributed. Pastors and churches were co-operating heartily. Of course, they were not getting cost prices for the books. They were being sold for ten cents each, Mexican money, or about two-fifths of a cent American money. As at the present rate of exchange, however, a peon's wages are only about ten cents, it was as much as it was best to ask for them at this time."

In Puebla 5,000 Bibles, or portions, have been distributed in six months, and still more are demanded. "The wonderful Book is really becoming popular in Mexico," writes Mr. F. F. Wolf. "In the public concerts which the city gives, the orators seldom fail to refer to Jesus or to the Bible, though they often misinterpret its teachings. When the Lord thus raises up political orators to help spread His Word we can but see the great interest He is taking in this part of His vineyard."

Cooperation in Cuba

IN a field the size of Cuba, where twelve American missionary societies are at work, it would seem that economy and efficiency demand a union or correlation of the different denominations for the higher educational work. Growing out of the Regional Conference in Havana, following the Panama Congress, an interdenominational committee was appointed to study the field and make recommendations to the several boards. One of the chief questions before this committee will be that of education, to determine how many and what schools are needed to give higher and technical education. Much interest centers in the possibility of an interdenominational institution for the training of teachers, kindergarten teachers, and ministers.

A plan is also under consideration to organize a union church for English-speaking residents of Havana. At present the M. E. Church South has an organized congregation served by a pastor appointed exclusively for English-speaking work, and the Presbyterians and Baptists have weekly preaching services in English. It is believed that a union congregation, with its own place of worship, would meet the needs better than separate services have done.

Churches Destroyed in St. Thomas

THE probability that the Danish West Indies will soon be under the American flag should increase very much our interest in the missionary work now being carried on there. The Moravian Mission Board has churches on several of the islands, but these were seriously damaged, if not destroyed, by the hurri-

cane last autumn. In describing the effects of the storm, the *Moravian* says:

"It is very plain that help of a two-fold sort is urgently needed—money or clothing to meet the pressing wants of the unfortunate, who, at least in St. Thomas, usually depend in the best of times to some degree on imported food, and money to aid the congregations to restore their places of worship and mission houses: thousands of dollars will be needed.

"For many years these people, at no time well off, have been faithfully trying to work forward to the goal of self-support and independence of the moneyed aid of their friends in America and Europe, so far as their religious wants were concerned."

A Bishop for Central America

THE possibility of undertaking more aggressive work in Central America has been before the Protestant Episcopal Church for some years. The matter came before the General Convention in a concrete form through a recommendation of the Board of Missions, which suggested that the House of Bishops consider the consecration of a bishop for the Canal Zone, who should take over such further jurisdiction in the neighboring republics as the Church of England might see fit to relinquish. After careful consideration, resolutions were passed to bring this about. The territory in question comprises the republics of Guatemala, Honduras, Salvador, Nicaragua, Costa Rica and Panama. These have all been a part of the Diocese of Honduras, which will now be confined to the colony of British Honduras.

The population of Central America is about four and a half millions, of whom nearly half are Indians and in the remaining half is a considerable proportion of negroes, very many of whom are members of the English Church.

Union Services in Sao Paulo

A FEW weeks since there appeared in *O Puritano*, the largest evangelical periodical in South America, published at Rio de Janeiro, Brazil, an item which shows one of the effects of the Regional Conference. It refers to

the united efforts being made by the churches of all denominations in Sao Paulo, a center of culture and study for the greatest republic in the Southern continent. During the last two years the Christian forces have drawn together in services for prayer, and now for united work. In the month of September the "Gaumont Palace"—a former skating-rink, holding five thousand persons and said to be the largest auditorium in South America—was rented for a whole week. All members of evangelical churches were organized to attend the meeting each evening and secure the presence of as many friends and strangers as possible. Speakers presented the principles and truths affirmed by evangelical Christianity, and a vigorous effort was made to arrest the attention of the great city in behalf of the "living Christ." This is but one of the advance steps taken by a body of Christians, where one congregation recently built a new church seating over eight hundred persons.

The Problems in Brazil

AFTER spending a month in studying conditions in Brazil, John Nelson Mills writes that the problems confronting the missionary forces are three:

First, the low morality of the people, aided and abetted by both Church and State. The Brazilian government is largely supported by a lottery, which has its agencies by the thousands in every large city and its soliciting agents by the tens of thousands throughout the country. Everywhere one travels, at every railway station, in every village, he is importuned by men and boys to buy chances in the federal lottery for that day's drawing. Cities have their municipal lotteries and the Catholic churches have theirs. Is it any wonder, then, that gambling is rampant? There is not a bank but has suffered by the defalcations of its gambling clerks. Candalaria, the richest church in Brazil, is supported by a lottery. Indeed, in some places the Church is more wicked than the State.

Second, alienation of the leading men, by these and other immoral practices, not only from the Church, but from religion. When a man has been deceived

by the only form of Christianity he has known, it is difficult to attract him to any.

Third, the temperament of the people. This induces to strife, and prevents even Protestants from working unitedly together. Said one of the missionaries to me, "There is something in the Brazilian atmosphere that leads to revolution. I feel it in myself." The united effort carried on so successfully in India, China, Korea, Porto Rico seems impossible here.

EUROPE

Prohibition in England

REFERENCE has already been made in the REVIEW to the monster petition, asking for the abolition of the liquor traffic, which has been presented to the British Throne. In connection with this, an appeal for a nation-wide publicity campaign has recently appeared in the London *Christian*, signed by Rev. J. Stuart Holden, from which the following paragraph is quoted:

"The threatened interests of the 'Trade' are organized to oppose, with all the power of wealth and influence at their command, this liberation of the nation from its fatal curse. Unless it is strongly brought home to the Government that the great majority of the people demand courageous action in the slaying of this giant, which has too long held our people in bondage, filched our money, and crippled our resources in war as in peace time, there is only too much ground for fearing that it will yield to the 'Trade,' as it has yielded before. And if Drink wins now it wins for good. For never again will such an opportunity for its overthrow be before us."

Foreign Students in England

OF the 2,000 foreign students in Great Britain, 280 are Egyptian, 300 Chinese, 1,200 Indian and Ceylonese, and 60 Siamese. There are a few West Africans and Japanese and several from the Malay States and South America. Of the 1,200 Indians and Ceylonese, 700 are in London. There are four Christian Unions among these foreign students. Of these the Chinese

is the oldest. The next in age is the Indo-Ceylonese Christian Association, which was revived last autumn and which holds meetings regularly throughout the year. At its Retreat last Easter it was decided to enlarge the Association to include Indian and Ceylonese students throughout the British Isles. Until then it had been limited to London. The committee appointed for this consisted of one representative for the Indian students in Scotland, one for those in England outside of London, one for Wales, three for London, and also one foreign student secretary. Last March a meeting was held for West Africans, at the close of which those present decided to form a Christian Union. The Egyptian Christian Society was formed as a result of a meeting of Coptic students at the home of Mr. Robert Wilder. They have been meeting regularly to study the religious and Association needs of Egypt and for Bible study, in which they use the Arabic Bible.

The Belgian Y. M. C. A. in Danger

A CORRESPONDENT of *The Outlook* calls attention to the fact that not the least of the misfortunes which the war has caused in Belgium is the almost complete ruin of the Young Men's Christian Association work in that country. The Brussels Young Men's Christian Association, in spite of the fact that the Protestant population of the city is very small, had before the war several hundred members and was beginning to play an important part in the religious life of the city. Its effectiveness was due largely to the enterprise of the two foreign sections, German and Anglo-American, which disappeared entirely at the outbreak of the war; and, as millions of Belgians are wholly or partially objects of charity, the society is now almost absolutely without funds. For the past two years Mr. Van Duynen, the Brussels secretary, has received only a fraction of his always modest salary, and if help is not forthcoming it is possible that it will be necessary to abandon the work entirely. Minister Brand Whitlock has given assurance that funds addressed to him for the Young Men's

Christian Association will reach the proper hands safely.

The McAll Mission in War-Time

OWING to the changed conditions and unforeseen circumstances arising out of the present war, the McAll Mission has had to adapt itself as best it could to the pressing and varied needs of possibly the most critical period in its history. The work has been greatly affected by the war; nevertheless, it has been carried on with many tokens of blessing.

Two of the workers have been appointed army chaplains, and one is chaplain to the fleet, whilst a fourth is acting in that kind of capacity whilst serving as a stretcher bearer. The last has recently won the "War Cross."

One of the army chaplains, Pasteur Nich, the superintendent of the Fives-Lille Branch, has, in addition to winning the "War Cross," gained "the Cross of the Legion of Honor" for conspicuous gallantry on the battlefield. He has written that the work of an army chaplain is very solemn, because one by one his soldier-parishioners are killed. Some have been wounded as often as four times before receiving their death-blow.

Pasteur Nich lends books, and one that the Christian soldiers appreciate greatly is the biography of Hudson Taylor. But there are some that find all that they need—relaxation, advice, encouragement—in the Bible alone, and they stick to that.

A Mission College in Rome

AN observer of religious conditions in Italy, after commenting on the indifferent attitude of the young men today toward the Roman Church, goes on to say:

"The Waldensian churches—'evangelicals'—are pressing their simple gospel service in many places, and other denominations are pushing their work forward. The American Methodists have 4,000 Italian church members. They have secured six acres of land on Monte Mario, north of the Vatican, and are planning to open a high-grade

college, to cost from a quarter to a half million dollars. When the proposed five-story building and its tower are completed the visitor will see the American College, a landmark hardly less conspicuous than the dome of St. Peter's. There is no doubt that a first-class, up-to-date college there will draw 1,000 students, and such a school the Methodist workers are planning."

The Sufferings of Poland

ACCORDING to a statement made by the honorary executive secretary of the Polish War Victims, "the latest authentic reports from Poland are that all children under seven years of age have ceased to exist, having died from hunger and disease." When the war broke out there was in Poland a population of 34,000,000. At the end of the second year, according to the authority just named, 14,000,000 human beings have perished from various causes in Poland. The property damage in that country due directly to the war is estimated at about \$11,000,000,000. More than 200 towns and 20,000 villages have been razed to the ground; 1,600 churches have been destroyed. As an instance of the vastness of the destruction of human life occurring in Poland, the following is given: "In Galicia, Austrian Poland, in the district of Gorlice, where a battle raged for several months, 1,500,000 civilians, caught between the lines of the contending armies, have perished right there from starvation while in hiding."

Americans in Monastir

THE entrance of the Allies into Monastir is of special interest because the American Board has maintained work in that city since 1873. Four of the missionaries are supposed to be there at present: Rev. and Mrs. William P. Clarke, who have general charge of evangelistic, industrial, and educational work; Miss Mary L. Matthews, principal of the Girls' Boarding School; and Miss Hilda Hawley, a young English nurse, who is associated with the American Mission, but has for two years been serving in the military hospitals.

Within the last five years the possession of Monastir has changed several

times: from Turkey to Bulgaria, from Bulgaria to Serbia, from Serbia back to Bulgaria and her allies, and now the Entente Allies are in possession. In spite of the changes, the work of the Americans has gone steadily on. The schools have not closed; sick and wounded have been cared for, irrespective of nationality; the missionaries have gone among people of all classes; and the houses of the American missionaries have been centers of friendliness and helpfulness.

OBITUARY NOTES

Dr. John L. Dearing, of Japan

WE referred very briefly in our January number to the death of the Rev. John L. Dearing, D.D., a leader in the Japan Mission of the American Baptist Foreign Mission Society, on December 20th, at Clifton Springs, N. Y. Dr. and Mrs. Dearing came to America on furlough last May and he had been doing deputation work.

Dr. Dearing was born in Webster, Me., in 1858 and was educated at Colby College and Newton Theological Seminary. After holding several pastorates, he was appointed a missionary, and in 1889 sailed for Yokohama, Japan, where his influence as a missionary statesman became widespread. In 1894 he became president of the Yokohama Baptist Theological Seminary, and later, for some time, acted as general missionary for China, Japan, and the Philippines. He was secretary of the Edinburgh Continuation Committee, editor of *The Christian Movement in Japan*, and secretary of the Federated Mission Movement.

Dr. H. D. Porter, of China

HENRY DWIGHT PORTER, M.D., missionary to China under the American Board, 1872-1906, died recently at his home in La Mesa, Cal., aged seventy-one. His missionary work began at Tientsin and was continued at Pangchwang, Shantung province, where he founded Williams Hospital in 1882. Driven out with the missionaries of other boards in Shantung by the Boxer troubles of 1900, he was compelled the next year to return on furlough because of his

arduous labors in connection with safeguarding the lives of foreigners in that uprising, and he retired five years later. He was the author of several books in Chinese and in English.

Rev. Graham Lee, D.D.

REV. GRAHAM LEE, D.D., for many years a valued and honored member of the Korea Mission of the Presbyterian Board, died December 2d in California, where he had been obliged to live since 1912 on account of his health. In 1892 he was assigned to the Korea Mission, where he labored with indefatigable zeal; his whole heart was in the Christian message and it was the supreme joy of his life to preach Jesus Christ and Him Crucified to the people of Korea. They, on their part, quickly learned to recognize the unselfish character and the loving devotion of the man, and Dr. Lee became one of the active members of the mission, through whom the power of God was mightily manifested in northern Korea.

Dr. Alice Mitchell, of India

THE Presbyterian Board reports the death, on November 21, 1916, of Dr. Alice Mitchell, a member since 1895 of the Punjab Mission, and the daughter of Dr. Arthur Mitchell, for eight years one of the secretaries of the board. Since 1896 Dr. Mitchell's work has been in connection with the Woodstock School, and she has exercised general superintendency both of the Woodstock School and of the Woodstock College. How heavy was the burden of the work she carried is indicated by one of her last reports, in which she speaks of having taught seventeen periods a week in the school classes and of having conducted the whole work of the office, including a heavy correspondence, the discipline of the school and its general administration. In spite of delicate health, Dr. Mitchell did her work with unwearied fidelity and with full devotion.

Dr. W. A. P. Martin, of China

A biographical article on the late Dr. Martin, written by Dr. Arthur J. Brown, will appear in our March number.

THE MISSIONARY LIBRARY



World Statistics of Christian Missions:

Containing a Directory of Missionary Societies, a Classified Summary of Statistics, and an Index of Mission Stations Throughout the World. Edited by Professor Harlan P. Beach and Burton St. John. Quarto, 148 pp. \$2.00. The Committee of Reference and Counsel of the Foreign Missions Conference of North America, New York, 1916.

This volume is the product of more than a year of patient and careful collecting of data and its subsequent criticism and revision. Its object is to present an exhibit of the work of Christian missions at a period midway between the decennial years when world conferences call for a full exposition of the status of the missionary enterprise. While it is a lineal successor of the Edinburgh Conference "Statistical Atlas of Christian Missions" and of its later and fuller edition, the "World Atlas of Christian Missions," it differs somewhat from those publications. Mr. Charles H. Fahs and Professor Beach represent the committee which prepared the two atlases just mentioned, and Mr. St. John was one of the compilers of the Edinburgh Atlas; yet the present one differs in some particulars from its predecessors. The most noticeable variation is its lack of maps. This is due to the large expense involved in remaking them and also to the fact that the maps of the previous atlases are nearly enough complete to make their reprinting unnecessary. Another lack is the fuller tables of missions to the Jews which appeared in the former compilations. Only Jewish work conducted in foreign mission fields is entered, whereas in previous editions that done in Europe and North America was also included in the tables.

The contents of the volume are as follows: After the preface and introduction comes Part I, containing a directory of missionary societies, classified under the sending countries and the de-

nominations to which they belong. Then follows Part II, the statistics of missions, under the general headings of General and Evangelistic, Educational, Medical and Philanthropic. Each of these main divisions includes the data from each mission land, separately exhibited, so that one can see at a glance just what a given society is doing in a given mission field. Part III contains the indexes of missionary societies, and the most time-consuming section of all, the Station Index, which shows the location of the 4,094 resident mission stations, with the societies working in each of them and the force of each society. The rectification of these stations on the maps has called for months of work, which unfortunately does not appear on the maps, though the corrections are noted in type in the index itself.

The reader is referred to paragraphs in the "Editorial Comments," in which some of the leading figures of this atlas are given. It is a volume unique in the statistics of missionary work, and one which every student of missions and every board office should possess. It is unfortunate that the semi-decennial period when this work has been prepared should be in the midst of a war which has almost wholly interrupted German missionary activities and which has crippled other operations as well. Yet it is work that has been very carefully done, and it is no longer necessary for speakers and writers to use statistics collected in 1909 for the Edinburgh Atlas. These for the year 1915 are reasonably complete and are essential in all discussions including statistical items affecting missions.

A Map of China. Prepared by Marshall Broomhall. 2 ft. 8 in. by 3 ft. 5 in. China Inland Mission, 1916.

The sainted Dr. Somerville, of Scotland, a powerful promoter of missions, once appeared before the General Assembly and held out before his Presbyterian

brethren a prayer-book! Possibly it might have been given a cold reception had he not opened it and shown the value of his special edition, which proved to be a general world atlas with full maps of the great mission fields, whose needs, as he pictured them, made the volume alive with suggestions and appeals for prayer.

The most perfect missionary map made, perhaps, is Mr. Broomhall's revised edition of "A Map of China, Prepared for the China Inland Missions, 1916." Its execution was placed in the hands of Stanford's map establishment, the British Government's cartographers. It contains not only all the mission stations of all missionary boards, distinguished from other cities and towns by a red cross surmounting the town mark, but all important towns and cities as well, thus showing the cities and towns yet unoccupied, thousands of them perhaps in all. Its size, which is 2 ft. 8 in. by 3 ft. 5 in., would suggest a wall map; but its multitudinous towns and other data are in such small type that it could not be read except when near it. While it is not as spacious as a recent map several times as large, published by the Far Eastern Geographical Establishment, it is perhaps the most accurate of all maps of the Chinese republic. The provincial markings and those of actual and proposed railways are very clear, and the old town marks of various shapes indicate the former rank of cities as prefectural, district, etc. While under the republic all are *hsien* cities, their former status is helpful for those who would know the relative importance of their mission stations.

The Literary History of Spain. By Alfred Coester, Ph.D. 495 pp. \$2.50. New York, The Macmillan Company, 1916.

This volume provides invaluable aid in meeting the Anglo-Saxon problem of "a sympathetic penetration into the Latin American spirit."

Dr. Coester presents the literary productions of Spanish America in three groups—those of the Colonial Period, those of the Revolutionary Period, and, with fuller detail, the literatures of the several countries since their achievement

of national freedom. A final chapter treats of "The Modernista Movement." A carefully prepared Bibliography and an Index of Names add to the usefulness of the volume.

We find here not only a history of Spanish American literature, but also a history of those phases of Spanish American life which have been the sources of the literature. Dr. Coester's definite placing of authors in connection with the history of the times in which they wrote and his illuminating account of the personal relation of each writer to the social and political developments reflected in his literary work lead the reader on with unflagging interest.

Whatever degree of sympathy or lack of sympathy one may feel for the ideals expressed, the fact that these ideals were held sincerely, tenaciously, at cost of imprisonment, banishment, even of martyrdom in some cases, compels a growing appreciation of the strength of Spanish American character.

He notes for us the characteristics of different nationalities as manifested in their literatures—the seriousness of Chileans, expressing itself chiefly in historical writing, in contrast with the "gay wit and subtle irony" of the mercurial and excitable Peruvians, as shown in *letrilla* and comedy. "But fiction by a curiosity of fate was cultivated in Peru by women." "Aves sin Nido," by Clorinda Matto de Turner, depicting conditions affecting Indian life, has been compared to "Uncle Tom's Cabin," because of its social importance.

To whatever degree the people of the various Spanish American republics may differ from each other, the literature of each country seems to indicate strong patriotic feeling and instinctive appreciation of beauty and grandeur in nature.

Reviewing the long procession of writers brought before us, from Alonso de Ercilla y Zúñiga to José Santos Chocano, one longs to be able to quote of them all the words with which the talented poet, Rubén Darío, in "Portico," closes his retrospect of the moods, caprices, ideals and resolves which have dominated his own life and work—

"And toward Bethlehem . . . the caravan passes by."



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- Mandarin and Missionary in Cathay.** By Ernest F. Borst Smith. 268 pp. 5s net. Seeley, Service, London, 1916.
- China and the Gospel.** A Report. 89 pp. China Inland Mission, 1916.
- Map of China.** 35 x 42 in. Five Colors. 21s. China Inland Mission, 1916.
- The Story of Gondwana.** By Eyre Chatterton. 229 pp. 10s 6d net. Pitman, London, 1916.
- In the Heart of India.** By J. T. Taylor. Illus. 225 pp. Board of Foreign Missions Presbyterian Church of Canada, 1916.
- Sierra Leone: Its People, Products and Secret Societies.** By H. Osman Newland. Illus. 251 pp. 7s 6d net. Bale, London, 1916.
- Sechuana Proverbs with Literal Translations and Their European Equivalents.** By Sol. T. Plaatje. 98 pp. 3s net. Kegan Paul, London, 1916.
- Jesus Christ and the World's Religions.** By William Paton. 102 pp. 7d net. United Council for Missionary Education, London, 1916.
- The Psychology of Oriental Religious Experience.** By Katsuji Kato. 102 pp. \$1.00. Banta Publishing Co., Menasha, Wisconsin, 1915.
- The Teaching of Zarathustra.** By James Hope Moulton, D.D. 96 pp. Pestonji A Wadia, Bombay, 1916.
- The Upanishads and Life.** By Professor W. S. Urquhart. 150 pp. Association Press, Calcutta.
- Extracts from the Religious Literature of the Hindus.** By G. Schanzlin. 52 pp. Calcutta.
- The Story of Buddhism.** By Kenneth J. Saunders. Illus. 167 pp. 3s 6d net. Oxford University Press, London, 1916.
- The Gist of the Bible.** By Charles A. Shook. 12mo. 497 pp. \$1.50. Standard Press, 1916.
- The Klondike Clan.** By S. Hall Young. 12mo. 393 pp. \$1.35. F. H. Revell, 1916.
- Tales of the Labrador.** By Wilfred T. Grenfell. \$1.25. F. H. Revell, 1916.
- The Story of the New Testament.** By E. J. Goodspeed. 12mo. 150 pp. \$1.00. University of Chicago Press, 1916.
- Our Neighbor Japan.** By Helen Barrett Montgomery. 12mo. American Baptist Foreign Mission Society.
- The Treatment of the Armenians.** A Report. Octavo. 684 pp. 2s net. H. M. Stationery Office, London, 1916.
- From the Front.** Edited by Alexander Marshall. 12mo. 1s net. Pickering & Inglis, Glasgow, 1916.
- The World, the Church and the Devil.** By J. Archibald Morison. 12mo. 198 pp. \$1.25. Badger, Boston.
- A War Bride's Adventure.** By F. M. Gloria. 16 mo. 97 pp. 75 cents. Seemore Co., South Bend, Ind.
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- Six Missionary Sunday School Lessons on India.** By M. M. Wood. 3 leaflets. 16 pp. each. 2d each. Church Missionary Society, London, 1916.
- Honeybun, Others and Us.** For Children under eight. By Irene H. Barnes. Illus. 95 pp. 1s 6d net. Church Missionary Society, London, 1916.
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