



DR. SHERWOOD EDDY AND BISHOP WALSH IN INDIA
From a photograph taken during the National Evangelistic Campaign in Southern India

THE MISSIONARY REVIEW^{of} the WORLD

VOL.
XL

APRIL, 1917

NUMBER
FOUR



MISSIONS AND THE PRESENT CRISIS

WHAT effect will the intensification of the war and the dreaded extension of the war areas, if it should be forced upon the world, have upon the work of foreign missions?

In India the British Government appears to feel that it is necessary to guard with increased care against the possibility of foreign instigation of unrest and sedition. The American missionary societies have been allowed to send out new missionaries, but all missionaries to be sent, old as well as new, have had to be reported to India with full statements, and permission from India, which it requires months to obtain, has had to be secured before they could sail. And now the British Ambassador in Washington has notified the American societies that His Majesty's Government must hold every missionary body responsible for every member of its staff in India, and that, should any such member be considered to have acted in a manner hostile to the Government of India as by law established, the Government of India must be considered as justified in ordering the expulsion from India of the entire mission involved.

The conditions in Africa, with the exception of German East Africa, appear now to be settled and missionary work is going on with less hindrance than there was reason to dread. Some years before the war a thoughtful British writer drew a picture of the possibility of strife between nominally Christian powers on some great inland African lake and its effect upon the pagan or newly Christianized natives. Africa has seen that very sight and many like it, but the effects have not been as disastrous as had been feared. Men in Africa and everywhere are able to make distinctions, and in Kamerun and elsewhere where war was waged the people are thronging still to the missions and the Church.

The sympathy of Latin America has been almost unanimously with

the Allies in the struggle and is now with the United States in its attitude toward the submarine policy of Germany. Men from North America in Latin America are at present in better favor than for many days. The Mexican difficulties have been so far escaped without war and the United States has been spared the increase of distrust and dislike which such a war would have involved in all Central and South America.

The most injurious effects of the present crisis and its possible sequel would be felt at first, perhaps, in Turkey and Persia. South-western Persia has been under Turkish supremacy and there are three centres of American mission work there. This might not be interfered with, as it has not been, except that the Armenians have been pillaged of everything. In one city of Western Persia, we learn from native sources that every bit of property and possessions the Armenians left, even to the woodwork of doors and windows and the trees in their gardens, has been destroyed or carried off.

It is uncertain what might result in Turkey if America were forced into the war and became involved with Germany. It might be that Turkey would disappoint those who expect the worst from her and protect both the missionaries and their properties, or it might be that the former would be gathered in places of safety or allowed to leave the country, but that the great institutions which have been built up would be appropriated by the government.

In the main the direct missionary work of the American churches for non-Christian peoples might go on largely uninfluenced by such an outcome of the present strain, as all men hope and pray may be averted. But there are great missionary services for the nations which would be checked or destroyed, such as the relief work in Belgium and Poland and Serbia and Turkey and ministry to prisoners in many great camps. If in some fields our scope of helpful action might be increased, in others it would be cut off.

And at home who can foresee what the consequences would be? Would the spirit of sacrifice and of love be awakened or would the passions of conflict fill men's eyes and hearts with blindness and wrath? Would the fountains of giving for missions dry up or be enlarged? Would men pray more or less? Would their sympathies broaden to humanity or narrow to the nation alone? Such thoughts as we can think on these questions quicken our unceasing prayer, "Good Lord! give peace in our time. Give peace in our time, good Lord."

THE WAR AND RELIEF IN TURKEY

THE severance of diplomatic relations between the United States of America and Germany is an event of such grave importance that even the most intelligent prophet cannot foretell the results. Whatever may be thought of the provocation and the necessity for the step, every Christian will unite in the hope and prayer that the effect

may not be the discontinuance of war relief in Europe and Asia, the interruption of American hospital and prison camp ministries in the warring nations or the further destruction of missionary work in Turkey.

As the only great Protestant country not engaged in the war, America has held a unique position of opportunity. While not accepted to the full, this privileged position of service has enabled America to send hundreds of doctors, Red Cross nurses, relief workers, prison camp organizers and Christian missionaries, with millions of Scriptures and over forty millions of dollars, for relief work in the war zone.

The most anxiety is naturally felt for the American missionaries in Turkey. In spite of the friendly relations maintained between the United States and the Ottoman Government thus far, the mission buildings have largely been confiscated or destroyed and all but 100 missionaries have been obliged to leave the country. A member of the Syrian and Armenian Relief Committee says: "War between America and Germany would probably not stop our relief work. It would have no effect on the work in Russia, Persia and Egypt and our forces are so well organized in Turkey, with many German, Swiss and Danish distributors, that the work could go on even if the missionaries should withdraw or be expelled. Recent reports, however, from Constantinople show that Turkish officials are increasingly friendly with Americans and America. Turkey is face to face with a tremendous economic crisis unless the war breaks soon, and the people need all the relief that can be given them."

The Standard Oil Company, which for a time was used to transmit funds to Turkey, has now withdrawn from that country, but it is not anticipated that this will seriously interfere with the transmission of funds for relief. Ambassador Elkus recently wired that Djemal Pasha had telegraphed permission for the foodship *Cæsar* to proceed to Beirut and unload her cargo to be distributed by the Red Cross Chapter at that port. Djemal Pasha asked for another shipload of supplies to be sent to Jaffa for the destitute people of Palestine. He also agreed that the U. S. S. *Des Moines* might go to Beirut for passengers. It is outside influence which brings the chief element of danger into the situation and makes uncertain the safe conduct for the relief ships. The advance of the British forces south of Jerusalem may be one reason why the relief ships have not been allowed to proceed to Syria. There is hope that the situation may soon be cleared and that the work of Christian relief will not longer be prevented.

THE STORM-CENTER IN BULGARIA

THE entrance of Bulgaria into the war on the side of the Central Powers has been in spite of the fact that the people are said to be largely in sympathy with the Entente. The Bulgarian is a Slav like the Russian, and the Russian has the credit for freeing the Bul-

garian from the Turkish yoke. The British, and especially Gladstone, have been highly honored in Bulgaria. A correspondent writes that a week before the mobilization of Bulgaria on the side of the Central Powers, five leaders of the various political parties counseled the King that the course he was bent upon would ruin the nation and his own dynasty. The King, however, carried out his plan by appealing to the cherished ideals of the people: the liberation of the Bulgarians in Macedonia. For this they fought the war with Turkey and the war with Greece, Servia and Roumania. They lost finally, in spite of the fact that the treaty of London said they could have their ideal. The Central Powers promised to secure the treaty rights if the nation would join with the Central Powers. The entrance of Bulgaria into the conflict saved Turkey for the time being, at least, and compelled the failure of the Gallipoli campaign.

The whole concern of Bulgaria at present is to redeem Macedonian Bulgaria. Her interests in the world war seem vital to her only as they are related to this matter.

Dr. E. E. Count, superintendent of Methodist Missions in Bulgaria, writes: "I was frequently told in Bulgaria recently that should the Central Powers go to war with America, under no circumstances could Bulgaria be induced to take sides in that issue. She wants no trouble with America."

In none of the other wars has mission work in Bulgaria been so much interfered with as in the present one. It is being carried on, but under great difficulties. Almost all the male members of the churches have been drafted into service and only the very old and the invalids are exempt. The fact also that all ordained pastors and even unordained ones under twenty-seven years of age have been freed from military service, reveals how favorable the present government is towards the evangelical movement. There is but one of the Bulgarian pastors serving in the army.

The food problem in Bulgaria is a serious one and threatens to be more serious still. Bread tickets, sugar tickets, rice tickets and tickets of various other kinds are issued to the people. Prices are becoming higher and higher. The government has been trying to prevent this by fixing the prices of various articles. But in certain instances the matter seems to be beyond control. Sugar has, for instance, gone up from 18 cents to 80 cents a pound and cloth from \$1.20 to \$8.80 a yard.

Travel is very difficult. Dr. Count sent a petition to visit the churches in the mission field, and when an answer came thirty-five per cent of the towns were cut off the list. He says:

"The war with Roumania also affects the Bulgarian missions. When the towns along the Danube River were bombarded by the Roumanians the pastors, their families, and families in Protestant churches fled with the others while bursting shells were dropping over the city. The religious communities were broken up and the church membership was

scattered so that services were suspended. It was not until the Bulgarian troops were able to cross the river in pursuit of the enemy that our people were permitted to return to their homes. We have churches in most of the cities. The Protestant pastors of the Roumanian towns rendered great service to the troops and to the families suffering from the results of the war, but the regular evangelistic work was greatly interrupted."

The outcome of the war will mean much to Bulgaria, for she realizes that she stands at the bar of Christian judgment as to her motives, her purposes and ideals.

THE PEACE MOVEMENT IN JAPAN

WHAT a tremendous change has come over the nation which sixty years ago excluded all foreigners and knew no power but the sword to enforce national rights! The work of Christian missionaries has had a large part in the change, one of the effects of which is seen in the formation of the Japan Peace Society, founded in May, 1906. It grew out of a conference of thirty-five representative Christian workers, including six or seven missionaries, who met to consider the question of forming an "arbitration and peace society suited to the present needs of Japan."

Instead of an appeal to force, the Society stands on a platform of educational effort, appeal to government officials, and co-operation with similar national and international organizations.

From the Christian point of view the peace work of Kanzo Uchimura, an independent Christian writer and teacher, is also worthy of recognition. He was strongly influenced by friends from his first contact with them in Philadelphia years ago.

There has been much anxiety and searching of heart as to the bearing of the present war upon the future spiritual welfare of mankind. While some Japanese refer to it as the failure of Christianity, there is a general recognition of the fact that if Christ had really been the Master of the Great Powers, the war would not have occurred.

JAPANESE WOMEN EMERGING FROM BONDAGE

OF all the signs of progress in present-day Japan, none is more startling than the rise of woman," says an editorial in the *Japan Advertiser* of July 28th. "After centuries of inferiority in a country that until the last few years has always subordinated the position of woman, self-realization among the Japanese fair sex, the dream of ages, is becoming a fact among the more advanced. As yet there are no suffragettes in the land of Nippon, nor cries of 'votes for women'; but there are many movements which show that the time has arrived for an improvement in the position of woman."

"Instances of revolt from the bondage of Old Japan are not want-

ing among Japanese women. A few weeks ago Miss Tokutomi, the daughter of a member of the House of Peers, joined the Salvation Army. Her father is famous in Japan as a writer, also as editor and proprietor of the *Kokumin Shimbun*; but his pleadings availed nothing in keeping his daughter from leaving her home and entering active work for Christ.

"Several daughters of well-to-do families have refused to marry by the aid of go-betweens, and have asked their parents to allow them a year's acquaintance to determine whether the young men selected are satisfactory. Recently the daughter of a wealthy government official was matched to a young man whom she flatly refused to marry. She is a member of 'The New Woman,' an association which has as its organ a magazine edited by women and known as the *Joo* (Queen). Although only twenty years old, she has translated a great part of the works of Ellen Key, and has imbibed her ideas."

TRAINING CHINESE WOMEN LEADERS

WOMEN are destined to take a large place in the development of China. It is therefore important that they be trained as Christian leaders. There is one Union Bible Teachers' Training School for Women in Nanking in which seven missions are co-operating—the Friends, the Disciples, the American Baptists, the Northern and Southern Methodists and the Northern and Southern Presbyterians.

The purpose of the school is to take young women volunteers for Christian service and train them for leadership. The courses of study have for their main text-book the Bible. Students entering the lower department must have finished a grammar school or a Bible school course, and also must have had practical experience in teaching of from one to three years, or they must be graduates of a normal, kindergarten or nurses' training school. The students of the higher departments must be graduates of a high school or college.

These young women leaders are proving very effective in reaching their Chinese sisters. The daughter of a Shantung evangelist, for example, has been working with the missionaries of Hwai Yuen station in connection with the cottage meetings. As many as fifty women will crowd into a little dark room listening to Miss Giao's informal presentation of the Gospel. The great advantage is that these meetings reach all, the very old who are too feeble to walk even a short distance on their tiny feet, those who are too proud to be seen by the multitudes going into the chapel, and the very young women who cannot go on the streets without embarrassment.

Many Chinese women have proved to be unusually brilliant, and are already showing energy and skill in national affairs as well as in domestic and educational circles.



EDITORIAL COMMENT



POSSIBLE IMPOSSIBILITIES

THESE are days when many are tempted to be discouraged. The failure of human programs of peace, the spread of the war-spirit, the interruption of missionary operations, the selfish eagerness for wealth, the mad rush for pleasure, the intrigue and corruption among legislators—if considered alone—would turn to pessimism even the most stout-hearted optimist.

But one factor is omitted in that view of the situation and the outlook—the greatest factor in the universe—God. Those who realize man's weakness and wickedness have good reason to say that the realization of ideals is impossible; civilization has broken down; international reconciliation and human brotherhood are an idle dream. Our Lord Jesus Christ said of this and other difficulties: "With men it is impossible, but not with God, for with God all things are possible." He also added a wonderful statement: "All things are possible to him that believeth."

There is no limit to the possibilities of God; there is a very serious limit to the possibilities of man; but where man is joined to God by faith, then God's possibilities become man's possibilities. It is not because of anything in us, but it is because of the nature of God, and it is because God is in us, individually, that things become possible, that without Him would be absolutely impossible. Men become God-like when linked by faith to God's power, and the power that is in God comes into them, and things become possible that were impossible before. But when that power is taken away, the Christian can do no more than any other man.

It is harmony with the will of God and believing prayer that brings man into the condition of a charged battery—a man filled with the Spirit of God. This enables him to do the impossible.

The will of God is surely to be carried out in this war or in spite of it. The man who is in touch with God, who is in harmony with Him and is acting in accord with His will, is the man who will not only remain undiscouraged but will accomplish what is, humanly speaking, impossible.

MISSIONS AND RELIEF WORK

WHENEVER great disasters like famine, pestilence, massacre or war afflict a country in which Christian missionaries are at work they are usually the first to come forward and devote much of their time and strength to administering relief. In all the notable famines in India in recent years, as well as during sweeping scourges of

plague and cholera in all countries, and amid the horrors of massacres and atrocities worse than massacre in Persia, Turkey and Macedonia, missionaries have invariably rendered conspicuous service.

At this time, when nearly the entire missionary forces in Persia, the Caucasus, Armenia, Syria, Asia Minor and Macedonia, are devoting themselves to organizing and carrying out extensive systems of relief for the unclothed, the sick, orphan children and the starving, it is fitting that we consider the relation of that work to missions.

Missionaries and missionary administrators are apparently agreed that the inauguration and execution of relief measures is, under such circumstances, the providential and inevitable duty of missionaries. There are many reasons for these conclusions.

The very principles of the religion they proclaim presuppose and demand such a service. Christ Himself taught both by word and example that service is superior to sacrifice. His great heart of pity was moved with compassion as He viewed human suffering. It would be impossible for those who have gone out in His name and as His disciples to steel their hearts and withhold their hands when beset by the appeals of human woe, without appearing to themselves and all others to be denying their Lord.

Often the missionaries are the only ones in the afflicted areas capable of conducting organized relief. In India extensive relief measures have been carried out by the Government, but even there missionary aid has repeatedly been sought and given because of the unusual confidence of the masses in the words and character of the missionaries. However, in many notable instances of widespread disaster, had it not been for the missionaries in the country, no general relief measures could have been carried out.

The people seem naturally to turn to the missionaries whenever in great distress, expecting kindly treatment and substantial help. Their very character and profession, as well as their reputation, assure all that, even if the desired physical aid is not forthcoming, only sympathy and kindly treatment will be met with at the hands of the missionary. Somehow there seems to be a widespread idea that this is what Christianity does.

Missionaries are trusted by those who receive help and by those in Christian lands who give. Their credentials are well known, and, owing to repeated experiences of the last twenty-five years and more, their ability to administer relief funds economically and effectively has become an accepted fact. Their control of a large educated force of trained native Christian co-workers, widely trusted, adds to their special equipment for the task.

The position of the missionaries in a country filled with human suffering, with no power or liberty to attempt to render assistance, would be intolerable. Few, if any, could endure the awful strain of daily witnessing pain that might be alleviated and not be permitted to make

every effort to give help. No one who has never experienced it can know the saving satisfaction that comes to the Christian in being the medium by which the naked are clothed, the starving are fed and the sick and shelterless receive care. It is this that makes it possible for delicately reared and constituted men and women to dwell for months and even years in the midst of horrors too terrible for words to describe, and yet not only retain their reason, but announce that under no circumstances will they leave their post. These conditions afford the most complete opportunity for effectively expressing the sacrificial love of Jesus Christ.

Relief work therefore becomes a real part of the work of the missionary. He can no more avoid it than the physician can flee from the pestilence and expect to retain his standing in his profession. He cannot turn his back upon this form of Christian expression any more than a pastor in Christian lands can refuse to visit the fatherless and the widows in their affliction. No one can deny to the missionary this form of service and expect him to retain a hold upon the confidence of the people among whom he lives and to maintain his own spiritual relations with the compassionate Christ.

Relief work in times of great calamities is but new opportunity for revealing the divine side of our holy religion. What the missionaries are doing to-day in Turkey, Persia and the Caucasus by the self-sacrificing service they are rendering to hundreds of thousands of stricken and bleeding refugees, constitutes a glorious chapter in the martyr history of modern missions. And yet we must not confuse giving for missionary work and giving for relief. However large the relief supplies a missionary may administer, that will not provide funds for maintaining evangelistic and educational work. The diversion of funds from direct missionary work to relief would be little less than a disaster, while to withhold gifts for relief in the present crisis would be almost a crime.

OVERLOOKED TRENCH WORKERS

WITH the exception of Christians especially interested in the operations of tract and Bible societies, most of us know and care too little about one class of missionaries. They are trench workers of another than the militaristic type; they belong to the constructive architectural corps of Kingdom builders. We refer to that noble army of humble colporteurs who are digging the trenches in which others lay foundations on which, in due time, are to be built temples of God.

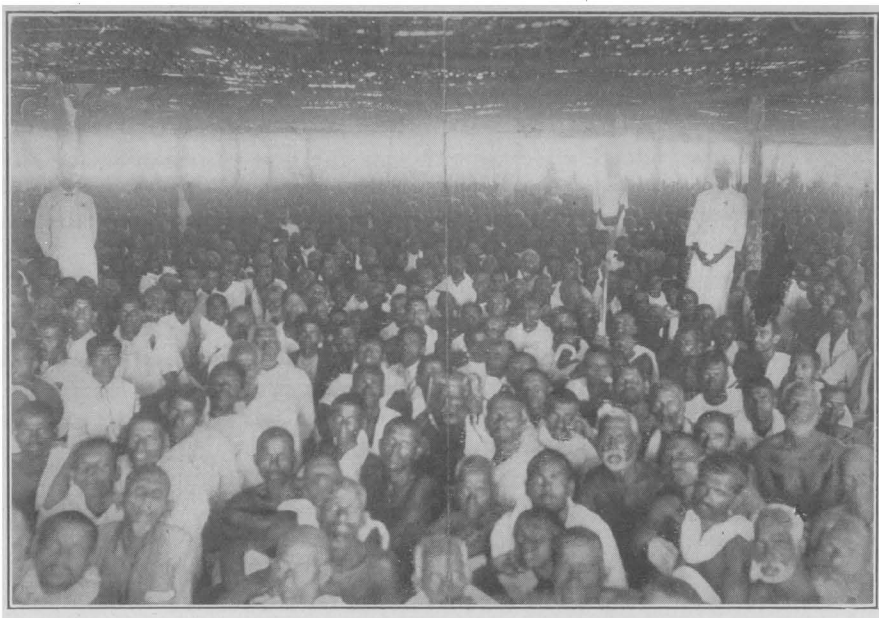
What this trench warfare is like one sees in the shorter report of the Panama Congress, just published, "Renaissant Latin America." The British and Foreign Bible Society's Peru agent, Mr. Rainey, said this of one of these humble workers: "The colporteur is not simply a book hawker, not simply a commercial agent. If he were, it would not be dishonorable. But he goes as a pioneer evangelist, a scout of

the great militant Church of Christ. . . . Colporteurs cooperate with the missionary. They go to a town and visit every house. They find those who are interested and give a list of names to the nearest pastor. Sometimes they call the people together and preach to them, so that when the pastor comes he finds the church waiting for him to organize. . . . He must work alone a great deal of the time; he must travel the dusty roads in the broiling sun; he must climb the mountains; he must go down the river in boats, tormented by mosquitoes; he bears the burden and the heat of the day."

William Canton, in reviewing the last report of the society just referred to, under the title, "The Pilgrims and Their Progress," calls colporteurs "the explorers, the pioneers, the knights-errant of one of the great forces of Christianity." What they are he thus succinctly describes: "They are far-scattered in many lands; they differ in blood and speech, in color and garb; but one Christ and one purpose bind them together in a sacred fellowship. Like St. Paul, they pass through the perils of waters, the perils of robbers, perils from their own countrymen, perils in the city, perils in the wilderness."

Then follow in rapid kaleidoscopic fashion, with colors bright and hues that are very somber, allusions to the society's 1,036 colporteurs who "deeds of daring do," "the deeds adoin'g now" that make Christ Lord and a chief of power. Yi Keun Sik, in Korean wilds, spent with hunger and weariness, eating wild rose leaves, like his master at the Sychar well all "beaten out," still tells a traveler the way of life. An Argentinian colporteur in a ghastly swamp barely escapes drowning, and when he and his horse emerge, the canny beast stops short like Balaam's ass until his master learns that nearby is a hopeless man whose despair is due to the loss of his wife two months before and who, but for the coming of this beast-directed Christian, would have committed suicide. Another is in the heat of South India selling St. John to men who eagerly buy it as the Gospel of the Good Shepherd, a fine thing for "folk who have sheep." Still another imitates Bishop Aldhelm, who was wont to play and sing at bridges over which men must pass, though this time it is a colporteur and Hindus instead of a poet and Anglo-Saxons who are principals in the story.

Such proofs of self-sacrifice and fruitfulness are enlivening. Perhaps it would be a hopeful sign of the times if a number would follow the example of a wealthy friend of ours who has made a study of missionary efficiency and who has left in his will a large sum to be devoted to the support of colporteurs to work as his representatives here below while he serves in Heaven.



ONE OF MR. SHERWOOD EDDY'S MEETINGS IN TINNEVELLY
A Part of the National Evangelistic Campaign in India

A Remarkable Campaign in India

BY REV. H. A. POPLEY, ERODE, SOUTH INDIA

Convener of the Forward Evangelistic Movement Committee

AT first the Evangelistic Movement seemed to many only a new piece of machinery added to an already overcrowded workshop, which had insufficient workers, but to-day we realize that it is rather a new spirit in the workers and a new method in the work. It is a natural development, and is intimately bound up with all our other missionary activities.

This Movement is not peculiar to India. It is an Asiatic phenomenon, and is part of the re-birth of Asia as seen in the religious, social and economic awakening now taking place throughout the Eastern lands. Korea caught the fire first, but it was a tract published in Pasumalai, South India, which helped to start the Movement there. Japan followed, with a three years' campaign, largely in the rural centers, with Japanese as the leaders in the work.

Then the revival passed on to China, where it was organized by the China Continuation Committee. Mr. Sherwood Eddy's letters from China concerning the movement aroused great interest in South India. The Methodist Episcopal mass movement and campaign of aggressive evangelism also made a profound impression, particularly in

North India. These things awakened a desire to see the Church in India realize the urgency of the call to take up the task of winning the whole land for Christ.

The South India United Church was the first to organize for the campaign, and in September, 1914, the executive of the Church appointed a special committee to prepare the churches to take up this work.

THE PERIOD OF PREPARATION

From the beginning the Church was called to a definite objective and not merely to an indefinite preparation. The committee first issued a call to prayer and Bible study. The evangelistic aim was brought before the Church, and the committee planned for a careful and organized preparation and a special evangelistic campaign. The longing for the salvation of souls must be awakened through the work itself, and it is clear that preparation should include active service by church members among both Christians and non-Christians.

Some of the remarkable features of this period of preparation were: Over 4,000 copies of a special Bible-study book on Acts were issued, and two-thirds of the communicant members of the Church were enrolled in weekly Bible classes. Then the visit of Mr. F. N. D. Buchman, of the Pennsylvania State College, led to the training of bands of personal workers in many places. The prayer movement in Madura and Jaffna took the form of bands of intercessors pledged to pray regularly every day for the awakening of the Church and for the winning of India to Christ. In Arcot it took the form of an early morning prayer bell, which summoned the Christian villagers to pray. Those who could not come to Church knelt down beside the plough or beside the well and joined in prayer.

Then meetings which Dr. Tracy, of the Madura Mission, held for six months through South India, produced a most telling impression among the workers and church members, and helped to create the spirit needed to send the Church forward.

Meetings led by Bepin Chandra Sircar, Y. M. C. A. secretary in Bengal and a convert from a Zemindari family, were also held, principally among non-Christians. He deeply impressed the large Hindu audiences and helped to produce a sympathetic atmosphere for the special evangelistic meetings which followed. At the close of one of his meetings in Erode a young Hindu was heard saying to a friend: "We see how Jesus Christ has made many nations great. He has come to India, too. Some have seen him, but all must see Him if India is to become great."

PERIOD OF INTENSIVE ACTIVITY

After about a year of preparation the next period began with the special Week of Evangelism, when over 10,000 workers (three times the total force of paid workers connected with the missions in the area)

gave themselves to this work. They held nearly 10,000 meetings and addressed more than three lakhs of people. As a result, 9,000 inquirers were enrolled and 6,000 men and women definitely promised to follow Christ. This was a wonderful week.

In South Travancore many congregations met every morning for service, and after prayer separated into bands to preach to their friends and neighbors.

In Jaffna, where there is a strong, independent Christian community, for the first time in their history the churches went out to preach, and in many a village where they had expected only abuse they found friendliness and an eagerness to hear.

In Madras some of the laymen left their homes for the whole week and went out into the villages to preach, entirely at their own expense. The women's meetings in Madras during the week, held in various schools, astonished those who had been working in that city for many years, and who had not expected that so many middle-class women would come to listen to the Gospel.

Following this Week of Evangelism came a series of conventions conducted by Mr. Sherwood Eddy and one or two others for Christian workers throughout South India. These conventions gave a new vision of Christian work, and many who had been living in sin and intemperance and in lazy indifference were lifted to an entirely new level. As a result an Evangelistic Committee, representative of all the churches, was organized in Madras, and a united committee of the three churches, Anglican, Wesleyan and the South India United Church, was organized in Jaffna, with a full-time voluntary secretary.

Then came the city campaigns in Vellore, Madura and Palamcottah, which were a revelation of what self-sacrificing enthusiasm, steady purpose and wise organization could do. In each of these places a carefully organized attempt had been made to get into friendly touch with a number of middle-class Hindus whose names were recorded and assigned to definite workers. In Madura over 200 personal workers, both men and women, were enlisted. Preparatory meetings in each of the cities were conducted by special speakers, and when Mr. Eddy arrived he found in each town an atmosphere of sympathy and expectancy, as well as a trained band of personal workers to undertake the follow-up work.

In each place an attempt was made at the close of the meetings to gather most of those who signed cards into Bible classes, or at least to bring them into touch with the personal workers. In Madura and Palamcottah about half were brought into touch, but unfortunately the plague coming to Vellore upset the work there.

The results of the meetings were remarkable, and for the first time a large number of the Hindu shopkeepers and professional men came into personal touch with Christian workers, and many of them regularly attended Bible classes. Owing to the short time available

for preparation, the churches were not really ready to seize the opportunity of carrying on the work, and so results have not been garnered in as they might have been.

Meetings were held among women, and in Madura during the three days' campaign over 1,000 women were gathered together, and a great impression was made. It was remarked that it was quite a new thing in Madura and Palamcottah to get Indian ladies of the middle classes to a Christian meeting. Already over forty baptisms among the Madura women are recorded. An interesting feature of the Madura meetings was the arrangements made to entertain the children when their mothers and sisters were at the meetings.

The Bulletins published by the South India United Campaign were scattered throughout India, and news of the work and information about methods adopted found their way into many places. It is evident that throughout the missionary body and among the leaders of the Church in India there is a very strong desire for an evangelistic forward movement and a deep current of purpose toward a more thorough evangelism. A committee has been appointed for Calcutta and Bengal upon a somewhat similar basis to that of Madras, and the Y. M. C. A. has been instrumental in providing an Indian secretary to give his whole time to the work.

The United Presbyterian Church of North and Central India heard from K. T. Paul of the evangelistic movement in South India, and unanimously decided to initiate a similar movement among its churches. The old method of giving a subscription to support a catechist to do the work of evangelism somewhere else is no longer regarded as the best method or the only method of winning India to Christ.

The next events of importance in this period of special activity were the conventions in the Syrian churches. These conventions were remarkable for three things: First, their united basis; second, the follow-up work; and third, the personal work among a large number of young Syrian Christians.

The Syrian churches are ancient lights in a dark land, set here at least 1,600 years ago. Persecution has decimated them. Strife and division have torn them asunder. Apathy and self-satisfaction had robbed them of the power of initiative. Yet they have been a center of Christian culture in this land and have influenced far more strongly than any one of us knows the religious life and thought of South India. Most of the great Hindu reformers were born in South India within the reach of this influence and many of them in Malabar itself. In education they are the Brahmins of Christianity. With them Christianity has acquired indigenous color which has not been attained anywhere else in India. They are part of the people of the land, and yet different. The sons of this church are to be found far and wide in South India occupying positions of influence and trust. There are more graduates in a small area in the Syrian Church than almost anywhere else

in India, with the exception of the great cities. And yet this Church has never attempted to move out of its garden-land, shut in by high hills, to carry the light of the Gospel to the millions who have never seen it on the other side of these hills.

For some years there has been a ferment within these ancient churches, and some of the leaders pressed Mr. Eddy to hold a series of conventions. The result for one at least of these ancient churches was, to use the words of one of her ministers, "To open a massive door which had been closed for centuries and to show the way into wider paths." Those who expected to see this ancient Church giving up its old ideas and apathy in one moment and launching out into new ways will be disappointed, but those who expect to see life working quietly and steadily, like the leaven in the lump, can see signs of great forces, a purer moral life and a stronger evangelistic power. This Church, unlike many of the ancient churches, has had the Bible in the vernacular and loves and treasures it, and with a new desire for Bible study awakened among its members it will undoubtedly attain far higher levels of thought and action. Four months after these conventions closed ten new workers were specially appointed in these churches to lead them into new paths of evangelism, and already among the depressed and ignorant about twenty new night schools have been opened and are being conducted by voluntary workers.

PERIOD OF DEVELOPMENT

After the period of special activity some workers took too literally the parable of the seed growing quietly and expected to find the blade and the ripe corn, instead of which they only found barren earth. They forgot that sometimes seed needs water as well as quiet. On the whole, however, the work went forward steadily and the movement spread throughout India. The Danish Mission Churches in Tiruvannamaly and Tirukovilur took up the movement and endeavored to arouse the people of their town and neighborhood. The services of some of the leading Tamil evangelists were obtained, and one of the great singer-preachers of South India, Ayardurai Bagavathar, a convert of five years ago, was engaged by the Evangelistic Campaign Committee to give his whole time to the work. In places where quite recently stones were thrown and audiences of the smallest dimensions only could be gathered, over 1,000 Hindus listened night after night to the Gospel as it was sung or spoken. As one of the missionaries has said, "The feelings of the people underwent a wondrous change from opposition to sympathy and eagerness to know more." Inquirers came forward, and some are already being prepared for baptism.

In Western India a committee has also been appointed, with Dr. Robert E. Hume at its head. The Canadian Baptist Mission set apart Rev. L. A. K. Walker, one of their finest vernacular missionaries, to take up this work. The American Evangelical Lutheran Mission is

looking forward to a special period of evangelistic effort along these lines in their jubilee year. In the Tinnevely district the new Anglican bishop is definitely endeavoring to organize the whole of his diocese so that every parish shall be a missionary center.

In February, 1916, at the meeting of the Madras Representative Council—one of the Continuation Committees—it was definitely decided to organize an Evangelistic Forward Movement Committee on the lines of the China Committee for all the churches and missions in South India. This committee has a full-time secretary, has adopted a program of work and decided to publish a Bulletin. The churches of South India were called to another special week of evangelistic effort in October.

RESULTS OF THIS MOVEMENT

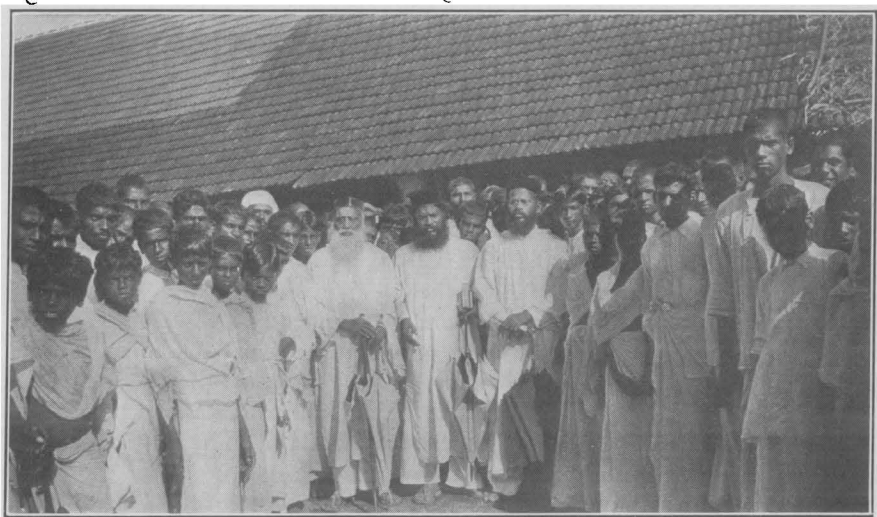
1. Perhaps the most important thing that this movement has done is *to give a new feeling of hope and courage to the Indian Church*. The Church has realized in some measure that the power of God is available, and that by that power it is possible, even for a weak church, to achieve great things. The Church has learned to believe in itself as a divine instrument for effecting God's purposes. In one of the cities the pastors of the four churches were unanimous in stating that there was very little hope of being able to influence the middle classes, or even to get large numbers of them to Christian meetings. They have learned differently now. The Christian women, too, of many of the towns and villages who had been frightened before to utter a word for Jesus Christ walked considerable distances to tell their sisters of the blessings of Christ. They not only visited the houses of their own town and village, but they gave up their time and energy to visit distant villages to preach the Gospel. It was a wonderful thing to see these timid women take up this work with faith and courage.

2. Then, secondly, the campaign movement has *revealed 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. In quite a number of places men were found who had been reading the Bible for years and drinking of its living streams unknown to anyone. As a result of this campaign they were brought into contact with Christian friends and workers. There is hope that many of them will be won for Christ. Some of those who signed cards at the Hindu meetings wrote that they had been lovers of the Bible for years. Not only so, but this campaign has helped to follow up the pupils of the missionary schools and has provided opportunity for continuing the work already done in the schools. In some parts it has given a new stimulus to old mass movements which had practically died out.

In South Travancore, where for many years the churches had not engaged in aggressive evangelistic work, the young men went out to

preach, and already two new villages with over 700 people, have been won for Christ.

3. Thirdly, *the spirit of prayer and Bible study in the Church has been greatly strengthened.* The practical value of both prayer and Bible study has been more clearly realized. Meditation has been definitely connected with work, and it has been found that the hardest worker is he who gets his strength and help through prayer and Bible study. The Church is beginning to understand that "Deeper than the need for men, deeper far than the need for money, is the need for the forgotten secret of prevailing world-prayer."



SOME OF THE PERSONAL WORKERS IN TRAVANCORE

4. Fourthly, 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. In one of the southern cities, where an intensive campaign was in progress, two Christian parties who had come from two different castes and between whom for years there had been great bitterness and enmity, so much so that members of one party would not even attend the church where the other party was in a majority, were brought together for the purpose of this work, and for some time they have been working together.

5. Further, as a result of the campaign and of the training that has been given in many centers, *bands of personal workers have been gathered.* In Lahore a football and hockey team were, with many other Christian young men, trained by Mr. Buchman, and are now doing a fine work among the Hindu students, which has led to some fine results in meetings just conducted there by Rev. J. N. Forman.

In Travancore quite a number of young men have given themselves

to this work. In Madura city, as a result of the preparation for Mr. Eddy's meetings, there are numbers of personal workers, both among men and women, who are trying to carry on this work quietly and regularly. When the Church becomes one great band of enthusiastic personal workers then will the work of winning India to Christ be well on the way toward a successful conclusion.

6. Again, the campaign has *helped toward a closer co-operation of men's and women's work*. The men missionaries have realized, perhaps more fully than before, the need for this co-operation, and the two works have been co-ordinated. Discussion of plans and of policy has been made by both together with a view to helping one another. As a report of the Southern India United Church at its General Assembly in September, 1915, said, "This campaign movement is helping to bring Christian womanhood to its right place in the evangelization of India."

7. The movement has also *led to the discovery of new methods of evangelism*. We may get some idea of how the Indian Church will work on its own lines when it gets really enthused with the spirit of evangelism from what it has already achieved during this movement. At Christmas, 1915, in Madras 10,000 Christmas cards were printed containing a picture of the birth of Christ and one or two appropriate Scripture verses. These were purchased by churches and individuals and given away personally to non-Christian friends and acquaintances. In some cases men who had never spoken to non-Christians before about Christ started in this way at Christmas, 1915.

Midnight servants' meetings are being held in Madras by voluntary bands from the Wesleyan Church, Royapettah. The only time that the servants can be gathered is from 10 to 12 at night, and it is reported that these meetings have been most successful. Lectures are given on health and other subjects as well as Gospel addresses. It is also hoped to adopt in some form a newspaper campaign, such as has grown largely out of the campaign movement in Japan and China.

8. The campaign has also been the means of *helping in the circulation of a considerable amount of literature among both Christians and non-Christians*. During the week of evangelism three lakhs of Christian tracts were issued for non-Christians, and 3,000 copies of a special booklet, entitled "The Supreme Person and the Supreme Quest," were printed and circulated among Hindu inquirers. Over 5,000 copies of a small pamphlet by one of the Indian leaders on "Why I Became a Christian," were distributed, and many other books, especially Bible-study books and books on evangelism, were put into the hands of Christian workers more than ever before.

9. One of the by-products of this movement has been a *revelation to the ordinary Christian layman of the difficulties of missionary work*. Many an educated Indian layman had thought that it was quite easy to win ignorant villagers to Christianity, and often blamed the missionary for his lack of success. Now that they have tried they have found

it much more difficult than they thought, and they have come to understand the obstacles which the ordinary catechist has to face in his work.

10. Another important result is the creation of a new social service sense in the Church. The Church has realized that it exists not simply to preach but to do good. Night schools have been started and conducted by voluntary workers. Wells have been dug; hospitals visited. The campaign, as the Bishop of Madras said, "is a campaign not simply of preaching but of good works." In some centers social service leagues among both Hindus and Christians have been organized.

THE MAIN SIGNIFICANCE OF THE MOVEMENT

In conclusion, we will estimate briefly the main significance of this movement—the vital center of it. The real significance of this movement seems to lie in the awakening of the Indian Church to a sense of its responsibility and power. It is not an attempt to create a new organization, but an endeavor to inspire the whole Church to take up this work. As a pamphlet published by the American Madura Mission states, "The campaign is an organized effort definitely designed to train and equip the Church for its God-given task of witnessing and to lead it out to the accomplishment of that task with a battle-cry, 'Every member saved, and all the saved in service.'"

Further, this movement has special significance as a demonstration of the possibility of an intensive evangelistic effort in which the forces of the whole Church are utilized. Each individual church realizes that it has the whole Church at its back. These forces include not only the outward and visible ones of special speakers and literature and special apparatus, but also the inward ones of prayer, sympathy and interest. The campaign has helped to make a chain of prayer around the world for India.

What is this movement going to mean for India? 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.

Dr. Sven Hedin, in his book "Trans-Himalaya," tells how they came upon the source of the Ganges high up on the great mountain tableland on the borders of Tibet, and saw there a clear spring welling up out of the rocks and flowing down to become the mighty river Ganges, which gives life, food, coolness and refreshment to millions of India's sons and daughters on the hot plains of this land. The natives of that part call this spring "The fountain of joy." So may we not call the evangelistic impulse—the desire to give out what we have possessed—the fountain of joy of the Christian, which not only gives joy to men but gives life and healing to countless others? The Christians of India have only just discovered this fountain. May it flow on, ever increasing and increasing, and drawing to itself other tributaries until at last it becomes the great Ganges of the future religious life of India.

Through this bitter tribulation the Bible is speaking to our hearts as it never spoke before. High disaster and carnage and the Cross of shame planted the Cross of redemption and recovery. Each fresh apocalypse of evil brings also the clearer revealing of the signs of the times which King of the Universe who advents us signify also His advent to reign and to restore. The day is coming when we and our children shall yet praise God because He overruled this horror of gross darkness to still greater glory.

Read I John XI: John XIV

"For three centuries this book has been woven into the life of all that is best and noblest in English history; it has become the national epic of Britain; it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, it forbids the widest kind of who never left his village to be ignorant of the existence of other countries and other civilisations, and of a great past stretching back to the furthest limits of the oldest nations in the world."

What place has this Book in your life ?

1. ACCEPT CHRIST. —
As many as received Him, to them gave He power to become the Sons of God. —
John 12.

II. CONFESS CHRIST. —
If thou shalt confess with thy mouth Jesus as Lord, then shalt be saved. (Rom. x. 8.)

III. OBEY CHRIST. —
He that hears my commandments and keepeth them, will manifest myself to him. (John xiv. 21.)

The first two steps you take in a moment, the third will require all your strength.

WILL YOU TAKE THE FIRST STEP NOW!

Τὴν εὐχὴν καὶ τὴν ἐλπίδα
ἀδελφοί πρότερον εἰς τὸν ἑαυτοῦ
καὶ παρεστημένοι· καὶ τὸ ἀναπαύωμαι ὅμως.
Ἀγαπᾷ τὴν ὑγίαν μου ἐπ' ὧν καὶ
πᾶντες ἀν' ἐμεῖ ἐκ τῆς ἐλπίδος ἀνάπαυ.
πᾶντες τῇ καρδίᾳ καὶ ἀσπασίως ἀνάπαυ.
σὺν ταῖς ψυχῇς ὅμως. Ὁ γὰρ ὑγίαν
μου χριστὸς καὶ τὸ πᾶν μου εἶναι
ἐπ' αὐτόν.»

En ce temps-là Jésus dit: "Venez à moi, vous tous, qui êtes fatigués, et je vous donnerai du repos. Prenez mon joug sur vous et recevez mes instructions car je suis doux et humble de cœur, et vous trouverez du repos pour vos âmes. Car mon joug est doux et mon fardeau léger

(تعالوا الي)

قال يسوع « تعالى الي يا جميع
التائبين والتعبي الاحمال وانا ارفعكم
احملوا ابزري عليكم وتعلموا مني لانني
وديع ومتواضع القلب فتجدوا راحة
لنفوسكم لان ابزري هين وحمل خفيف
فبل تريد ان تأتي اليه ؟

THE SAINT SAVIOUR
Verily, verily, I say unto you, he that believeth on Me, **ETERNAL LIFE.**
John 6: 47.
"Look unto Me and ye shall eat all the ends of the earth." **John 15: 22.**
PAST
In due time Christ died for the UnGodly. — **ROM. 5: 6.**
PRESENT
Believe on the Lord Jesus Christ and thou shalt be saved. — **ACTS 16: 31**
FUTURE
He that believeth on Me, shall not have condemnation, but is delivered from death unto life. — **John 5: 24.**

Newspaper Evangelism in Egypt

BY THE REV. S. M. ZWEMER, D.D., CAIRO, EGYPT

IN Japan missionaries have long held the post of honor in their successful efforts to advance the Kingdom of God by newspaper advertising. In China and India also the vernacular press has been enlisted into the service of the King. Egypt offers peculiar difficulties as well as unique opportunities for this method of evangelism. Before the war Cairo was without question the newspaper center of the Moslem world, its only rival being Constantinople. No other city has so many students of Moslem theology and law, and none other pours out such a flood of Arabic literature. At one time Cairo had more than sixty daily newspapers. A few years ago 25,169,000 newspapers and periodicals passed through the Egyptian mails in one year, and of these more than 2,500,000 copies went from Egypt into other Moslem lands. Of the dailies, most are published in Arabic, but there are also English, French, Italian, Armenian, Greek and Hebrew papers as well. There are seventeen Arabic literary reviews, three judicial periodicals, three medical journals, two women's journals and eleven Moslem magazines. One of the Arabic papers has a circulation of at least 15,000 copies daily, probably the largest of any Arabic paper in the world.

An attempt at newspaper evangelism was made on a small scale in 1913 in the Arabic press. This was before the war, when the censorship was not so strict as it is to-day. An advertisement was inserted in the press concerning the foundations of the Christian faith, and books to be had answering the question as to the truth or falseness of Christianity. This advertisement brought in no less than 300 replies, many of them expressing a deep interest and everyone paying for the booklet sent. It was impossible to keep up this method through lack of funds until a year ago, when a new effort was made. Only those who have seen the condition of American newspapers after passing the censor, with their "Current Events" cut into the pattern of a doll's house with windows and doors, can realize the difficulties in continuing this method of evangelism.

On the other hand, a great number of men, sobered by the war, gathered in Egypt and were willing to listen to the message of God's truth. Soldiers came from every part of the British Empire, and it seemed that this method of newspaper evangelism should not be neglected. One of the missionaries of the Egypt General Mission succeeded in securing two or three columns every week in the *Egyptian Gazette* for his "Talks to the Troops," and he gave strong religious messages from leading writers and thinkers of Great Britain and America. Personal testimonies from soldiers prove the help that this weekly

message gave them. The *Egyptian Mail* also called attention to the question that concerns every man—his relation to God and to Eternity. A Bible text appears every day in the leading English paper at the end of the editorial. Sometimes the text seems incongruous, like a jewel that has fallen by the wayside, but many have not failed to catch its radiance in spite of its surroundings.

The native newspapers have expressed their surprise and admiration of this new Christian tone in the European press. The *Wadi-el-Nil* (Moslem) recently wrote: "How strange is it to see sermons in our daily papers. In fact, an evening newspaper gives texts from the Gospel in frames of four broad lines, signed with an interrogation mark. We thank God for having lived long enough to see our papers make such progress and interest themselves in all matters."

The accompanying illustration speaks for itself as to the variety of messages and languages used in the present campaign. When our first time appeared in *La Bourse Egyptienne*, the editor of the leading Greek paper called personally and asked for similar favors. When I told him that my knowledge of modern Greek was practically *nil* he said: "Surely you can copy the verse (Matt. xi. 28-30) from the Greek New Testament. Or I will translate it from the French."

The response to these advertisements has not been by mail, but we have reason to believe that it has stimulated inquiry, increased church attendance and the reading of the Scriptures. Similar material has been inserted in the Arabic press, especially the Coptic papers *Al Watan* and *Misr*. The latter prints every Saturday morning a religious article prepared by a leading Moslem convert, under our supervision.

We are only at the beginning of the road in this method of evangelism. The publishers themselves are still suspicious of the possibilities of such a method. Even the advertising of church services seems a innovation in the conservative East, but efforts made in this direction have increased the attendance 100 per cent. at Sunday services and at Christian lectures.

We hope that those who read these lines will remember this work in prayer and that God will use His own Word as He has always done for the furtherance of His Kingdom. There is no more efficient method. We close by quoting words already celebrated but which we must not forget. They occurred in a telegram from Dr. Charles R. Watson to the American Christian Literature Society for Moslems:

"No agency can penetrate Islam so deeply, abide so persistently, witness so daringly, and influence so irresistibly, as the PRINTED PAGE. May we set up new standards of prayer, faith and effort for the winning of the Moslem world to Christ."

Can America Keep Christ?

BY REV. HERBERT S. JOHNSON, BOSTON, MASS.

Pastor of the Warren Avenue Baptist Church

OF course, the time may never come in America when the church bells will not ring on Sabbath morning, or when the walls of our beautiful churches will be torn down, or when women will go into the cemeteries and from the headstones chisel away the name of Jesus. But we should seriously consider the danger that we retain the buildings without the Presence, that we possess the name of Jesus without the Power, the danger that we lose the real Christ, the essential Christ.

Practically speaking, there are many Christs. There is the one historic Christ, but He manifests Himself through human personalities, so that there are practically as many Christs as there are men and women who express Him. There is the Christ of the intellect, the most common of all, a mere intellectual conception. Then there is the Christ of the emotions. There is also the Christ of the complete man, the intellect, the feelings and the will.

There is a vast difference between these various Christs, especially the first and the last; as much difference as there is between the picture of a lighthouse and a real lighthouse on a stormy coast; between the picture of a loaf of bread and a million bushels of wheat; between the portrait of your dead mother and that sainted woman herself.

I know of a family whose only Christ, practically speaking, is a picture, a beautiful copy of Hoffman's Christ, that hangs on the wall in the drawing-room. This Christ has little or no influence upon the family. The women are society butterflies. The men go to their counting-rooms and do business on the principle of "dog eat dog." The Christ of this family has about as much influence upon their home life as has the other parlor furniture—the piano, the rugs on the floor, the goldfish swimming in the crystal tank! There is a vast difference between their Christ and the Christ of Adoniram Judson and Charles G. Finney and George Whitfield and the Apostle Paul. The first is a painted Christ, a picture in a frame, dull, silent, dead. The other is bread and light and a raging fire! It is the Christ of power to whom I refer when I ask the question, *Can America keep Christ?*

That we may lose Christ is evident when we consider the psychological laws by which we know Him and manifest Him. The Apostle Paul declares the first of these principles in the third chapter of the Epistle to the Philippians: "That I may know Him and the power of His resurrection, and enter into the fellowship of His sufferings." We cannot know Him by merely talking about Him or reading about Him

in the Bible or through prayer. We must enter into the fellowship of His sufferings. We must be crucified with Him. Paul declares the second psychological law, the law by which we manifest Jesus to the world, in the second Epistle to the Corinthians: "Always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body." We shall make Him known to the world not by word of mouth, but by the sacrificial life.

The truth of Paul's teaching is made clear by two simple illustrations. The first relates to the acquisition of spiritual knowledge. Suppose that it were possible for Abraham Lincoln to come from the grave and stand in the pulpit. Suppose that some dilettante young society man were seated in the last pew of the church. How much about Abraham Lincoln could the young man know? He could know a thin man six feet so many inches in height with gray hairs among the black and deep circles beneath the eyes. But of the real Lincoln, the man of great thoughts and deep feelings, how much could this butterfly of society know, this young man whose main burden in life is to make his necktie match in color with his socks! When, as a youth, for the first time Abraham Lincoln saw a slave girl being sold upon the auction block he cried out: "By God, if ever I have a chance to hit that thing, I will hit it and hit it hard." For four years as the great President he bore the sorrows of a nation upon his back. How shall the butterfly comprehend the granite mountain? How shall the society man know Abraham Lincoln? Is it not plain that to know a Lincoln you must yourself have the heart of a Lincoln? To know a missionary, you must have a missionary spirit. To know a soldier, you must be a soldier. To know a business man, you must be a business man. To know Christ, you must climb Calvary and be crucified with Him!

My second illustration relates to Paul's teaching that we can manifest Jesus only by bearing about in our bodies the dying of Jesus. A few years ago I saw Jesus with the eye of my imagination almost as clearly as if He had been revealed to my physical eye. The church of which I am pastor was about to be sold for debt. I had come from the pulpit entirely discouraged and stood for a moment at the foot of the stairs. Down the aisle there came an elderly working woman of Boston, Isabella Monroe. She placed a check in my hands, with these words: "Pastor, I want to give this to save the dear old church." I looked at the check and found that it was for \$1,000. I said to her, "You cannot afford to give so much!" She replied, "I have worked hard all my life with my hands and have saved \$2,000. I can afford to give half of it to my beloved Lord, to save the dear old church." When I looked at her bent form, her wrinkled face and her gray hairs and realized the depth of her sacrifice, suddenly Christ was transfigured before me. He stood behind the poor working woman in the aisle of the church, glorious and powerful. I cried out in my heart, "Oh, my God, give me this Christ, who can transform a plain working woman

into a saint." I have listened to the preaching of Phillips Brooks and Alexander MacLaren and Joseph Parker, but they never preached Christ to me as did Isabella Monroe. She bore in her own body the dying of Jesus.

If we thus know Jesus and manifest Him, it is plain that we can lose Him. We lose Him by selfishness. The common way is by the gradual and almost imperceptible growth of selfishness in the Christian's life. The cares, the sorrows, the successes, the pleasures, the profits and losses and the experiences of ordinary life fill up the mind of the Christian and he becomes selfish and then more selfish. Gradually the Christ of power who once walked with him grows smaller and smaller and fades away, until at last He becomes a mere picture on the wall of the man's memory, dwarfed, silent, helpless and dead! Or it may be that the Church or the individual Christian faces some supreme spiritual opportunity which constitutes a fundamental test of his character. Under the test he breaks down and chooses himself rather than his God and his duty. He then commits soul-suicide, as did Judas Iscariot, who sold his Lord for thirty pieces of silver!

What is the relevancy of these remarks? They have a peculiar pertinency for those who have attended missionary conventions, who have listened to or read the story of supreme human need in the greatest spiritual crisis in the history of the world. Under the appeals of speakers and writers their hearts have been searched to the uttermost depths. Not one of them can ever be the same again. Some of them will lay their money, their children and their lives on the altar of God and humanity. They will take a long step upward in the spiritual life. Others have heard the same appeals, but the only result has been that they have taken a new strangle-hold upon their purse-strings. They have gone far down into the pit of selfishness and separation from God.

These psychological principles are especially significant for America. We stand to-day in the presence of the war, which is destined to influence the political, economic and religious conditions of all nations to a degree that cannot be overestimated. We Christians also stand in the presence of the fact that one thousand millions of our fellow human beings have never adequately heard the message of Jesus. America has enjoyed the privileges of the Gospel for two hundred years; we are the richest people in the world; we could easily evangelize mankind within a single generation. America has a spiritual opportunity and a responsibility such as never came to any nation.

What does America care that Jesus of Nazareth passeth by? The average man apparently cares less than for the passing of a load of hay. The spiritual attitude of the average rich man toward the momentous and terrible times in which we are living is indicated by the following incident. A neighbor of mine recently gave a banquet for his debutante daughter in a first-class hotel in Boston. He apologized to his friends for what he called the economical scale of his expenditure

on the ground of the sufferings and the poverty of the people in Europe. Nevertheless, the merry-makers drank twenty-five hundred bottles of champagne at the banquet, costing not less than two dollars and a half a bottle. The other day a newspaper stated that a certain wealthy woman was so fond of her pet dog that she bought him a \$30,000 diamond necklace. A \$30,000 diamond necklace on a \$30 dog led about the streets of the city by a 30-cent woman! Grant that the story may have been a newspaper fabrication. Nevertheless, does it not suggest something significant concerning the spirit of extravagance which is now prevalent in all classes of American life?

But why should we speak only of worldly Americans? Apparently many of the elect of Christ care very little that Jesus is passing by in this crisis of the ages. The great Methodist body has not yet responded to the challenge of its leaders to give \$70,000 a year for ten years in order that 2,000,000 Hindus who are now ready, or almost ready, may be received into the Church in the next decade. Yet the financial sacrifice demanded from each Methodist averages only a two-cent postage stamp per year. Baptists are almost in the same position with respect to the opportunity in India and the failure to respond. These denominations are probably no better or worse in the main than other denominations. The Christ is passing by, and apparently the Christians of America are very little moved.

It is foolish under these circumstances to deny the spiritual danger to religion in America. Can we keep Christ? Or, if we keep Him and are untrue to His ideals and His challenge, will His name be anything more to us than a painted husk, a polite nothing, with which we shall amuse ourselves in the hour of sorrow or weariness or death?

Many years ago there came to the study of my church a certain man who desired a favor. He was about to be married, and feared that his old mother would not be acceptable in the new home. He asked in so many words: "Will you help me to put my old mother in the poor house?" I turned him out of the study and he went away angry, never to return. But since then through the years I have seen, with the eye of my imagination, a picture painted, as it were, permanently upon the atmosphere in front of the door, a grave with a tombstone at its head and upon it this epitaph:

"Here lies the soul of Mr. ————. Died on the day when he tried to put his old mother in the poor house!"

Will not something die in the souls of American Christians if we fail in this hour of the world crisis? The laws of psychology work as inevitably as the laws of the Medes and Persians. America to-day is in danger of losing Christ, the real Christ of power, the only Christ who is worth possessing.

If we fail in this hour of testing, if we fail to follow the leading of Christ in the sacrifice of self for suffering and dying men, will not

men in years to come follow the example of ancient priests in the Roman temples who, when they heard the common people talk about religion, put their hands to their mouths and laughed? In every-day life we reject the useless and unavailing. If you purchase a plow and it does not plow, you throw it on the scrap heap. If you buy a loaf of bread which you cannot eat, you throw it away. If you possess a religion that, having been preached for hundreds of years, breaks down in the supreme hour of testing and opportunity, will you not throw it on the rubbish-heap?

Consider the story of a certain rich man who dined every day in his splendid house and paid no attention to the beggar lying at his gate. One day the rich man and the beggar died. The great Master of the psychology of the soul paints a superb and awful picture of this rich man in hell. What had Dives done? Had he committed murder? No. Had he committed adultery? No. Had he committed theft? No. What had he done? He had done nothing! Therefore, Jesus said that he found his rightful place among lost souls in hell. What will become of Christians in America if in this great hour of need we do nothing?

Let us hope that our country will not lose Christ, that our churches will arouse themselves from their deadly lethargy and be true to their Master.

A MISSIONARY'S IDLE MOMENTS

WHAT does a missionary in Korea do with his spare time? Many probably think of him as engaging for the most part in preaching and teaching. Here is a list of the occupations of Rev. Walter Erdman, of Taiku, Korea.

Vocation—Teaching and superintending Taiku Bible Institute two months.

Co-pastor Taiku City Church (congregation about 1,000).

Charge of Evangelistic Building (preaching rooms, night classes, etc.).

Weekly Normal Class for Sunday School teachers of three city churches.

Station Pastor (for English services).

Teaching in Women's Bible Institute when in session.

Translation of charts, books and Scripture Outlines.

Theological Seminary (15 hours per week) 3 months.

Avocation—Putting up furnaces; teaching Koreans to work and live; looking after gardens; shipping freight to missionaries in an interior station; looking after mission property; building houses; receiving Korean visitors from country churches; writing letters to people in America; wrangling with custom house officials in regard to food imports from the United States; receiving police and civil service officers in formal calls; returning same; killing rats in the cellar; mending leaks in the roof; killing mosquitoes and time.

In other words, the missionary is a professor, pastor, preacher, superintendent, evangelist, plumber, gardener, overseer, architect, pope, scribe, murderer, society man, translator.

LORD BRYCE ON THE ARMENIAN SITUATION *

The American Committee for Armenian and Syrian Relief has received from Lord Bryce the following cable statement on the Armenian situation:

In the history of the early Christian Church there are no figures so glorious, none which have continued to be so much honored by the church all through its later days as those of the martyrs, men and women who from the time of Nero down to that of Diocletian sealed with their blood the testimony to their faith, withstanding every lure and every threat in order to preserve their loyalty to their Lord and Master, Christ.

In our own times we have seen this example of fidelity repeated in the Turkish Empire and it is strange that the Christians of Europe and America should not have been more moved by the examples of courage and heroic devotion which the Armenian Christians have given. Of the seven or eight hundred thousand of Armenians who have perished in the recent massacres many thousand have died as martyrs—by which I mean they have died for their Christian faith, when they could have saved their lives by renouncing it. This has, perhaps, not been realized even by those who in Europe or America have read of and been horrified by the wholesale slaughter and hideous cruelties by which half of an ancient nation has been exterminated. They can hardly understand how there should be religious persecution in our time; so let me try to explain the facts:

It was not religious fanaticism that led the present rulers of Turkey to seek to root out Christianity. So far from being fanatics most of these men, though nominally Mohammedans, have no religion whatever. Their aim was political. They wanted to make the whole Turkish Empire Mohammedan in order to make it uniform, with only one creed and no differences between one class of subjects and another. They saw that the Christian part of the population suffering under constant oppressions and cruelties, continued to turn its eyes westward and hope for some redress from the Christian nations; so they determined to eliminate Christianity altogether.

During these recent massacres, whenever any Christian would turn Mohammedan his life was spared. It was only as a Christian that he was killed. Many a Christian child was torn from its parents to be brought up as a Mussulman. Thousands of Armenian Christian girls were sold in the market or distributed among Turkish officers to be imprisoned for life in Turkish harems and there forced into Mohammedanism. But many more thousands of Armenians, women as well as men, were offered their choice between Christ and Mohammed and when they refused Mohammed were shot or drowned forthwith. For days and days together the bodies of Christian women who had thus perished were seen floating down the Euphrates.

Surely the remains of this suffering nation could make no stronger appeal for pity and help to the Christians of America than they make through these martyr deaths. Only a remnant is now left to whom charity can be extended. It is still a sorely afflicted remnant. Some in territory occupied by the Russian army, though safe from their ferocious enemies, are in sad need of help to rebuild their homes and cultivate once more their ravaged fields. The condition of others is even worse. They are barely supporting life in the deserts of Northern Syria where their oppressors watch their sufferings under hunger and disease and refuse to alleviate their agonies. There is still, however, a chance for relief from without to reach them, and their friends in Europe hope that the generous charity of America, much as it has already done, will respond once more to the appeal made to it to send aid to these helpless survivors of an ancient Christian people.

BRYCE.

* See the official Blue Book on "The Treatment of the Armenians, 1915-1916," by Viscount Bryce. 8vo, 2 shillings. T. Fisher Unwin, London.

E. A. K. Hackett—Newspaper Philanthropist

BY D. E. LUTHER, LOS ANGELES, CALIFORNIA

FEW men have left so deep and enduring an impression upon his fellow men as has Edward Alexander Kelly Hackett, who has been crowned with immortality. The remarkable career of this noble, loving Christian gentleman has recently been closed. His great, sympathetic heart was full of optimism and enthusiasm, and his exceptional fraternal qualities peculiarly fitted him for the many lines of helpful activity in which he was engaged. He was a man of rare piety, of deep spiritual insight, of transcendent faith, of untiring zeal and loyalty to the advancement of the Kingdom of God. In



E. A. K. HACKETT
Publisher of the "Fort-Wayne Daily Sentinel"

him the spirit of loving and loveliness and of devotion to the highest things of life abounded in large proportions.

Mr. Hackett was born in New Bloomfield, Pa., on June 28, 1851. He had no recollection of either of his parents, and in his early childhood he was surrounded by the most unfavorable environment. He was a fine-spirited, precocious child, reared in a public hotel in the town in which he first saw the light of day, loved and petted by the boarders. The surroundings were by no means such as would naturally protect a little boy from evils, or lead him into the nurture and admonition of the Lord. The earnest, industrious little lad might be seen carrying boxes of cigars around the bar-room, selling them to the men who were drinking at the bar.

When Eddie, as he was called, arrived at the proper age he went to the *Perry County Democrat* to learn the art of printing. His equip-

ment was a common school education and a fixed determination to master the art. Upon the expiration of his apprenticeship he went to Philadelphia and worked on a daily paper until by rigid economy he had saved up five hundred dollars. Then he went to Bluffton, Indiana, and entered in partnership with a man who held a county office and bought out the *Bluffton Banner*. Hackett invested his entire capital in the first payment, calculating that they would be able to meet all expenses of the office and make future payments on the plant from their profits. The partner was to keep the books, look after the collections and solicit advertising, while Mr. Hackett, being a printer, attended to issuing the paper. At the end of the first month his partner had utterly failed to perform successfully his part of the contract, so that there was no money to pay the employees. The young editor informed the other member of the firm that in future he would attend to the business end of the *Bluffton Banner* himself, as well as edit and issue the paper, which he did.

At the end of the second month there was not only money in hand to pay the expenses of the office but a surplus in the bank. The *Banner* proved a financial success, and after a few years Mr. Hackett sold his interest for a greatly advanced price and moved to Fort Wayne, Indiana, where he bought the *Fort Wayne Daily Sentinel*, the oldest newspaper in the State, which was in great jeopardy of falling into the hands of the sheriff. Mr. Hackett at once bent his energies to the herculean task of raising the *Sentinel* out of the depths into which it had been sunk.

He soon found that a fiercer battle confronted him than that waged by the financial status and disrepute of the *Sentinel*. He was face to face with the question which should rule his life—Christ or the world. He was told by business men that he would not run his paper long unless he “trimmed his sails” to their winds. It was a crisis. The life of his paper, into which he had put everything he possessed, besides assuming heavy obligations for future payment, seemed threatened with imminent disaster. He looked the situation squarely in the face and said, “Lord, if you want me to fail I will fail, but I will not dishonor you by taking the world’s way.” For a time it seemed that he would be compelled to suspend business, but he claimed the promise that if he sought “first the Kingdom of God” God would take care of the rest; and just at a critical period, in a most extraordinary way, his paper was lifted out of difficulties. Prosperity continued until he became a recognized power in the business world.

As a journalist, Mr. Hackett was keen, alert and progressive. His business dealings were always of the highest order. For thirty-six years he was editor and proprietor of the *Sentinel*, which he made one of the best newspaper properties of the Central West, both in business success and in journalistic influence.

Out of the first profits realized from his paper, after liquidating

all his indebtedness, Mr. Hackett built a beautiful home for his family, and then invested in real estate that rapidly increased in value. Everything he touched seemed to succeed. A favorite promise was, "Commit thy way unto the Lord; trust also in Him and He shall bring it to pass." He gave God the glory for his prosperity, and often remarked that his one desire was to use his means as a steward of God for the blessing of mankind.

Although a man of large business affairs, Mr. Hackett always found time and sought opportunity for Christian work. He so thoroughly and systematically organized his business that for more than twenty years a large portion of his time was devoted to religious and philanthropic work. He was for many years a lay preacher, occupying pulpits wherever he went. He was for over twenty years an elder in the First Presbyterian Church of Fort Wayne, and served his church in the General Assembly as a member of the Evangelistic Committee, on the Board of Foreign Missions, and was one of its most liberal supporters.

Mr. Hackett's interest was world-wide. He established the Hackett Medical College at Canton, China; his daughter, Dr. Martha Hackett, being a member of the Canton Medical College staff. For twenty years he supported a large number of American missionaries in Africa and India, besides ten native preachers in China.

At home his special work was in the Sabbath School, the prisons, jails and slums. In his Bible he wrote: "I always feel nearer Jesus when I am in the Sunday-school than anywhere else, for Jesus loved little children so much." And again, "I am glad I gave my heart to Jesus when I was a little boy, for otherwise I might be far from Him to-day." He served as superintendent of the Sunday-school in Fort Wayne and supported the work of the church for many years, besides financing other charities. He was teacher of a large class of boys at Winona and superintendent of the Sunday-school of Immanuel Presbyterian Church of Los Angeles, California, where he recently spent every alternate year. He was one of the secretaries of the religious department of the Los Angeles Young Men's Christian Association, and was also a member of the Board of Management.

"Make me to love my fellow man; yea, through his bitterness," was not an unanswered prayer in the case of Mr. Hackett. He literally loved men into the Kingdom. On one occasion, in working with a group of chain-gang prisoners, he found them morose and bitter. It seemed impossible to get their attention or to make any impression upon them. He appreciated their craving for the luxuries of which they had been so long deprived. He at once equipped himself with a load of cakes and other good things and returned to his men, where he found ready demand for his treat, and from that moment their ears and hearts were open to their benefactor. The result was that a large number of those hardened criminals were converted to Jesus Christ, and

when they had served out their sentences they came back to the world Christian men, and to-day fill their places as honorable citizens.

One of his last enterprises was to get out an attractive little pocket mirror, on the back of which he had printed in Chinese the Gospel invitation to Chinamen. Thousands of these mirrors are being sent to missionaries in China for free distribution.

Mr. Hackett's consuming passion was the winning of souls to Christ. On his death-bed he asked Mrs. Hackett to take pencil and paper and write the following: "I would rather win one poor sinner to Christ than to win a mountain of gold and silver." And also, "The reason why some people get so little out of their religion is because they put so little into it."

Mr. Hackett was earnestly devoted to the upbuilding of Winona Lake Assembly. He also gave large sums to the buildings and maintenance of the Young Men's Christian Associations and Young Women's Christian Associations in the cities of his residence and elsewhere. Many struggling churches and missions have been inspired to new life by his generous gifts. Widows and orphans came to him, and were not turned away empty-handed; but his giving was quiet and discreet.

The extraordinary missionary advancement of the last twenty years has been due largely to the increasing interest of men in the support of the enterprise. Prior to that time the churches seemed to have settled down to the understanding that missions were peculiarly the province of women. It was the profound conviction of E. A. K. Hackett that the winning of the world for Christ was a piece of business great enough to enlist the enthusiasm of the business men of America. He joined with John H. Converse, of Philadelphia, in pledging to the Board of Foreign Missions the salary of Mr. David McConaughy as a special secretary to carry the missionary project in its full proportions to the men of Presbyterianism and enlist them for it. As a result, the whole missionary outlook in the Church has been transformed.

Men of large means often become interested in one single line of philanthropy or religious work, closing their ears to every other appeal, thus narrowing their influence for good and often wasting what might have been used as a great blessing to the world. This may be less trouble, but it was not Mr. Hackett's way. As a steward of God he believed it worth while to render Him his best service of self and the means He had placed in his hands. He has left a great example of sowing by many waters to ensure an abundant harvest, and enjoyed the blessing of seeing the results during his lifetime instead of coldly leaving a bequest to some charity or institution.

The home life of Mr. Hackett was ideal. He was a devoted husband and father. Christian hospitality, refinement and culture of the highest order, mingled with love and harmony, combined to make the Hackett home a veritable "heaven on earth." He was called to his reward August 28, 1916, at the age of sixty-five.



GENEVA WOMEN STUDENTS' CHRISTIAN ASSOCIATION ON A SPRING OUTING
The Geneva, Switzerland, Association at the Mer de Glace. There are many Slav women in the group

Women Students of the World

[The New Womanhood—Shall it be Christian?

BY MISS RUTH ROUSE, LONDON

Traveling Secretary of the World's Christian Student Federation

WOMEN students are a factor which must be reckoned with to-day by all those who are seeking to extend the Kingdom of God throughout the world.

The movement for the higher education of women is a factor in the life of every civilized country. Twenty years ago the United States, Great Britain, Switzerland and Russia were the only countries where women were to be found in the universities in any considerable numbers. To-day, with scarcely an exception, wherever there are universities there are women students. They are not only there, but there in ever-increasing numbers.

In the nine university centers of Russia there are between thirty and forty thousand women students. Nowhere else in the world are there such large aggregations of women students in one place. In St. Petersburg there are at least fifteen thousand girls studying, of whom between five and six thousand are in the Women's University and over two thousand in the Women's School of Medicine. Women students have long been a feature of Russian social life. The younger Slav countries and races follow in Russia's wake. In Servia and Bulgaria there are hundreds of women students in the universities. Two years

before the war there were three hundred in the University of Sofia, the next year four hundred, the next year eight hundred, and since the war they have returned in numbers almost as great. In Austria, the Jews excepted, it is the Slavs, Czechs and Poles who supply the largest number of women students.

All over Europe, before the outbreak of the war, even in lands as conservative as Germany in questions relating to women, the same increase was to be observed. A recent education law in Germany, requiring a university training for all teachers in girls' secondary schools, almost doubled the number of women in the universities and brought it up to between four and five thousand.

In the Far East the same phenomenon is evident. A woman who has studied most carefully recent feminist developments in China expressed the conviction that in ten years there will be five million girls in schools and colleges in China. Seven years ago, in Tokyo, there were already ten thousand girls in higher schools and colleges, and the Japanese Minister of Education said to the writer that not a day passed that he did not sign a permit for the opening of some new school or college for women.

In South America, until recently, girls were educated in convent schools, if at all. During the last few years a sudden and marked change has taken place and women prepare themselves to enter all manner of professions and occupations. There are five hundred Argentine women students in the University of Buenos Ayres, and more at the University of La Plata; two hundred in the University of Santiago, Chili; a hundred at the University of Havana, Cuba, and so forth.

Even in Moslem lands the forward movement is making itself evident, and about two years ago the Minister of Public Instruction published a decree admitting women to the University in Constantinople for courses which include a very broad culture. The Government also sent Turkish women to study in Switzerland.

Of the Anglo-Saxon countries there is no need to speak. Great Britain, Canada, Australia, New Zealand and South Africa have long ago followed the United States in opening universities and colleges to women; though the peculiar phenomenon of the women's college, as it is found in the Eastern and Southern States of America, has not been reproduced elsewhere except in mission lands.

Women students are not only a new but they are a powerful factor in the life of most nations. Any large new class appearing in a nation is bound to react on the life of the nation, and react the more powerfully the more educated are its ranks. For good or evil, women students are a new factor in the life of the nations, and an influential factor.

A highly educated motherhood produces a community with lofty educational ideals. One can hardly doubt that the tremendous enthusiasm of the young American for education, and his readiness to make

any sacrifice to obtain it, is due to the fact that in countless families the mother as well as the father is a university graduate. Consider again the fact that all the secondary education of girls to-day, and not a little of the primary, is in the hands of women students, while in certain countries boys as well as girls receive a large part of their intellectual training from women teachers. The ideals of the teacher rapidly become the ideals of the community. If the women student body is strongly Christian, the next generation will have Christian ideals; and they will learn them from their teachers even in those lands where the State schools are by law neutral in matters of religion. Experience shows that the contrary is true. In one European country, where State schools are supposed to be absolutely neutral in matters of religion, students have frequently told me that, when they were young boys and girls, their faith was destroyed in school by their agnostic or atheistic women teachers. In the course of the literature lesson the teacher would ask for an explanation of some Biblical allusion, and when a girl brought up in a Christian home gave the explanation the teacher would hold her up to ridicule for knowing anything about the Bible. A different situation, but one not less crucial, exists in those lands where religious teaching is compulsory in the State schools. In one of these countries I have been told by women students that they were studying theology with the definite purpose of giving such teaching in the religion lesson, that their pupils might be "liberated from the ridiculous trammels of religion by which we ourselves have been so seriously hampered." Consider the result of the religious teaching given by such women.

Nothing is clearer from the study of contemporary social history and developments than the importance of the women's movement. The large majority of women students and women teachers are ardent feminists. Their pupils will be the same. What kind of feminism is to guide our destinies—a sane and healthy women's movement, dominated by Christian ideals for society, or the kind of feminism that is the negation of certain fundamental Christian principles? The answer to this question is largely in the hands of women students because of their influence in the schools.

Even present-day women students are, in various extremely active ways, taking a share in changing society. The motive forces which drive them to study are two—a desire for liberty and self-expression, and a desire for service. The second motive is far the more powerful. It operates everywhere, though its manifestations are very various.

In some countries this motive takes the form of an ardent patriotism and nationalism. In China, during the recent revolution, every woman student was on the side of the Republic. Very many girls left their schools to join the army, and a Chinese woman student in Toronto told me that she received many letters from her women friends in China reproaching her for her callous selfishness in not returning home to fight for the Republic. If you ask any Chinese girl studying in Japan,

America or Europe, why she is doing so, she invariably explains that it is with a view to doing something for the upbuilding of the new China. At a conference of Chinese women students in America, I heard them, day by day, frankly discuss all manner of social and religious questions in relation to China, women's suffrage, the proper social relation between men and women, dancing and other amusements, various careers for women, and the right way of presenting Jesus Christ to the women of China to-day. It was abundantly evident that all their thoughts and decisions were deeply affected by their intense patriotism. No question interested them for itself alone, but only in its relation to the welfare of China.

In other lands, the political situation makes the altruism of the women students find vent in revolution. In Russia more than half of the women students are members of secret revolutionary societies. Their devotion and self-sacrifice for the causes in which they believe are startling: they face prison, exile, and even death as a matter of course. "Pray for our students in prison," said a Russian girl to me. Such a request would be a startling one from a woman student in America; it was the most natural thing from one in Russia. The Russian women students are reckless both with their own lives and with those of others, and the police dread these women revolutionaries even more than they fear the men.

In happier lands we see the same spirit manifesting itself in better ways. In America, in Great Britain, in Australasia, it manifests itself in the large numbers of women students who throw themselves, during college days and in after life, into social settlement work and into all sorts of movements for social reform.

Socially, politically and morally, women students are a powerful influence in the life of nations to-day. It is no less obvious that they can be a force religiously, and that very specially in the line of foreign missions. In Germany, before the Women Students' Christian Union began, the men members of the German Students' Christian Association were much prejudiced against women students and refused to take any interest in the promotion of a Christian movement amongst them. Certain of them attended a Student Volunteer Convention in Great Britain, and on their return to Germany recorded their astonishment in their magazine, first, that one-third of the students present at the British Convention had been women; secondly, that they were neither "unweiblich" nor "unverschämt." Two new ideas had dawned upon them: first, that women students were *there* in the German universities and were likely to remain, and that it was better that they should be Christian than non-Christian; secondly, that Christian women students could exercise a Christian influence in the schools at home and were sorely needed for medical and educational work in the foreign mission field. On these new ideas they have acted and have given most generous help to the Women Students' Christian Movement.

PROBLEMS OF WOMEN STUDENT LIFE

These problems vary so greatly that generalization is difficult. Still, certain main tendencies can be traced, all of which point to the urgent necessity of a strong Christian movement amongst women students.

The women students in many lands are struggling with the difficulties incidental to a transition period in national life in general, or in women student life in particular. In Japan, for example, twenty years ago girls were for the most part educated in the seclusion of their own homes. Now they almost universally attend schools on modern Western lines. Then they remained in their own homes, now they frequently



THE GENEVA, SWITZERLAND, Y. W. C. A. HEADQUARTERS

have to earn their own living before marriage and are pushed out into many professions and callings. In a few years they have passed from the carefully regulated and sheltered atmosphere of the Japanese home into the freedom of independent girls in the West, but without the traditional safeguards by which these Western girls are surrounded. The old code of manners and morals, all-sufficient for their former circumstances, breaks down when they are plunged alone into the atmosphere of a large city to which they come to study in its schools and colleges. They know rules for the home, but they know no rules for the street car, the train, the mixed boarding house, the life alone. That their new life is one of difficulties and temptations and great need of wise guidance can easily be imagined. But it is also a life of grave responsibilities, for these girls become teachers and leaders amongst the Japanese women,

and even go abroad to teach the women of New China. It lies with them and their teachers to shape a new code of manners and morals for Japanese women—a code that shall be so founded on the highest principles that it may be sufficient for the life and demands of a new age.

Chinese women are passing through their period of transition even more rapidly than the Japanese. Even in Europe transitions of the same sort are taking place. In such countries as those of the various Balkan States, women have passed in twenty-five years from almost Oriental seclusion and very limited education to a modern Western woman's life, gymnasium and university education, study abroad, professional careers of various kinds. In the capital cities of the Balkans, twenty years ago, no respectable girl went out alone even in broad daylight; to-day, even late at night, you may see women students and even school girls walking about in the street and in cafés with most absolute freedom. An almost impassable gulf separates the modern girl from her mother. The destinies of the young Balkan nations largely depend on whether a high and healthy social and moral standard will be created and maintained by these same girls who at present are often in a state of social confusion.

The migrations of women students from one land to another form another problem. This is one of the most marked features of the student life of our time. It is not only men but women who, in large numbers, leave their own countries to study away from home. Chinese women are studying in Japan, Chinese and Japanese women, in fairly large numbers, in North America, and in smaller numbers in Europe. Before the outbreak of the war, American and British women and girls went in many thousands to the European continent not only to the universities, but in still larger numbers to study music and fine art. Perhaps the most interesting and significant of all these migrations was that of women students from Russia and Southeastern Europe. Almost every university in Germany, France, Switzerland and Belgium—that is, every university where the language is French or German—was frequented by girls from Russia, Bulgaria, Roumania, Servia, Greece, Turkey, Armenia, Hungary, Poland and Bohemia. The largest contingents came from Russia and the Balkans, and the largest number in proportion were found in the Swiss universities. In Geneva, probably not less than ninety per cent of the women students were non-Swiss, and the great bulk of them were Slavs.

The presence of those foreign girls in the universities constitutes a *call to the Christian Church* in those countries. Many of these girls are young and, to begin with, almost ignorant of the language; many of them are exceedingly poor, and war or revolution in their own lands means the cutting off of supplies from home. In August, 1914, many letters from Switzerland reported hundreds of these women students starving as the result of the outbreak of war. They could receive no money from home, and they knew nothing of the fate of their fathers

and brothers in the army or of their mothers and sisters left behind. The Students' Christian Association organized relief work for them, taking them out in parties to help in reaping the harvest. The care of these girls during the war is still a terrible problem. Even at ordinary times they often suffer terribly from loneliness and isolation, and away from the restraining influences of home custom and tradition, their standards of conduct are apt to be loosened. This is the more the case as it is almost always very difficult for these girls to get lodgings in the better parts of the town, where they are brought into contact with the better elements in the nation. Too often they go back to their own countries to carry a message that Christianity is dead in the West, and to exercise an influence on the younger people in their own lands which is anything but beneficial.

THE PROBLEM OF POVERTY AND HOUSING

Not only abroad, but in their own lands, women students often suffer through sheer poverty and lack of healthy surroundings. In Russia, where there are those thousands of women students in one city, the clinics are full of nervous women students broken down through their unhygienic life. One often comes across four or five girls living in one room, always badly ventilated, sharing their bed, books, food, and even clothes, not infrequently having but one meal a day. Almost everywhere, from Tokyo to Paris, the problem of finding rooms at reasonable rates which are safe, both from the hygienic and the moral point of view, is an acute one, and one with which our Student Christian Associations are constantly called on to deal.

In many countries women students have to struggle not only against loneliness and poverty, but also against a political or social environment with which they are in antagonism. The sharpest suffering in the lives of Slav women students, for example, is often due to the eagerness with which they have plunged into movements for social reform or political revolution, only to find them fail. Suicide is startlingly common amongst the students of certain nationalities, and it is very often despair of social reform which drives them to take their own lives. A letter from one of our foyers in Switzerland says:

"There has been one suicide this year, a Russian girl who was strong in her studies, but lost courage, living alone, and threw herself from a sixth story. It was horribly sad, and we just longed to have known that she was so depressed, and to have been with her to try and cheer her. So many of these girls have come from the tragedy of Russian life where, full of desire to help, they have been forced to stand aside, their warm hearts torn by the injustice, suffering and the ignorance around them. This compulsory inaction has bred in them a revolt against Christianity in the name of which their country is governed; it is easy to imagine the restlessness and depression of people who suffer and yet are without a basis for their lives and see no hope. In Russia the number of suicides amongst the quite young school girls and students is appalling, and here, too, in Switzerland, each year, living alone in their rooms, some are driven to despair and take their own lives."

"In this country, for a foreign student to earn anything is very difficult. The Swiss student can always get lessons to give, but a Slav has no opportunity in Switzerland. There is not enough demand for anything they do—such as massage or giving Latin lessons, and so I am sure that there is a good deal more hunger than I know anything about."

RELIGIOUS DOUBT AND UNBELIEF

Behind and before all these various problems of women student life, now the cause of them, now again the effect, lies the religious unrest and uncertainty in which so many women students find themselves. The causes of unbelief and doubt amongst them vary, of course, immensely. There is first that natural questioning of the teaching and tradition accepted in childhood, which produces a period of religious doubt in the lives of so many students, even those brought up under the happiest Christian influence. Then in non-Christian lands comes that inevitable undermining of belief in the old faiths, the result of contact with the learning of the West, and the vital question, "Will these old faiths be superseded by Western agnosticism or by Christian belief?" The difficulties of Chinese, Japanese and Indian women students about religion are rarely colored by Eastern thought. They are Western difficulties learned from the West.

Then, again, in Europe there is an immense amount of rebellion against Christianity amongst women students—that is to say, against Christianity as it is conceived to be by the student. Official Christianity has often given her a wholly false notion of the religion of Jesus Christ against which she conscientiously revolts. The Russian student's hatred of Christianity is often largely political: she is a revolutionary and regards the Church as a partner in an oppressive and reactionary alliance with the monarchy. The Jewish student all over Europe looks on the Christian Church as the chief agent in the oppression of her race; the Austrian, French and Italian students are bitter against religion as the natural enemy of intellectual freedom and development.

Add to all this the fact that in many universities the professors attack religion as such and that it is widely and generally assumed that belief in Christianity is impossible for any intelligent and educated person. How little chance is there for a real Christian faith to survive or develop in such an atmosphere! All this means that women students face the severe problems of their lives, as outlined above, without "an anchor of the soul, sure and steadfast." Who can wonder if they make shipwreck!

It is far from our desire to paint an exclusively gloomy picture of women student life. Happy and normal women are to be found in the universities everywhere, and in some countries the woman student is probably the happiest type of girlhood in the land. In English-speaking countries, at least, it is this happy type that we know best; it is well, therefore, in a magazine such as this to bring to the notice of the Chris-

tian Church the darker side as it shows itself in certain lands, that the Church may bestir herself to help.

The World's Student Christian Federation has almost from its beginnings taken into account the need for winning women students as well as men for the Kingdom of God. In 1896 Christian movements amongst women students were to be found only in the United States and Great Britain, and the latter movement was quite in its infancy. To-day South America, Portugal, Roumania, Greece and Belgium are



SOME MOSCOW UNIVERSITY STUDENTS

Delegates to the Conference of the Russian Christian Student Movement. The men must wear student uniform

the only countries where there are any considerable number of women students and no Christian organization whatever amongst them. The existing Christian movements are often very small and working under immense difficulties, but they are there as a leaven, and they are spreading. To all American readers the Women Students' Christian Movement most familiar is, of course, the Student Department of the Young Women's Christian Association, and no one who is acquainted with the

work of a college Y. W. C. A. will have any difficulty in getting a general notion of the kind of work which is being promoted by the World's Student Christian Federation in different lands.

How does this movement spread from country to country? Usually, in the first instance, by the visit of a secretary sent by some strong movement to help to pass on the Christian message to the women students of other countries, or through some woman student who has been touched by the Student Christian Movement when studying in some other land. Very frequently the ignorance of what Christianity really stands for is so great amongst women students that the first work of the pioneer is to hold a series of apologetic or evangelistic meetings for women students; and hers is the supreme joy of proclaiming the Gospel to those who do not really know anything of the truth as it is in Jesus Christ. Such meetings often provoke much opposition, but usually result in the formation of a very small group of those women students who have really found faith in Jesus Christ, and the founding of groups for study, into which groups come those who desire to study the life and teachings of our Lord in the New Testament.

Later on, such groups often develop into Student Christian Associations, and still later a national Women Students' Christian Movement is formed, with national secretaries and summer schools, and so forth; until in some lands where the word "women student" used to be synonymous with "anti-Christian," there is now a strong and continuous witness to Jesus Christ as Lord and Saviour lifted up in every university. And not only are women students growing interested in the evangelization of the world and getting drawn into the Christian movement, but they are also becoming members of the Student Volunteer Movement for Foreign Missions.

In certain countries, however, notably in non-Christian lands and in countries where the universities are cosmopolitan, circumstances are such that it is almost impossible for the students to begin a Christian movement without considerable help from the students of other lands, either because there are no believing students or because there are so few in proportion to the whole, and they are so very inexperienced. In these cases, either through the Foreign Departments of the Young Women's Christian Association or directly through the World's Student Christian Federation, some of the most experienced secretaries of the stronger Women Student Christian Movements have been sent to other lands to spend a few years helping to build up a Christian work amongst women students. Christianity is a vital religion and concerns the whole of life and the Christian Church is called upon to help these pioneer student secretaries by establishing dormitories (or "hostels"), or by starting restaurants, or club houses ("foyers"), to meet their loneliness and lack of friends and of healthy social intercourse, and to provide centres for the holding of Bible classes and other religious meetings.

Hebrew Christians as Missionaries

BY REV. FRANCIS I. DENMAN, D.D., LONDON, ENGLAND

IN ancient times some individual Israelites had a deep and true missionary spirit, but it was confined to the few. Numbers of God-fearing Jews who traded around the Great Sea told the Gentiles with whom they came in contact of the mighty God who had done great things for their fathers in Egypt and at the Red Sea. These, however, were the exception.

As time went on, the missionary spirit of the nation died down, until it came to pass, as our Lord said, that the ultra-orthodox Pharisees compassed sea and land to make one proselyte, but the love of Christ was altogether lacking, and their ill-directed efforts had better far have been unattempted.

It was not until after Pentecost that the missionary spirit in Israel was born again in the hearts of those who became Christians. Through the labors of these Hebrew Christian missionaries thousands of Gentiles were converted in a comparatively short time. But the very success of the Church became a source of weakness. The Gentile Christians neglected the Jews and lost the Christ-vision, which had once been its crown of rejoicing. If the Gentiles had not left off evangelizing the Jews, might not our blessed Lord have returned ere now? The labors of the early Hebrew Christian missionaries were most fruitful. Seneca alludes to their success when he writes: "Meantime the customs of this most accursed race have prevailed to such an extent that they are everywhere received. The conquered have imposed their laws on their conquerors." It could hardly be otherwise expected in a people to whom the Lord had directly said: "Ye shall be witnesses unto Me—to the uttermost part of the earth" (Acts i. 8).

Tradition reports that St. Peter, though strictly a minister of the circumcision, went to Babylon, where Christianity made considerable progress; also that St. Andrew went through the greater part of Asia Minor preaching the Gospel, and then on to the steppes of Scythia; that later on he went to Greece and evangelized Patras on the Gulf of Corinth. The Church of England recognizes the missionary spirit of St. Andrew amongst the Gentiles by setting apart his festival (November 30th) as a special day for Intercession for Foreign Missions. It is said of John, the brother of James, that after his exile he retired to Ephesus, where he trained Polycarp, Ignatius, Papias and others. Two of his letters in the New Testament are presumably written to Gentile Christians—the one to the elect Kyria and the other to Gaius, a Roman convert. Of Philip, Bartholomew and Matthew little is known, except that they preached the Gospel to the Gentiles throughout Phrygia,

Egypt, Ethiopia and India. As to Thomas, a Christian community, living on the coast of Malabar, recognizes him as its founder. Barnabas sold his landed estate and became an honorary missionary to the Gentiles. In after years it is said that he became Bishop of Milan and was the means of the conversion of Clement of Rome.

HEBREW CHRISTIAN MISSIONARY SUCCESS

Speaking generally, the early Hebrew Christians fulfilled in their generation the Master's last command. Through them China heard the Gospel as India had done. The Nestorian Church, founded by Jewish converts, still exists in China, and their work did much to arrest the westward march of Buddhism, which had thrown out its columns as far as Alexandria and Antioch even before the Christian era. The breaking up of the serried ranks of Gnosticism and Manicheism, which owed so much of their evil influence to Buddhist doctrines, was also due to Hebrew Christians. Yet more, it was their spiritual power and their well-trained intellects that repelled the mighty forces of Mithraism, the greatest foe the Christian faith has ever had to meet, equaling, if not surpassing, in its day the more modern Moslem menace.

In Africa there are remains of churches of marked Jewish Christian character. Amidst the remnants of ancient beliefs and superstitions in that dark land one can see traces of truth, once held in its entirety, showing that the peoples had once known the true faith. This knowledge must have been received by early Jewish itinerating missionaries who taught the natives to believe in the God of Israel who had done such great things in Egypt and such wonders in the land of Ham.

Owing to the scattering of the Jews in the year 70, and the break-up of the Jewish state, the Gentiles gradually became the chief factors in the Church, and soon the Jews were ignored. St. Paul's warning (Romans xi. 18-22) became an ominous reality. The Gentiles within the fold became proud and the Jew outside the Church grew still more hardened in heart. As a natural result a mist of ignorance began to arise, culminating in the Dark Ages. The Reformation, which rescued and renewed a part of the Church, was largely due to the Jews. The writings of Nicholas de Lyra, a Christian Jew, gave new life to Luther, and there are hundreds of Jewish converts who have been a blessing to the Christian Church whose names are known. Amongst these was Emmanuel Tremellius, the story of whose conversion is full of thrilling interest. He was brought to England to help in drawing up the Church of England Book of Common Prayer. Another was Cardinal Ximenes, who founded the University of Alcalá de Henares, in Spain, and there compiled the first polyglot Bible, published in 1517, the influence of which reached many Gentile homes and brought life through the Word to many a Spanish soul. Amongst other mighty translators, Bishop Isaac Schereschewsky, missionary to China and Japan, has excelled all.

His versions of the Bible, both in Wen-li and Mandarin, enable over three hundred million Chinese to read the Word of God in their own tongue.

HEBREW CHRISTIANS IN MODERN MISSIONARY WORK

So many Jewish converts have Gentilized or disguised their names so successfully that it makes it extremely difficult to follow their missionary work. They became merged in the Church, and their Jewish origin was never known. The late Hudson Taylor of the China Inland Mission said that there was not a single well-known missionary society that had not at least one convert from Judaism in its ranks, adding that one of his most faithful workers was of Hebrew birth (Mrs. Ewing, née Edith Lucas). The Church Missionary Society has had many Jewish converts in its service amongst the Gentiles. Paul Louis Sandberg labored in Benares and was the author of valuable books. G. A. W. Schapira went out to Sierra Leone, and was later transferred to Palestine, where he founded the Gaza mission. Contemporary with him was Ellis Meyers, who was sent in 1878 to Amritsar to work under Robert Clark. Bernhard Maimon, who labored in the United States and in Canada, eventually joined the Church Missionary Society, and opened the Bagdad mission for work amongst Moslems. Many such pioneers in the mission field have been Hebrew Christians. Another notable Church Missionary Society missionary was the Rev. Max Gerson, "one of the ablest missionaries we had in Bengal," whose sudden death after an operation was an untold loss in the evangelization of both Hindus and Moslems.

The London Missionary Society has had several Jewish converts in its ranks. Amongst these are Joseph Frey, who eventually joined the London Jews' Society, and in later life established the Society for Promoting Christianity amongst the Jews. Julius Kessler worked at Ankadiberara in Madagascar. Bettelheim, a medical missionary in China, died a martyr's death at the hands of the Chinese. The London City Mission has also had many Hebrew Christians on its rolls as workers amongst Gentiles. Amongst those belonging to other churches than these in England is a remarkable man, William Gifford Palgrave, better known as Père Cohen. After his conversion he went up to Oxford, took his degree, and then went into the army, where in his evangelistic zeal he used to preach to the soldiers, until stopped by his superior officer. He then went over to the Jesuits, who induced him to enter their college in Rome, and when a new head of this Order was wanted in the East he was elected.

Of Jewish converts in lands outside England and the United States who were called to Gentile missionary work, the following are amongst the more well known: Van Orden, a Dutch Jew, who labored in San Paolo in South America; Eugenius Hartvig, a Swedish Jew, whose conversion was first due to hearing a criminal cry out whilst being beaten,

"Jesus, thou Son of David, have mercy on me!" and who became a missionary in Antigua, winning many souls for Christ; Léon Cachet, another Dutch Jew, who gained many converts in South Africa, where he formed eight parishes; the Rev. A. D. Salmon, who went out to Tahiti and married a cousin of Queen Pomare; the Rev. Isidor Loewenthal, who labored in Afghanistan and translated the New Testament into Pushtu. It was said that if he had not been a missionary he might have become a statesman, and that in his death, India, where he afterward worked, had lost one of the greatest minds that had ever been a blessing to that country. He was accidentally shot by his servant on his roof, who supposed he was a thief. Elkin was a worker in the South American Missionary Society, and there are many others. Nor must the honored name of the Rev. John Moses Eppstein, for over fifty years a missionary of the London Jews' Society be forgotten, who, besides baptizing 262 Jews and Jewesses, when he was in Bagdad was the means of the conversion of several Moslems, one of whom became a teacher in his boys' school.

As a worker amongst Roman Catholics, few men have been more blessed than the Rev. Solomon L. Ginsburg in Brazil. In 1911 he planned a campaign to win a thousand souls for Christ; before the year had ended, 850 had been converted, whilst about 500 gave signs of a changed life. As in the days of the Acts of the Apostles, "so mightily grew the Word of God, and prevailed," and again it was through a Hebrew Christian's missionary work amongst Gentiles. There are besides these, hundreds of Hebrew Christians who have become ministers in Christian churches and hundreds of others who have been missionaries to their Jewish brethren.

HEBREW MISSIONARY GENIUS

As a people the Jews have specially and above all others been set apart by God as missionaries, and as such He has prospered their labors abundantly. They undoubtedly have physical and mental endowments which in the hands of God peculiarly fit them for evangelizing. Perseverance, acquisitiveness, assimilation, intuition, intellect, knowledge of the human heart, innate religious instincts—these are invaluable assets which the Jews possess; and when they become Christians and dedicate these God-endowed talents to His holy service, they have abundantly proved themselves to be the greatest missionaries the world has ever beheld. If these things be seen in the dry tree of the Jewish peoples' life, what will it be in the green, when the sap of the Holy Spirit is coursing through the new Christ-filled life of the whole nation? "Their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed" (Isaiah lxi. 9).

Religious Conditions in Brazil

BY REV. ALVARO REIS, RIO DE JANEIRO, BRAZIL

Dr. Reis is one of the outstanding Christians in Brazil and is pastor of the leading Presbyterian Church in Rio. He was a delegate to the Latin-American Congress in Panama.—EDITOR.

BRAZIL is by no means devoid of external evidences of religion. Such evidences are, if anything, too common. Southbound steamship passengers, long before they reach Brazil, see in the heavens at night the beautiful constellation "The Southern Cross," which might be expected to indicate that the part of the planet lighted by this beautiful constellation ought to be inhabited by Christians who are grateful to God for His having given them the privilege of living in such a fertile and delightful part of the world.

Brazil, at first sight, seems to be the most religious country on the globe. The first thing to attract the attention, as travelers approach any of its port cities, is the number of tall spires, each bearing on high a cross. In these cities are many great and beautiful churches and chapels; crosses and crucifixes appear on every side, in the public squares, on street corners, along country roads, and on the tops of hills. By the roadside, wherever a murder has been committed, a cross is raised at once. Later the spot becomes sanctified, then a place of miracle-working, and finally the site for a chapel or a church.

Brazilian Roman Catholics generally wear, hung from the neck, a rosary, a kind of necklace or string of beads, having 180 beads of various sizes. The larger beads designate each a Lord's Prayer (*Padre Nosso*), while the smaller ones designate, some a Hail Mary (*Ave Maria*), and others a Glory to the Father (*Gloria Patri*). A complete rosary is composed of fifteen so-called mysteries, which in turn have each one Lord's Prayer, ten Hail Marys, and one Glory to the Father! The Catholic believer must say these 180 prayers at least once each day by means of the rosary, and it is to remind him of this obligation that he wears it round his neck. To this rosary they frequently add other objects, such as small medals with an effigy of the Virgin Mary, the Co-Redeemer of sinners, as they say; medals of Saint Sebastian, the preserver against pests; Saint Braz, preserver against accidents; eyes of Saint Lucy for such as do not wish to suffer from diseases of the eye; a pendant representing a closed fist, called *figa*, and the *signet* of Solomon for such as fear evil eyes and the effects of witches' charms. Besides all these pendants from the rosary, many use scapularies and small cases in which are kept sacred relics of miraculous power, and most important of all, there must always be a small cross or crucifix! The relic cases contain so-called relics of the martyrs, such as a few hairs, cuttings of finger-nails, pieces of the Holy Cross, or some small

pieces of bones. If it were possible to gather together all the fragments of the cross of Christ scattered among the millions of Roman Catholics, not to speak of those in certain temples in Europe which claim the possession of the true and only entire cross on which Christ died—if it were possible to gather together all these fragments, they would be sufficient to make hundreds of such crosses!

Many people seem to be fully aware of this deceit as to relics, but in true resignation they say: "Faith is of more value than the wood of the ship!" This popular proverb came into being as follows: a certain devout woman requested her son, on his departure on a pilgrimage to the Holy Land, to bring her a fragment of the true cross on which Christ died. Having forgotten completely the errand, in the midst of his many diverting experiences, he decided when on his way home to cut off a small piece of wood from the ship which, without any conscientious scruples, he called the Holy Wood, and gave to his mother. This fragment became, strange to say, of miraculous power, and when the delusion became known gave rise to the proverb: "Faith is of more value than the wood of the ship!"

Material evidences of religion in Brazil abound on every side. On the streets scores of priests are recognizable at once by their strange costume, and also by their closely shaven faces and the shaven crown of the head.

Some of the customs of the Roman Catholic people quickly attract attention. When a Catholic passes a priest on the street, he almost kneels as he kisses the hand and receives the blessing of the representative of Rome. When one passes the door of a church, he reverently removes his hat, and when a funeral passes, he takes off his hat and crosses himself. When a Catholic is greatly startled by anything, he calls on Saint Braz with a quick exclamation, and crosses himself; at nightfall, when he hears the church bell announcing the hour of Ave Maria, he uncovers his head and mechanically recites that prayer. Even when he yawns, for some reason, I know not why, he makes the sign of the cross with his thumb in front of his open mouth!

In spite of these many religious forms, the truth is that the great majority of the people have no religion at all. The rosary on the shoulders with its many pendants is a sign of religion, but as a rule the Brazilian Catholic goes to bed at night, and arises in the morning, without any form of prayer at all. The Roman Church is exacting as to confession, and every true Catholic ought to confess at least once a year, or else be excommunicated, and sent to hell; but people no longer fear excommunication, and rare, indeed, are the educated Catholics who go to confession.

The chief part of the Roman Catholic worship is the mass, which is often attended on Sundays as a social and business rendezvous. In certain churches the music played at mass is so worldly in character that the daily press has been obliged to censure it publicly, as has happened

in the very city of Rio de Janeiro. Most of the clergy besides being very poorly educated are often decidedly mercenary, and make the church a veritable business organization. All acts of worship are subjected to bargaining, and the price depends on the pomp or display desired. One of the first cares of parents is to baptize the child, for Brazilian Catholics believe that to die unbaptized is to die pagan and to be eternally lost. But to baptize the child, there must needs be compensation to the priest. Later on the child must be confirmed, and this ceremony also demands payment! When the young man desires to marry, he must needs pay again, besides confession to the priest before the ceremony is performed. If there happens to be any blood relationship between the contracting parties (inasmuch as it is a sin for relatives to marry), he must pay again, and heavily, in order to remove this impediment. It is only a question of paper dispensation or rather a question of money. When a Catholic comes to die, if the family wishes the priest to go to the funeral, besides being given a carriage in which to ride, he must be paid a good fee. If the man has confessed his sins, and been absolved; if he has been properly anointed with oil, and has died even while hearing long prayers; if he has a holy candle in his dying hand, and a crucifix at his lips; certainly such a good Catholic should go straight to Heaven! But such is not the case. The soul goes to purgatory, where the only difference from hell is that the latter is eternal, while purgatory is only temporary. There is no way whereby any Catholic (no matter how saintly he may have been) may escape this terrible place of torment! All go there, even the most holy Popes. And the worst of it is that no one knows when the poor soul will get out. I remember reading a notice of a mass being said for the soul of a man who had been dead forty years; and last year in the city of Rio de Janeiro mass was said for the repose of the soul of Pope Pius Ninth!

So complete is the lack of real religious feeling among the Brazilians that Dr. Julio Maria, the most celebrated of our priests of the present day, declared in the Cathedral of Rio, in an address, that the Brazilian people are really atheistic people! Note well that he did not say the cultured classes, nor the aristocracy, he did not say the middle classes, but he said the people. In the face of the social results of a practically atheistic people, Julio Maria said further: "In Brazil everything is great, except man."

What is the cause of such spiritual and moral decadence of the Brazilian people? The cause is found in the Roman clergy, who, besides being covetous and poorly prepared intellectually, are generally immoral in character, given over to dissolution and licentiousness, practised even in broad daylight. They are celibates by solemn vow, but live notoriously as if they had never made such a vow! The scandals of immoral life on the part of the clergy are very frequently registered and commented upon by the daily press and the illustrated weeklies and reviews.

The priestly class has fallen so low in public estimation that Brazilian young men very rarely, indeed, embrace this as a career. With such a priesthood, how would it be possible for society to progress morally and spiritually? In any land the greatest handicap to religious progress is the lowering of standards of the religious leaders. This is especially true when, in addition to failure in setting a good example, they fail to teach the sanctifying doctrine of Christ, and do not give the people the Word of God.

In Brazil the people not only are practically without religion, but the religion they claim to possess they do not understand. Ask anyone in Brazil why he is a Catholic, and his reply will usually be: "Because I was born in that religion," or: "Because it is the religion of my fathers." The Roman Catholic Church in Brazil, as a rule, has no Sunday-schools; the clergy, with rare exceptions, never even teach the catechism to the children of their parishes. The least known of all subjects in Brazil, from the lowest to the cultured classes, is that of religion.

The majority of the people are indifferent members of the Catholic Church. A cultured minority is frankly infidel, another minority is devoutly Catholic, even superstitiously so, and one and one-half per cent. of the population is Protestant.

Thank God, through the instrumentality of evangelical teachers from North America and Great Britain, the light begins to shine in darkness! The Gospel in its purity is being proclaimed, and the power of the Holy Spirit begins to fulfil these words of hope: "The people that sat in darkness have seen a great light." Even in this phenomenon of the acceptance of the Gospel, Brazil is on the road of progress. The blessed work of missionaries is bearing fruit; it must be continued and augmented; and soon Brazil will be theoretically and practically—Christian.

THE GIFTS THAT ENDURE

Carve your name high over shifting sand,
Where the steadfast rocks defy decay—
All you can hold in your cold, dead hand
Is what you have given away.

Build you a pyramid skyward and stand
Gazed at by millions, cultured they say—
All you can hold in your cold, dead hand
Is what you have given away.

Count your wide conquests of sea and of land,
Heap up the gold, and hoard as you may—
All you can hold in your cold, dead hand
Is what you have given away.



BEST METHODS



CONDUCTED BY MISS BELLE M. BRAIN, SCHENECTADY, NEW YORK

DOWN WITH THE LILLIPUTIAN HERESY

BY MRS. E. C. CRONK, COLUMBIA, S. C.

EVER since the days of the Church Fathers heresies have crept into the Church. There is a popular heresy of our day, not yet written down in any text-book of theology, but a heresy nevertheless, and one that is retarding our missionary progress.

Some one has called it the Lilliputian Heresy. We women are largely responsible for it. We have haloed things of Lilliputian dimensions, and have petted the idea that gifts and service which would seem niggardly in any other realm become most magnanimous if they be for missions. We have cornered the term "little" for missionary usage. Our form of invitation has become "We want you to join us in a *little* missionary meeting." We ask for "a *little* gift," and for "a *little* service." We invite speakers to make "a *little* talk," and we even suggest that "we will now be led in a *little* prayer."

It is habit, but it is heretical habit. We are almost arriving at the point of assuming that a thing that is big must be bad in missionary circles, while some suspicion attaches to the meetings which offer no rows of empty pews to vindicate their orthodoxy.

I do not despise the day of small things, but do despise most heartily this belittling of the greatest work in the world.

It is quite possible for us to enlarge our missionary circle without destroying the piety of the original *little* group. The gift of a million may carry with it the same measure of love and consecration as the gift of a mite. A prayer big enough to take in the great world circumference marked out by Him who said, "Ask of Me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy pos-

session," may be as earnest as the *little* prayer for our own *little* circle.

One of the first steps to be taken in the extermination of the Lilliputian Heresy is the enlargement of our working force. Not half of our church members are enlisted in the missionary work, yet we go on planning our meetings for the same *little* circle. Why not enlarge the circle by bringing in others?

A CALL FOR ENLARGEMENT

Getting More People "In It"

During a series of missionary meetings in New Orleans, I was talking with a little tot on the car. Thinking I was giving her a bit of news and an original invitation, I said: "We are going to have some missionary stories and pictures for the children to-night, and I want to give you a special invitation to be there." "Be there?" she replied with much the same tone the President might use upon receiving an invitation to the Annual White House Reception—"Be there? Why, I'm in it." That night she sat up front and sang lustily in the chorus, to which the lecture and pictures were but incidentals. Some of us are so used to being "in it" ourselves that we make little effort to get others "in it." Nine women are "out of it" for every woman who is "in it," when it comes to missionary work. Some of us pious, overworked martyrs, who gloat over such encomiums as "She did the work of ten women" ought to be ashamed of ourselves. No head can wear ten crowns. No woman should rob nine other women of the joy and blessing of doing their own work and winning and wearing their own crowns. Be satisfied with doing the work of one woman, but be diligent in finding the other nine or

ninety and nine and helping them to find their own work and to do it. This may be the more difficult task, but this is your work. The martyr missionary leader who opens the church, arranges the chairs, conducts the meeting, plays the organ, leads the singing, and is in the majority in program rendition is chief on the Continuation Committee of the Lilliputian Heresy. Make the success of your meetings depend on just as many people as possible, not on one woman only.

Gifts Differing—Some Hostesses

Not every woman can address a meeting. Hearers there would be none if all were speakers. One society greatly increased its attendance and added tremendously to its efficiency by what seemed the very simple thing of appointing two hostesses for each meeting. The meetings were held in the parish building, but the hostesses were charged with as much responsibility as if they were to receive their friends at a reception in their own home. Those who attended the missionary meetings soon acquired the air of expectant interest common to reception guests. The long-drawn sigh which had formerly accompanied the reminder, "Oh, dear, this is the day for missionary meeting," was heard no more in the land. The room was transformed by decorations in keeping with the program for each day. Daintily kimonoed maidens welcomed the members to the Japan meeting. Children from many lands, with their bright costumes, gave coloring to another meeting. Each program had its own attractive setting, and two more women, with the host of assistants they enlisted, were "in it" each month.

A Business Woman's Division

Many women there are who simply cannot attend a meeting at the time-honored, customary hour of 3.30 P.M. Our circle would not be so little if we had a thought for them and arranged a meeting at six-thirty with a lunch, or at eight without a lunch. What an impetus would be given the King's business if we really enlisted our business women

instead of appointing all of our meetings at impossible hours for them and then berating them for not attending!

"Here Comes the Bride"

Everybody welcomes the bride—everybody except the missionary society. Parties and receptions there are on every hand, at every hour, and she gets into everything—everything except the missionary society. When the bride comes, why should she not come into the missionary society? Try a monthly or a quarterly or whenever necessary reception to the brides. Get your society to present a year's subscription to your missionary magazine to every bride.

Under-Twenty and Over-Sixty Meetings

Sometimes the meetings are a bit old and tiresome for the girls who attend or who should attend. Try an Under-Twenty Meeting, with no one over twenty on the program. Let the girls do everything. Very frequently our older women are so efficient, the young ones never get a chance to learn how. I cannot make cake. I think I might have learned this delectable art, but my mother made such perfect cake and my older sister never failed, so no one thought of wasting any eggs and butter on me. It would be better for us to waste a meeting or two rather than not have our girls and young women take hold of the work. We would likely find, however, that the meetings would be far from wasted and that new life would be imparted to them. One of the most far-reaching additions which could be made to the national campaigns of the Laymen's Missionary Movement would be meetings for boys under twenty. Then have an Over-Sixty Meeting. The change in the choir and other program features would be refreshing and some of the older women might be brought in or kept from slipping out.

Giving the Musicians a Chance

Who can ever think of the Northfield Conferences without thinking of that wonderful choir of girls? They have helped to make the Conference and the

Conference has helped to make them. We wonder why we did not think of it sooner. Why not think now of having a smaller choir of girls for smaller meetings? Why not a children's choir? Give the musicians a chance to be "in it." Not long ago a prominent soloist was asked to sing at a missionary meeting. She did it with wonderful effectiveness and thanked the leader for giving her the chance. Be sure of your singer and of her song, however. Some selections can kill any meeting. A secretary of the Laymen's Missionary Meeting came home some time ago with his head bowed in despair. "For three successive Sundays," he said, "in three different churches, I have tried my level best to get our laymen stirred up to do something in mission work. I have sat me down to mop the perspiration from my brow while the choir arose and softly sang 'Come unto me and I will give you rest.'" The woman who knows how to make everything count in programs selects suitable music.

Artists "In It," Too

"Eighty-five per cent of all we know we learn through the eye," we glibly quote from the psychologists, and straightway plan our missionary work on the bare fifteen per cent possibility. The woman who talks is not the only disseminator of missionary intelligence. How do we know that "It floats"? From what speaker have we acquired the knowledge of "57 varieties"? What lecture course has disseminated the universally accepted fact that "Children cry for it"? We have simply seen it posted and printed until we are persuaded of it. Charts, posters, mottoes! Let us have more of them on our walls. Present to the women who long to address audiences, but cannot speak, the opportunity of systematic education afforded by the bare walls of the Sunday-school and missionary society.

Neglected Area Survey

Conduct one freely to determine what kinds and classes of women and what individuals we are not providing for in our enlistment campaigns. Make sure

that our successors, the children, are not in the neglected area. "Every woman a member of the missionary society" will not be realized until we begin with "Every child in missionary training."

Reaching Outsiders

One of the greatest results of the Jubilee meetings was the bringing in of women who had formerly seen the missionary circle only from the outside. We had gotten into the habit of planning our meetings year after year for those who were "in it." The Jubilee meetings came along with their big program and their wide sweep and enlisted some of the best workers the cause has ever had. Some time ago a convention was being planned for a Southern city. The usual addresses and discussions were planned to reach the usual attendants. A member of the program committee raised the question as to whether we had a right to go into a city, receive its hospitality for days and give nothing in return. She proposed that a meeting be planned to which the whole city be invited. No church would hold such an audience, so she suggested that the meeting be held in a large theatre. "You simply cannot get outsiders to a missionary meeting," some one protested. "If we do not make the attempt, how will we ever get our message to outsiders and give them a chance to become 'insiders'?" urged the woman with the big idea. The meeting was planned. Frequent clever press notices aroused a general interest. The director of music in the city schools was enlisted to train a chorus of children and young people. A young newspaper reporter asked to be assigned that meeting, but the interest had spread so that his chief answered, "My little girl has been talking about it so much, I think I'll go round myself." Mary Pickford never turned away more disappointed throngs than were turned away that afternoon after every seat had been taken. It was a big meeting, and it was not a bad one, either.

Missionary Story Hour

Another house was similarly packed when the children of a city were invited

for an hour of hero stories. Many children who had never had an interior view of a missionary meeting, and who had an impression that all missionaries do is to be good and die early, listened spellbound to stories of the finest heroism to which they had ever been introduced.

During Missionary Week at the Monteaule Chautauqua the missionary leaders arranged for the telling of missionary stories at the regular morning story hour which was attended by children of the entire summer colony. If we were keenly alive to the enlargement of our circle, we would get missionary stories into our books and see that they were among the stories told at our libraries.

Reaching Every High-School Girl and Boy

Robert E. Speer was in Columbia some time ago. He might have come there and gone, having touched only the theological students for whom his lecture course was planned, but a city school teacher had a big idea. She kept hammering away at her idea until it took shape and the Superintendent of City Schools marched every boy and girl of high-school age into an auditorium, where they sat most willingly for an hour, held by the matchless story of Ion Keith Falconer, with the tremendous missionary appeal made in its telling.

Getting Missions in the Federation of Women's Clubs

Addresses on every phase of women's activity at our State Federation—except the greatest of these, missions. Why not have a compelling address by the best missionary speaker obtainable? Many of our most gifted women have never heard the appeal of the greatest work in the world. Study clubs and lecture courses on books ancient, medieval, and modern! Why not get our women's clubs interested in Mission Study?

A City-Wide Mission Study Campaign

Our city had been having a *little* Mission Study for years. Last year we decided to have a Mission Study Cam-

paign big enough to reach every church and all the colleges. A Normal Training Class for Leaders was conducted in the fall. A directory containing the names and addresses of presidents of missionary organizations and of every Sunday-school teacher in the city was prepared. Invitations to a Sunday afternoon meeting in the interest of Mission Study were printed. On the preceding Sunday the committee, by twos, called on the officers and teachers as listed, explaining the purpose of the meeting and placing in the hands of each a sufficient number of invitations to be given personally to each member of the different organizations and classes. The University of South Carolina, the colleges, and the Y. W. and Y. M. C. A. were interested. A university professor presided and the University Quartet led the music. Scores of people who came were unable to get in the large theatre which was packed to the doors. After brief addresses, enrollment cards were distributed. These cards were signed and afterwards turned over to the churches indicated. Twelve hundred and ninety people were enrolled for classes as the result of that campaign.

Inside Secrets of Big Meetings

The managers of one of our summer conferences were greatly troubled because they could not get the people of the town to attend their platform meetings. They thought a woman was promising the impossible when she agreed to put standing room at a premium for a missionary lecture. The speaker made no change in her lecture, but planned an exercise and a children's chorus to accompany it. With mathematical precision she estimated that if fifty children were in the chorus, an attendance of fifty-two was thereby guaranteed—including the lecturer and the pianist. Then, just so as to avoid all risk, she put the meeting well after dark and, reckoning on a necessary escort to the chorus, added fifty more to her calculations. Allowing for shrinkage in escorts in the case of two children from the same family, but counting on parents, grandparents, uncles, aunts and

cousins, she told the janitor to have chairs ready. They were all needed—every one of them, and more.

Keeping Missions Before the Public

Whose fault is it that news of the greatest work in the world is confined to such a *little* circle? In the press work for a laymen's convention in a Southern city I was arranging for space with the editor of one of the dailies. He told me we could have all the space for which we furnished "live stuff the people want." Then he smiled a peculiar smile and said: "For a year or so I ran several columns of religious copy once a week. One week it was left out through an oversight. Nobody kicked. The next week I left it out on purpose, and waited to see what would happen. Nothing happened. That's why I have never run it since. If it had been market quotations or the sporting page or society notes, my phone would have rung half of the night. We give the people what they want."

When women are just as much interested in knowing that a missionary meeting is to be held as that "the bride is to wear real lace which was her grandmother's, and pearls, the gift of the groom," then editors will give space to missionary news—if we get it to them.

I heard an editor of a great daily say, "Your mission boards pigeonhole news for months that we newspaper men would wire in as a scoop." We note by the daily press that Mrs. Archibald von Chancellor is soon to visit Mrs. Beverly Randolph Sloan. A few days later we note that Mrs. Archibald von Chancellor is visiting Mrs. Beverly Randolph Sloan. Still later we are informed that Mrs. Archibald von Chancellor, who has been visiting Mrs. Beverly Randolph Sloan, has returned to her home. Three runs for Mrs. Archibald von Chancellor's visit, in its future, present, and past tenses, yet John G. Paton once spoke twelve miles from me and I did not know it. Oh, that some missionary hostess had been as eager for the world to hear of her guest as was Mrs. Beverly Randolph Sloan! Oh, that the missionary women had as

complete and capable editorial service as have the society women! The Federated Boards could syndicate enough thrilling stories from their missions, that all of the newspapers would recognize as live stuff, to run one every week. An Associated Press of the Federated Boards could furnish a national news service which would reach thousands of interested workers and interest hundreds of thousands yet unreached, if we could only put down the Lilliputian Heresy.

LILLIPUTIAN GIFTS

Belittling Our Cause to Secure the Public's Cash

To the outside public a woman's missionary society is a clever scheme for the extraction of small coin. The outside public has had, in times not yet altogether past, some foundation for its conclusions. The lone oyster swimming in a bowl of soup priced at twenty-five cents, the magnifying glass necessary to find the ice cream on the plate at a missionary supper are become matters of popular jest. We have belittled our cause thinking to enlarge our coffers. We have asked women to eat a plate of ice cream whom we should have asked to support a mission station or to endow a hospital. We have cajoled and wheedled dimes and quarters from men whom we might have led to giving serious consideration to sending out a missionary. We have doled out pennies and nickels and dimes ourselves, and then ended our reports with, "She hath done what she could." I have never yet heard a treasurer's report at a woman's missionary convention which reached an average too Lilliputian to merit this as a final quotation, along with an expectant reference to "that welcome plaudit, 'Well done, good and faithful servant.'"

At the annual missionary meeting in a rural church, a full-grown person, masculine gender, approaching six feet in stature, cast into the treasury his annual gift. I was near him and noted that the coin was a brown one. He smiled and said to me, "Well, I guess the Lord always blesses the widow's mite." I think the Lord knew he was

not a widow and that He pronounced no encomiums on the mite given by a prosperous landowner, yet we have countenanced that sort of thing for so long that the most counterfeited character in the Bible is the poor widow. We should ask for larger gifts. A board secretary called on a woman and, with some hesitation, asked for a contribution of \$75 for a scholarship for one boy in Japan. She gave him \$4,000 to erect a new dormitory for many boys. Not long ago a man declined to give a contribution of a single dollar for missions. A few months later he was asked for \$500 to make possible the opening of a chapel. He wrote a check for that amount. Our *little* requests do not arouse a great interest. Our methods have tended to making patrons and patronesses instead of training stewards. "We have now come to the most unpleasant part of our program," said a missionary chairman at a finance session. Why should it be unpleasant? Only because we have belittled it and made it so. One of our greatest joys should be in helping people to invest their money in the Kingdom.

Big Drafts on Time and Service

Our demands for service are so *little* that we seldom get beyond asking for "odd moments" and "spare time." Women have reached wonderful heights in devotion and in service, but only to the causes which have demanded great things of them. A cause which demands "only ten cents a month" and "what time you can spare" is never going to enlist a woman for any sublime self-sacrifice or heroic service. A board secretary was at a college reception. "Who is the girl sitting over there?" he asked of the president. "Our valedictorian, and the brightest girl in the class." "We need her for China," said the secretary. The president smiled at the improbability of it, but the secretary insisted on meeting the girl. He had learned to ask people for great things for God, and in his first sentence to the valedictorian he proposed that she give her life to China. The girl was surprised, then resentful, then thought-

ful. She would not have considered giving a little of her time, but she did consider giving her life, and she is in China to-day.

The Supreme Test

The greatest givers are those who give their sons and daughters to bear the message glorious. No one can read the story of Horace Tracy Pitkin heroically yielding up his life in China in the Boxer uprising and think of the cause which claimed him as *little*, yet he elevated it to the supremest heights when he sent to his little boy this message: "Tell little Horace that his father's last wish is that when he is twenty-one he should come out to China." Dr. John Scudder, giving up his practice in New York to go out to India, magnifies the work in our eyes, but there comes to us the realization of the overwhelming greatness of it when we see such a man consecrate to it every one of his gifted sons and daughters, rejoicing as each heard and answered the call.

The time has been when mothers and fathers have felt shame if no son of theirs went forth to war. The time is coming when Christian mothers and fathers will feel a greater shame if they have given neither son nor daughter "to follow in His train."

Great Strength for a Great Task

Three boys played on a Virginia hillside. A huge boulder came crashing down, pinning one boy to the ground. His two comrades looked helplessly at the great rock. Then they looked at their fellow, and without a question they put their shoulders against the boulder. It gave a little. They pushed again and again, until the prisoner was free. The next day two men tried to move the rock and could not. Neither could the boys move it again. With the great demand had come a great purpose and a great strength. In each life there is undreamed-of power which will never be manifest until some big demand is made on it.

Down with the Lilliputian Heresy! Let us give ourselves and ask others for that which is greatest of all.

The Woman's Federation Bulletin

EDITED BY MRS. WILLIAM H. FARMER, MONTCLAIR, NEW JERSEY

THE EDITOR'S MESSAGE

THE interest of those who read this BULLETIN centers naturally in the annual meeting that was held on January 12th at Garden City. Detailed reports of committees, and the addresses of afternoon and evening sessions, will be printed here as fully and as rapidly as space permits.

The constitution and by-laws, tested by a year of life, polished, amended and adopted with evident enthusiasm and pride, can now demonstrate the fine qualities of democracy, progressiveness and practical workableness. May the new executive committee feel the loyal support in prayer and work of every "missionary woman"! May the new editor receive also much "copy," helpful criticism and sympathetic patience from all members of the Federation.

We print in this issue the constitution, and in the May REVIEW the by-laws will appear. The changes that have been made are intended to safeguard and develop the influence of the smaller Boards. For instance, a Board whose annual income for foreign missions is less than \$25,000 may send two delegates, and will pay only \$5 in annual dues to the Federation. And each Board not represented on the Executive Committee may not only have a Federation Representative as a means of communication between that committee and her Board, but may also have the privilege of sending her to sit as a voting member of the Executive Committee.

G. G. F.

CONSTITUTION OF THE FEDERATION

I. NAME

This organization shall be called the Federation of Woman's Boards of Foreign Missions of North America.

II. OBJECT

The object of this organization shall be to promote greater efficiency in the work of the Woman's Boards of Foreign Missions, to stimulate united prayer and study, to secure

a fuller development of resources, and a truer conception of the scope and purpose of Woman's Work for missions.

III. MEETINGS

The Federation shall hold annual meetings for conference and the transaction of business, preferably in January, in or near New York City. The meeting may be held elsewhere once in three or four years, if so ordered.

IV. MEMBERSHIP

1. Any Woman's Foreign Mission Board of an evangelical church agreeing to co-operate in the purpose and work of the organization, and paying an annual fee based upon its annual income, may belong to the Federation.

2. The Woman's Foreign Mission Boards of each denomination shall be related to the Federation as one body.

(1) Each Board, or group of Boards representing a denominational body, whose annual income for foreign missions is \$250,000, or more, may send to the meetings of the Federation four officers and ten accredited delegates.

(2) Each Board, or group of Boards representing a denominational body, whose annual income for foreign missions is \$100,000, or more, but less than \$250,000, may send four officers and five accredited delegates.

(3) Each Board whose annual income for foreign missions is \$25,000, or more, but less than \$100,000, may send three officers and two delegates.

(4) Each Board whose annual income for foreign missions is less than \$25,000 may send two delegates.

3. The Woman's Union Missionary Society and the Foreign Department of the Y. W. C. A. National Board shall bear the same relation to the Federation as do the denominational Boards.

The Student Volunteer Movement shall be entitled to two delegates.

4. Each Board belonging to the Federation shall appoint one woman, preferably an officer, who shall be the means of communication between the Executive Committee and her Board. She shall be known as the "Federation Representative."

V. OFFICERS

The officers of the Federation shall be a President, a Vice-President, Secretary and Treasurer. (The Secretary may also be the Treasurer if desired.)

These officers, and the Chairmen of Standing Committees, shall be elected at the Annual Meeting. The officers shall not be eligible to office more than two successive years.

VI. COMMITTEES

There shall be an Executive Committee, such Standing Committees on Home Base and on Foreign Field and such special committees as may be deemed necessary.

THE CHALLENGE OF A GREAT TASK

BY BELLE J. ALLEN, M.D.

"The woman's cause is man's; they rise or sink
Together, dwarfed or god-like, bond or free. . . .
If she be small, slight-natured, miserable
How shall men grow?"

But in the shadow will we work and mould
The woman to the fuller day."

—Tennyson.

SO sang Tennyson, who in poetic form but expressed God's thoughts after Him: "All one in Christ Jesus." "For in Christ there is neither male nor female."

Contrast, if you please, His message of life, abundant life, and for every creature, with the Vedic message about one-half its world:

"What is sharper than a serpent's tooth? A woman.

"What is more venomous than a viper? A widow."

Or with that injunction in the Koran which makes lies justifiable on special occasions, but "always to a woman;" or again recall the reproof a missionary administered to a young Brahmin youth who was using language too vile to listen to, not to mention being translated: "Silence; you would not use such language in the presence of your mother!"

"My mother taught it to me," was the quick rejoinder.

This sharp contrast briefly illustrates the scope of our great task, and challenges our utmost powers to cope with the Augean task of changing a whole nation's attitude of mind. Shailer Matthews most truly says, in *The International Review of Missions*, "It may yet appear that the largest service which the missionary motive is to render to non-Christian lands will be found in the

reorganization of the life of woman. To ignore this fact is either to force Asiatic women to preserve the present *status quo*, or to leave the direction of Asiatic feminism in the hands of those who are not in sympathy with intelligent Christian ideals for women."

And who can measure the magnitude of that task among the wistful, illiterate, fatalistic, mystical people of India?

Great as the task is, and challenging our most strenuous endeavor, it is a task closed to men. The women who conceived the proposed Medical College for Indian Women realized most keenly that this reorganization of the life of womankind in India is a field practically closed to men. Caste laws, religion, long-entrenched custom, inclination, all forbid it; the heritage of generations has created such an attitude of mind that—even among the men educated abroad, and in some limited measure cut loose from social fetters—it is most unusual to find any sympathy with the emerging of woman from her place of servitude and entire subordination. They are not ready to be divorced from their all-possessiveness. Because this great task is closed to men, those medical women dared to venture on a pioneer strategic movement which aims at securing the new woman, now preparing in our higher institutions of learning, who is already genuinely Christian, and technically and efficiently preparing her to minister to the three-fold need of the involuntary shut-ins among her own people. They believe that, through the professions of medicine and nursing, they could do something more than sing "O Zion haste" in setting up the Kingdom in India; that in a limited, finite way they could say "let there be light" and the aching, suffering, abused bodies, the fear-ruled mindless minds, the dumb, driven, imprisoned spirits could feel new Light, and experience that energizing "Life—more abundant" which would release the potency of India's womanhood. For there, surely, if anywhere, our people literally and pathetically . . . and needlessly perish for lack of knowledge.

While this mighty task is closed to

men and is an alluring challenge to professional women it is, alas! an unoccupied task.

The Mission Boards are unable to secure women at home. They seem not to recognize the law of supply and demand; nor the almost prohibitive expense of acquiring a medical education; and while requiring, rightly, too, the highest measure of efficiency in candidates, they offer as stipend little more than the charwoman receives who labors by the day at washing and scrubbing.

Returned missionaries and secretaries are calling importunately for more nurses and more doctors, and silent, eloquent, pathetic, heart-breaking closed hospitals plead in vain, while the wail of suffering mothers and the cry of helpless little ones, and the fever-racked bodies, and the needlessly blind eyes haunt those who have seen, who have in some measure understood, and who can only offer themselves and plead (*shall it be in vain?*) for means to make a way of escape for "these little ones."

Neither can the Boards bring enough Indian women to this country for adequate preparation, if that were advisable, for the procession of neglected children in India would reach, if they walked four abreast and two feet apart, from New York to San Francisco, and as far as Chicago back again! Have you ever loved a child? Have you ever lost one, cherished for one brief season and then "lost awhile"? Have you ever longed for one with all the yearning of mother love and longing? Tell me, would you want one of yours in that joyless procession? Would you want to protect it from disease and suffering? Would you experience joy in sacrificing for it? If you were ill or taken away, would you want other women to play the mother to that little one? Did our Christ mean anything like that when He said, "As ye would that men should do to you, do ye even so to them likewise"? How do you think He feels at your attitude?

Our task so mighty is a challenge to united effort. We still, as a religious people, are leagues distant from that last wonderful prayer—"that they may be

one." How much hindering is done through the possessive pronouns! But there is no such anomaly as a Baptist pneumonia, nor a Methodist appendicitis, nor Presbyterian malaria; disease is like sin in that respect—as well as others! Those forward-looking women say, "It is a mighty task, one that is vastly worth while; it challenges the best in us; why not make a really constructive alliance, instead of a destructive one, and *together* do what no *one* of us could ever hope to do alone, *together* set into motion forces which will work a silent revolution throughout the empire?" So the appeal is being made, and this immeasurable opportunity is before our big, broad women of vision, to minister to something like 150,000,000 of women, through technically trained pioneer women of science.

This great task is already inspiring India's awakened young womanhood. A missionary from a certain college, in writing home about the progress of her students, said: "Certain of our students are eager to take the scientific course so that they may become medical missionaries to their own people, *but we are advising against it*, because there is no suitable place for them to take their medical training after they have completed their college work." And this—will you think of it? with four millions of deaths in one year, not from the refinements of cruelty and brutality, but from fevers alone! Think of that endless procession of remediable blindness, and that pathetic inhuman mockery of child marriage and widowhood! Are we, indeed, our brother's keeper? Or is it all a myth—a figure of speech?

Not only is it said there is no suitable place to train doctors and nurses, which is too sadly true, but native educated people who are supposed to speak with authority say—as they did in the earlier days, when the education of Indian women was deemed quite the equivalent of trying to teach donkeys to read—"you simply *cannot* train Indian women as nurses," which is not true, but is a task hopefully undertaken and big with promise.

Said a Mohammedan jurist to the

missionary, "They are hopelessly stupid: what you say will only pass through one ear and out the other. I thought you had better sense than to try and train these people." "Wait and see," said the missionary; and two years later, when an only grandson lay critically ill, that same man came pleading for one of those very "people" to care for that sick child, saying, "She is so tender, and *knows better than we do* what to do for the little sufferer."

A Court physician visited a mission hospital one day. After watching those Christian nurses at work—who were to him, a high-class Brahmin of the Brahmins, low-caste "untouchables," whose very shadow would defile his path—he asked, with open-eyed wonder plainly writ on every line of his face, "How have you done it? I don't mind telling you that the orderlies over at our government hospital, where my father was for fifteen years (and I have succeeded him), are the same dirty undependables they were fifteen years ago; and how have you wrought this change in '*these people*'?" said with the contempt only a Brahmin can curl into the words. "Would you mind telling me how you have done it?"

"We believed they could if they only had the chance," was the reply. "And we have made the chance an actual possibility." This again, may I repeat, is the great task, to give the womanhood of India a chance.

(To be concluded next month)

CENTRAL COMMITTEE NOTES

ARE you going to Africa this year?

Parties of travelers are already engaging places for the trip, with Miss Jean Kenyon Mackenzie as interpreter.

The guide-book, "An African Trail," is now ready. A rapid sale can be easily foretold. The book is a wonderful study of a primitive people.

It is more than that. To go where the globe-trotter does not—that is novelty. To follow lonely paths with the white trader—that is indeed adventure. To grasp the Bantu's "subjection to three great racial ideas—gain and women and fetish—it is the old trilogy

of the world, the flesh and the devil"—that is psychology. To share danger and delight with those faithful, fearless "vagabonds of Christ" who have gone to the darkness of Africa—that is spiritual experience.

You have them all in this book. You will weep as well as laugh as you read. And as you wonder whether *your* Board can close its books without a deficit this year, you eye may fall on such a paragraph as this:

"No woman so poor but she has a few coppers for the plate. . . . If I tell you that the beach and bush tribes of our mission, which had at a given date an enrollment of 20,000 converts and a church membership of 5,000—if I tell you that this people gave in the year of that date the sum of \$14,000, gathered as I have told you, and applied to the service of the Kingdom, will you not be saying that this Bantu is a man of works? . . . The Lord Jesus, standing over against the treasury, watches this child of His unwrap from a leaf packet or take from a beaded headdress two mites—and that is often and often the whole fortune!"

SUMMER SCHOOLS OF MISSIONS AND CONFERENCES, 1917 (as reported up to date)

PLACE	SESSION	DATES
Northfield, Mass.	Fourteenth.....	July 10-21
Chambersburg, Pa. ("New Northfield")	First.....	June 28-July 5
Winona Lake, Ind.	Thirteenth.....	June 23-30
Boulder, Colorado.....	Eleventh.....	June 13-20
Mount Hermon, Cal.	Twelfth.....	July 16-21
Minnesota.....	Eleventh.....	June 14-20
Oklahoma City, Okla.	Sixth.....	June 3-10
Denton, Texas.....	Fourth.....	June 10-15
Tulsa, Okla.....	First.....	May 27-June 1
Sterling, Kansas.....	Fifth.....	August 19-26
Dixon, Illinois.....	Eighth.....	July 30-Aug. 4
Franklin, Ohio.....	Third.....	Aug. 6-12
Wooster, Ohio.....	Fifth.....	Aug. 17-24
Monmouth, Ill.....	Fourth.....	July 20-29
Xenia, Ohio.....	Second.....	Aug. 12-19
Tarkio, Missouri.....	Seventh.....	July 20-29
New Wilmington.....	Twelfth.....	Aug. 10-19
Princeton.....	Fifth.....	July 14-21

WANTED:

Notices of Summer Schools of Missions and Summer Conferences, with places, dates, programs, advertising bulletins, names of leaders and instructors. Send *promptly* to Mrs. Mary Clokey Porter, 2828 Perrysville Avenue, North Side, Pittsburgh, Pa., Chairman of Summer School Committee.

NEWS FROM MANY LANDS



INDIA—BURMA—CEYLON

First Impressions in India

MISS MABEL CHASE, a Congregational missionary in South India, writes:

"I wish I had power to describe to you a native congregation. Upon entering the church the first thing that impressed me was the general neatness and cleanliness of the congregation in contrast to the dirt and rags (or no rags) of the people on the streets. Then I was most forcibly struck by the difference in expression on the faces of those assembled there from the majority of faces of those we had passed on the way. The people in the church were not different in caste or wealth; it was simply that on their faces was a look of an alert, awakened spirit and intelligence, instead of sullen, animal-like stupidity and wretchedness, or of positive evil. It is an inner light shining through and transforming the whole bearing. Everyone was dressed in his or her best, and all the colors of the spectrum considerably intensified were assembled. The men often are as gay as the women. I was fascinated by the appearance of a chocolate colored gentleman clad in a vivid pink coat, cut in European style. Most of the audience seemed to follow the sermon with great eagerness, given through an interpreter."

Volunteers for the Campaign

REV. A. G. McGAW writes from Etah, in the United Provinces, India:

"In preparing for the Etah evangelistic campaign a canvass of the whole congregation was secured, and volunteers indicated what form of service they were prepared to undertake. From the first, emphasis had been laid on the necessity of preparation for such service, so that the question as to those willing to join daily prayer groups and weekly Bible classes (in addition to the regular church services) received 133 and 138

signatures, respectively. Those ready to sing the Gospel or help by musical accompaniment number 76. Seventy-seven volunteered for personal work. This includes men, women and some quite young people and school children. None of them professed to know how, but they are willing to be taught. Fifty-five signed for 'Preaching Bands.' These have been divided into fourteen bands and assigned to certain villages, all within a radius of five miles. It is a sort of follow-up work for the instruction and development of illiterate Christians, and along with it will come many opportunities for giving the Gospel message to non-Christians."

How an Automobile Helps

IN India, where the government roads are among the best in the world, an automobile is a tremendous asset to the missionary who has touring work to do. Rev. Rockwell Clancy, who is in charge of the Methodist work in Delhi district, has a parish including three millions of people. Under his personal direction are 14,667 Christians, of whom 1,991 were baptized last year. This is his story of a recent tour:

"On Sunday morning we drove forty-five miles and met the leaders of nine villages. Here we had a two hours' session and then drove on to hold a similar conference with village leaders twenty miles away. This meeting was held from three to four in the afternoon. That evening we held another meeting of a similar kind in a third place. The day's work included a drive of nearly a hundred miles and three meetings with leaders of twenty-five to thirty villages. By ordinary conveyance it would have taken us two or three days to travel this distance."

From Ceylon to Belgium

THE girls of Jaffna, Ceylon, Mission School are interesting themselves in world movements, a thing unheard of not many years ago. "Soon after the

war began, when the first call came for relief for the Belgians, the girls of the school heard about it. Entirely of their own accord they made a plan for raising money. Having all agreed to it, they came to the office of the principal one day in groups, class by class, and requested that they be allowed to go without their dinner every day until the war was over and send the money thus saved to the Relief Fund. The request was not granted in its entirety, but in a very much modified form."

In "The Village of the Gods"

ONE of the centers of the Indian mass movement toward Christianity has been the city of Nizamabad. Rev. G. M. Kerr, a missionary there, says in a recent letter:

"Every day adds a new chapter. I think I referred to the 'Village of the Gods.' Well, this village came over last night on the side of the one living God and Father of us all. There were eighty-five baptisms, and others will follow. As I went from house to house I was utterly amazed at the number of shrines. True to their village name, the people had literally filled the place with tiny temples. The number of deities and demons, ghosts and goblins these people have worshiped is simply beyond all count. What an unspeakable joy to see them definitely renounce their gods and godlings! One other village near—'Moonlight'—is due for reception soon. For years we have had one solitary Christian in it, but the dawn of the Sun of Righteousness draws nigh, and the partial light will fade in the presence of His Grace. These are days of the Lord here. Be with us in prayer."

Hardships for Christ's Sake

THE missionaries in one of the stations of the Marathi Mission, India, write of a Christian station master who has suffered much for his faith. He has recently been promoted to a higher position. On his arrival there the outgoing station master was very curt to him, as he was a Christian, and would not allow him to come into the house which was assigned to the station master. He and

his wife and small children were accordingly obliged to stay out of doors twenty-four hours, only going on the platform of the station at night. As this happened in the rainy season, it meant considerable exposure. When it came time to load up his baggage the man who was leaving refused to put his things into the car in which the Christian's things had come. He is also having some trouble about water. The water at the station is very brackish, and though there is a well near by of good water, yet as he is a Christian he is not allowed to draw from it. His comfort in prayer is very delightful and his most frequent request is that he may be able to withstand the wiles of the evil one and lead others to Christ.

One Hundred Years of a Mission Press

THE American Baptist Mission Press at Rangoon recently celebrated its centennial anniversary. Beginning in 1816 with a small frame hand press and a font of Burmese type, this enterprise has grown until to-day it is one of the finest printing establishments in the Orient. The first works printed were the "View of the Christian Religion," by Adoniram Judson, and the "Catechism," by Ann Hasseltine Judson, both of which are still in constant demand. The Press has issued the complete Bible in four of the languages of Burma and is now printing an edition in the fifth. It has also issued separately the New Testament and several important portions of the Old Testament. This distribution of Christian literature has made the Baptist Press an influential factor in the establishing and strengthening of the churches in Burma.

The Marriage Tie in Assam

IN the Baptist mission in Upper Assam there are now over three thousand Christians, the majority of whom have been employed in the tea gardens. There is only one missionary, whose task is not only to train this large body of Christians, but also to evangelize nearly a million non-Christians. A visitor to Sibsagor describes another interesting duty: "Three couples came to be mar-

ried. They were garden coolies, and, as is the custom in the gardens, had gone through no ceremony of marriage at all. They merely tell the manager that they wish to live together, and when they have his permission they are considered husband and wife. When couples who have been married in this way become Christians they usually desire that the Christian marriage service be performed and that it be registered according to the Government Marriage Act. One part of the ceremony is always amusing. The preacher is supposed literally to tie the couple together. The women wear *saris*—muslin a yard wide and several yards long. The end that is thrown over the head is taken and tied about the man's neck. The husband kisses the bride, and then the couple march around the room to receive the congratulations of their friends. This show of affection between husband and wife will have its effect in teaching a higher conception of married life."

SIAM AND LAOS

Siam Mission School Honored

PRINCE ROYAL'S COLLEGE in Chiengmai, Siam, where Rev. William Harris is principal, has received a special distinction in the organization of a company of boy scouts under the direct permission of the king, who is the head of the boy scout movement in that country.

In Prince Royal's College every room and dormitory has been full this past year, and no more pupils can be taken until further buildings and equipment can be secured. The under secretary of education recently visited the college and was greatly impressed by all that he saw. When leaving, he said to the principal:

"You need have no fear whatever that my government will do anything in Chiengmai to injure your educational work or weaken your school. Such a course would indicate naught but ingratitude and folly on the part of the government. The government is grateful for what is being done by the Presbyterian mission schools, and has every hope and desire for the success of the work."

Chiengmai Leper Asylum

SIAM is spotted with leprosy. It is estimated that there are 10,000 of these sufferers in the kingdom. They are feared, hated and cursed, and turned out from their homes by their families, who do not know how to take care of them. They wander up and down the roads, begging and utterly hopeless in their dire misery. The North Siam Mission of the American Presbyterian Church, however, has established a leper asylum at Chiengmai on an island of 160 acres presented to them for this purpose by His Majesty the King. In this haven some 200 lepers have been gathered and live in neat brick houses amid cleanly surroundings. They receive about forty cents a week each for subsistence. The entire colony has become Christian, and recently they gave out of savings from their allowance money a sum equal to \$12 gold, "To be sent to lepers in some other land who are less fortunate than ourselves."

This work has called the attention of all classes of people in Siam to the beneficent character of Christianity in the most striking way, and will, no doubt, lead the government to establish other asylums where lepers will be segregated, and as a consequence the country will gradually be freed from the terrible menace of the disease.

CHINA

Chinese Governmental Crisis

SAILING the Chinese ship of State is no easy matter. On March 4th the whole Cabinet resigned because their decision to break off diplomatic relations with Germany was vetoed by President Li. Premier Tuan Chi-Jui immediately resigned and left for Tien-tsin, but afterwards returned on being assured that the cabinet's decision would be accepted.

According to the President's office, the immediate cause of the resignation was a despatch to the Chinese Minister at Tokio, committing China to a rupture of relations with Germany and a union with the Entente Powers under certain conditions. The President refused his approval because, he declared, Parliament must sanction all measures con-

templating war, as well as a direct declaration of war.

President Li Yuan-Hung justified his position by Article 35 of the provisional Constitution, which reads as follows: "The Provisional President shall have power, with the concurrence of the National Council, to declare war and conclude treaties."

Christian Unity Demonstrated

"**WE** have passed the experimental stage," writes Rev. W. W. Clayton, of the Union Theological College in Canton, in which British, American, and New Zealand missions unite. "Our first graduates are at work, and will, we are sure, do credit to the college, of which they are all proud. The eight missions joining in the union have reason to be thankful for the reception with which the college is meeting, and for the keen interest which the Chinese Christians are taking in its work. It is to them a practical illustration, to which they are glad to point, of the essential unity of the Christian Church. While people at home are debating the point, in South China we are practicing unity in a very practical way; and the more students of all these churches are trained together, the easier will co-operation be in the future."

Influencing Future Leaders

REV. F. M. PRICE, of Paotingfu, is doing a far-reaching work in touching, as he does, the students in the government military college there. A letter from him says:

"The time spent with the military students is comparatively little. One service each week, followed by a Bible class and occasional correspondence by mail, comprise the sum of our efforts for them. I only wish it could be more and better. Since last I wrote you, I have received three young men into the Church. In a few more weeks these will all be sent away to their respective posts of duty, but their influence and work for the Church are not thereby lost. A group of men who graduated last year have recently written me from Taijüanfu, Shansi, where they have

entered actively into the work of the Young Men's Christian Association and Baptist Mission."

Chinese Girls at Work

THE following stories of two of the girl graduates of the Baldwin School in Nanchang, China, show how effective these Chinese Christian women can be as school teachers:

When Tao I Lin went to Li Gia Dou last year, the pastor had not arrived, in fact he did not come until school had been opened about two months; but I Lin went to the women, organized the Sunday-school and mothers' meetings, and has won her way into the hearts of the whole community. Eight years ago she was the most uncontrolled child in school; now she is an earnest, selfless, consecrated young woman, who is winning not only her pupils but their mothers and the women of all that community to the Father.

Then, too, there is Kiang I, who has gone to Hsin Gan, which had never before had a girls' school; she was the only Christian woman in the town, a city of some twenty thousand; she is the only woman of education there now and was for months an object of curiosity; but in these nine months she has interested so many women and girls that the pastor has to have a separate service for the women on Sunday, as there would not possibly be room enough for them in the morning service.

The Challenge of China

REV. FRED. R. BROWN, of Kiang-si Province, pays high tribute to C. T. Wang, the Yale graduate who, it will be remembered, gave up his position with the Young Men's Christian Association to serve his country as presiding officer of the new Parliament. He goes on to say: "With men of Wang's stamp at the head of affairs, China will place increasing emphasis on modern ideals, on Western learning, and—so far as a country can do—on righteousness and truth. The difficulty in the whole situation seems to be this: China asks for our schools, our industries and our commerce, deeming these

important, as they surely are. But at the same time she rejects our Christ. Why? Because a government is necessarily secular; and ecclesiastical politics are pernicious, as we all know. The result is that China's awakening is a stern challenge to us to put all our available energies into the task of Christianizing China's new civilization. China, with civilization and without Christ, is the Yellow Peril personified."

Greek Church Missions in China

THE Russian Orthodox Mission in China is composed of the following establishments: Monastery in Peking; Hermitage on the Western Hills near Peking; Nunnery in Peking; five conventual churches in Petrograd, Moscow, Harbin, Dalny and in Manchuria which support the Mission in China. The total number of mission churches is thirty-two. Of these, fourteen are in the Province of Chihli, twelve in Hupeh, four in Honan, one in Tsian-fu and one in Mongolia. The Mission supports three chapels and five churchyards. It is in possession of forty-six pieces of property which have been either bought by the Mission or presented to it. There are seventeen schools for boys and three for girls under the control of the Mission, also one Theological Seminary in Peking. Other establishments maintained by the Mission are: meteorological station, library (recently built), printing office (with more than a hundred volumes of Chinese publications), lithographic works, galvanoplastic establishment, type foundry, bookbinder's shop, paint shop, carpenters' shops, casting foundry, steam flour mill, candle factory, soap factory, weaver's workshop, beehive, dairy house and brick kiln.

A Chinese New Testament

IT was in the Bible Depot at Hong Kong. Presently there entered a poor, travel-worn Chinese, who laid some money on the counter, and said, "Please give me as many copies of 'Jesus Book' as that will buy." On being questioned, he explained that he had walked thirty miles from a village in the interior. He went on to tell how, some

time before, he had been given a New Testament by a missionary, and had read it aloud to his friends in the evenings. A number of these friends now desired copies themselves, so he had come to buy as many as possible. Before long he was wending his way homeward with a large parcel of Testaments strapped on his back.

In the village the demand for the Book was so eager that many had to be disappointed. One purchaser died soon afterwards, and then his widow put his Testament away on a shelf and forgot all about it. A day came, however, when she wanted to have her house papered. Now, Chinese people sometimes use newspapers and pages from books for this purpose—though it makes a very expensive wall paper if copies of the Scriptures be used; so she took down the neglected Testament and handed it with other papers to the "decorator." This man was just going to tear out the leaves of the Testament when he began to read a little of it—and soon he put it in his pocket for further study. That Book became the means by which the man and his whole family were converted.

JAPAN—CHOSEN

Those Buddhist Sunday-Schools

REFERENCE was made in the August REVIEW to the Sunday-school movement among Japanese Buddhists. Later reports show the surprising extent to which this imitation is being carried. The Buddhist sect best known for its imitation of Christianity is the *Nishi Hongwanji*, which has a Sunday-school Board that acts for all Japan. This Board gives a banner to the best Buddhist Sunday-school and confers medals for special merit. The child having the best record in each Buddhist Sunday-school is given the privilege of visiting the far-famed buildings and treasures of the Hongwanji temples.

Honors for Japanese Christians

THE Rev. Otis Cary, of the American Board Japan Mission, points out the contrast between the position of

Christians in Japan at the coronation of the Emperor and at the accession of the latter's father. Then Christianity was strictly prohibited. Now among those honored with decorations, posthumous court rank was given to Neesima (the Japanese lad who ran away from Japan, was educated in America, and returned to work for his country), and to Yamamoto, who united with him in founding the Doshisha University. Other educators honored include President Harada, of the Doshisha; Dr. Motoda, of St. Paul's College (Episcopal); President Naruse, of the Congregational Woman's College; Mr. Ibara, a Methodist; and two women, one at the head of a large Presbyterian institution and the other connected with a Methodist school—all Japanese, of course. Some Christians were also included among the business men who received decorations.

Though the numerical percentage of Christians in Japan is still small, it contains material evidently precious to the Japanese government.

A Worker in the Slums of Kobe

A WRITER in *Missions*, who recently visited Japan, was much impressed by the work of one Japanese Christian. He says:

"A graduate of Kobe Theological Seminary (Southern Presbyterian), Kagawa San (San means Mr. in Japanese, and is put last, instead of first), took us to see his work in the slums of Kobe. He showed us the most awful sights we had ever seen of poverty, filth, sin and disease. Eleven blocks of huts, six feet square, in which four or five people must sleep each night at a cost of two cents each, make up the slum district. In one of these huts was an eighteen-year-old girl, with her hand eaten away with leprosy, yet holding a little babe in her arms. All they can hear of Jesus is what Mr. Kagawa tells them each night as he preaches on the streets. Like Jesus, he is living right among them, for he and his wife showed us their one little room where they cook and eat and sleep and where he wrote that splendid *Life of Christ* in Japanese. This is the first *Life of Christ* written in Japanese by a

Japanese, and it is having a great influence."

The Red Cross in Japan

IT was in 1886 that Japan joined the Geneva Convention, but it was not until the war between Japan and China that the Red Cross Society came to the attention of the public.

It seemed hardly conceivable in those days, when there was yet such open hostility to Christianity, writes a C. M. S. missionary, that a badge consisting of a cross could meet with the approval of the authorities. At a large and influential meeting for the inauguration of a branch of the society in Tokushima, when hundreds of representatives from the outlying country districts were present, some of the Buddhist priests of the company tried to blind the people by saying they must not think that the cross emblazoned on the flags at the entrance gate had anything to do with the Christian cross, that it was really only a Buddhist symbol with slight alterations. But the people in authority knew better than that.

The membership of the society has reached 1,525,822. Hospitals with all the latest surgical and medical appliances have been established in every town and city of the Japanese Empire, while in Tokyo alone there are said to be no fewer than 3,000 Red Cross nurses working at the present time.

The Red Cross movement has been useful in the breaking down of prejudice: (1) From a missionary point of view, in that it has caused people from out of all classes of society to take an interest in the teaching of the Cross, and in the case of some it has been their first step toward a belief in the crucified and Risen Saviour. (2) From a philanthropic point of view, in the way its sympathy and practical help have stretched out in this present crisis not only to Great Britain, but also to Russia, Japan's former enemy.

Japanese Officials Interested

IN the course of a three weeks' evangelistic tour, accompanied by a native pastor, and taking with him stereopticon slides illustrating the life of Christ, Rev.

Earl R. Bull, a Methodist missionary in Japan, had an interesting experience on the island of Yonabaru:

"One night we went to Awase, on the south coast, where 2,000 listened with great attention to the story of Christ's life and death. Following this meeting, the mayor of the village, public officials and others, gathered in their club building and asked for a second meeting. To these forty serious-minded men we explained the necessity of religion (which is entirely lacking in that place) and then told what Christianity stands for. When the meeting adjourned, the officials invited us to open up Christian work there, offering the use of their club house, free. This place presents a new and most hopeful field."

Preaching Competition in Chosen

IN 1913, at a helpers' meeting, the Korean pastor remarked that there was a cooling of the church's zeal for preaching and that something should be done to rouse it again. After much discussion it was resolved that a report was to be made each Sunday or each month on three items: Number of people preached to, number of Scriptures or portions sold to unbelievers, number of new believers.

In counting the number preached to, a man may preach each day in the week to the same man or to a different man, but the count will be seven at the end of the week. If he preaches to a crowd, he reports the number of those who seem to listen fairly well. Just asking a person whom he may meet whether he believes in God does not constitute preaching and is not counted.

In reporting books sold, Gospels or whole Testaments are counted as one volume. They are supposed to be sold at face value, but books given for nothing are not to be counted. New believers are not to be reported until they have attended church a month or six weeks and have their names put on the church roll.

Banners made and paid for by the Koreans are given in the spring to the best churches in each helper's circuit, and three larger banners to the best

whole circuits. Everything is on a per capita basis, counting all on the church roll, for one is expected to do some preaching before being made catechumen even. The banners are held for one year, and then, if the church does not remain the best, the banner changes hands for the year.

An Anti-Christian Boycott

"**Y**OU cannot imagine what our Korean Christians have to face in the way of opposition," writes Rev. V. R. Turner. "Recently a whole village undertook to crush a church located in it. It was the custom of the village to observe a heathen sacrifice annually, and every person in the village was required to make a contribution. The Christians refused to contribute. They told their fellow townsmen that they were Christians and could not take part in heathen worship."

This enraged the men of the village. They had a meeting and passed a resolution that all who did not conform to the established custom should be noted and that all friendly relations with them should be discontinued. No one should engage even in conversation or trade with them.

Such a boycott would have made existence well-nigh impossible for the Christians, but happily it was never carried out. After the plan had been concluded, even to the extent of a written agreement with every man's signature, the officials found out about it and commanded the villagers to destroy the contract and stop any such doings. The command was necessarily complied with. The Church is prospering now, and I believe a good future is in store for the work."

Missionary Education in Korea

IT is gratifying to learn from the reports which are now coming from Korea that the educational regulations promulgated by the Japanese government are not interfering as seriously with the work of missionary schools as at first seemed probable. The law has been interpreted by the Japanese officials to apply only to religious teaching as a part of the official curriculum and as in no

way forbidding religious teaching outside of the official schedule of hours and classes.

Charters which are entirely satisfactory to the mission boards concerned have been secured for the Union Christian College of Korea and the Union Medical School, located in Seoul. The future of both institutions has been in doubt since the promulgation of the educational laws, but the new charters granted appear to safeguard fully their opportunity to do constructive Christian work.

Winning Korean Boys

THE Young Men's Christian Association in Seoul is reaching boys of many different kinds. An educational department consisting of day and night schools is doing fine work. One special feature is a school held in the evening and taught by volunteers. The scholars are all poor and are eager for an education. An example of the type which attend this school is a water carrier who lives three miles in the country and has not missed a single night. The Bible classes have embraced the schoolboy, working boy, office boy and the messenger boy. For the students, classes in English, Japanese and their native tongue have been held. The Japanese officials of the city have donated the use of a baseball diamond to the Association. The physical department activities have been the means of drawing a total attendance of 17,668. The equipment itself consists of a volleyball and baseball outfit, gymnasium floor and a leader of physical activities. With the opening of the fall activities the schedule of the gymnasium is crowded. The boys' division is open from 8.30 A.M. to 9.30 P.M. and the games and reading material are in constant use. A count kept of those making use in some way of the boys' division in the first five months after its opening totals 24,756.

MOSLEM LANDS

Safety of Turkey Missionaries

SO good an authority on conditions in Turkey as former Ambassador Henry Morgenthau believes that should a

break come between the United States and Turkey, even if it issued in war, it would not imperil the 200 American missionaries there. Possibly they might have to leave the country, but he does not think that they personally would suffer any harm. His cheering outlook coincides with the opinion of Secretary James L. Barton of the American Board, who hopes that friends and relatives in this country of the board's representatives in Turkey will not be unduly concerned over the situation, which, in Dr. Barton's judgment, does not involve any physical danger to our missionaries. Moreover, it is not necessary to assume that American missionaries would be forced out of Turkey, even if war arose. Canadians connected with the Board, who are essentially British subjects, have not thus far been disturbed, and it might be that the authorities would recognize the super-national character of missionary work even in a state of war.

Bulletins from Turkey

THE following items from the various stations of the American Board in Turkey give a composite picture of the conditions in that land:

Hadjin: Miss Olive Vaughan is alone working for Moslem women and children, the Armenians being gone. She writes: "Don't allow any pressure to be brought upon me looking to my leaving." *Sivas*: Since Miss Fowle's death Miss Mary Graffam has been alone. She says the Turkish officials are friendly and the German consul most anxious to serve her. *Oorfa*: Mrs. Leslie is busy with 250 orphans, whom the Turks have forced to become Moslems. *Marash*: Forty-five hundred refugees, wholly dependent upon our missionaries. *Aintab*: Eight thousand dependent refugees; girls' school open; hospital running smoothly. *Tarsus*: School full of small boys (orphans), Mrs. Christie in charge. *Adana*: Dr. Haas very busy at hospital. *Harpoot*: Original inhabitants all gone; others coming in; many Moslems among those in need. *Van*: City in ruins; Raynolds, Yarrow, Maynard working from Erivan; refugees pouring in by thousands; relief work well in hand.

Trebizond: All is quiet; Russians in control; school being continued; Mr. and Mrs. Crawford refusing to leave on furlough. *Marsovan*: Government in possession of all our buildings; missionaries "graciously" allowed a few rooms; forty soldiers per day dying of typhus in mission compound. *Brousa*: Thirty-one thousand families were robbed of all and deported. *Smyrna*: The population being Greek was left undisturbed; college running over with students, even with tuition fees advanced. *Constantinople*: Flour selling at \$45 per bag; kerosene \$8 per quart; Gedik Pasha school crowded with pupils from prominent homes, tuition rate advanced to provide electric lights in place of oil; "we are thankful for something to eat and wear."

Suffering in the Near East

IN behalf of the Committee on Syrian and Armenian Relief, it is stated that while for the present no aid can be sent to Syria, the calls for help among Armenian and Syrian refugees in Egypt, Trans-Caucasia and Persia, all of which are easily reached, are much greater than its resources avail to cover. Illustrations of this are seen in the following reports:

From Busrah, lower Mesopotamia, this word comes: "The poor are dying of hunger, and those of the men left at home and able to work are unable to secure enough to sustain the lives of their families. The poor of Bagdad and Mosul and surrounding country have seized everything movable, so that there is universal misery and want. No supplies of any sort are coming into the 'Arak. No trade route is open, save that of Syria, and Syria is worse off than the 'Arak."

A native clergyman in Urumia, Persia, writes as follows: "The number of refugees here is from twenty-five to thirty thousand. It seems to me that the hardships of this year are greater than last year, as the people from fear last year were not able to sow, and last summer we never had a good harvest, and also we have not had good crops; and as there are a good many thousands of the Russian army and so many refu-

gees, and everything is going to be dearer and dearer now, we expect a great famine. The price of every sort of food is nearly six times more than three years ago, and it is the same thing with clothes, etc."

Work in Syria Continues

COMMUNICATION with Syria is slow and letters are rare, but the latest report received from Rev. William Jessup, D.D., indicates that the greater part of the mission work in Syria is going on as usual.

The preaching in the churches and the teaching in the schools is being carried on much as usual, with a few exceptions. The Theological Seminary has no class this year. The men are serving the colors. The Syrian Protestant College is proceeding much as usual. The school for girls in Beirut takes no boarders, but has a good attendance of day pupils. The school in Sidon for girls takes no boarders. Gerard Institute (boys) takes boarders in the fifth form and is continuing the Normal Training Class which finishes its course this year. The rest of the pupils are day scholars. The boarding school for boys at Sukh el Gharb is in charge of Mr. and Mrs. Scherer, who are now living there.

The Changes in Palestine

A WRITER in the *Christian Observer* believes that the great changes which have been brought about in Palestine since the war began are indications that God is preparing for some striking fulfilment of His promises in the Land of Promise. Ready means of communication were needed; and what the "unspeakable" Turk would not have accomplished in a century, the German did in a few months. Straight military roads have been built in the desert, the Bagdad line has been extended through Southern Judea into the region of the Suez Canal, and a railroad runs from Jerusalem, through Hebron and Beersheba, to a spot near the Suez Canal, from which spurs run into the Sinaitic peninsula. It is claimed that in a week troops and war material can be transported from Constantinople to the Canal. In the desert, which formerly offered only scat-

tered pools or wells of brackish water, at fixed distances artesian wells have been driven, which afford an abundant supply of fine, cold water, and, by the overflow of these wells, the desert is blossoming like the rose.

At Beersheba, a few months ago, only four miserable Bedouin huts existed, near the old historic well of the patriarch. To-day a city is found there, with thousands of inhabitants, electric lights, war magazines, garages, etc. Hebron has become a city of importance, its population has doubled, the value of property has been greatly enhanced and a modern park has been laid out. The city throbs with life and the whole land of Palestine is apparently in the birth-throes of an absolute resurrection.

Cannon on Mt. Calvary

THE transformation of Palestine in war times has already been mentioned in the REVIEW. A Russian, writing in the *Sviet*, describes further how the native land of the Prince of Peace has been turned into a scene of war and bloodshed. He writes: "Jerusalem is at present simply overrun by Turks and arrogant German officers. The heights of Calvary have been transformed into a battery. The marble and jade columns and statuary, which have for centuries ornamented the place where our Saviour suffered, have been removed to give way to two Krupp cannon, which are being used for target practice, the targets having been mounted on the slopes of Mount Olivet. The place where Christ taught His disciples the Lord's Prayer has been fenced in with a wattle and barbed wire fence. Mount Olivet, whence our Lord ascended, is the favorite center of manœuvres. Shouts, shots, bugle calls, abuse, hatred, and blood—that is the atmosphere now surrounding the locality which for two thousand years has been the greatest sanctuary of the world."

The Word of God in Persia

A MISSIONARY in Ispahan, Persia, is impressed by the foothold which the Bible is gaining there. His comment is as follows:

"Less than a dozen years ago, when the colporteurs visited the sacred cities

of this land, they had to work secretly, and if they disposed of half a dozen copies they thought they had done well. Within the past two months one of these cities was visited by a worker from the British and Foreign Bible Society, and in ten days, in spite of the opposition of the mullahs, he sold over 400 copies of the Scriptures to Moslems. In that time he also met three men who gave every evidence of being earnest enquirers; two of them have since left the place and gone to a neighboring town to receive further instruction from a missionary."

Another missionary writes: "In a village a boy bought a New Testament and spent his time, when not at work in the fields, reading it and explaining it to groups of villagers. Though an uncultured lad, knowing nothing but how to read Persian, he had a wonderful insight into Scripture truth. I was amazed at his ready interpretation of difficult passages, and his lucid exposition. By the daily reading of God's Word to his neighbors he has awakened a real interest in Christianity."

From Meshed come striking accounts of the sales of the Bible in the dispensary waiting-room. Mr. Esselstyn says: "A man who bought a Testament came in again and said, 'You cannot understand how much we are enjoying the Testament in our house. We read it every night. It is very sweet.' It has become popular for all classes of people to buy the Scriptures, and even the illiterate buy them, saying they will get some one to read to them. We have been told repeatedly that the Persian Gospels are being used as text-books in the native schools of Kuchan and Meshed."

AFRICA

The Camp at Port Said

THE work of caring for the thousands of Armenian refugees assembled at Port Said continues. Miss Mary E. Kinney, who has recently gone out, writes soon after her arrival:

"My work is to take charge of the crochet department, which employs over 200 women and girls. It is a great opportunity to get into the hearts of the people, I am sure. At present I have

considerable difficulty speaking to them, because their dialect is such a mixture of Armenian, Turkish, and Arabic, but they understand me better than I do them and the young people nearly all know Armenian. It is pathetic to see how pleased they are that I know Armenian rather than Turkish. It is quite unfortunate that the English people working here under the Government cannot talk to them, because they need love and sympathy so much. They have evidently been an independent people—industrious and thrifty—but without education, just simple mountain people. The life here is an unnatural one, of course, and it is hard to live from five to ten in a tent—often several families together. The first feeling of exaltation, too, has passed somewhat, of course, and the monotony of the desert gets on their nerves. We need much patience and wisdom and abounding love. I pray God I may have the love that *buildeth* up."

Girl Students in Cairo

IT is said of the American Mission Girls' College at Cairo: "The college might well be called the melting pot, for into it we pour Persian, Egyptian, Turkish, English, French, Greek, Russian, Spanish, Rumanian, Bulgarian, Armenian, Syrian, Italian, Swiss, Arabian nationalities, and Jewish, Mohammedan, Coptic, Protestant, Greek Catholic, Roman Catholic, Maronite, Bahaist religions, with all their various branches and divisions, and from all this mixture we turn out, or we always hope to turn out, the happy, healthy, Christian college girl. All these nationalities and religions meet together in one room for prayer and to listen to the simple, sweet gospel story.

"The aim of the school in keeping the unity of the family unbroken has been realized this year when, in spite of the war, Turkish, Mohammedan and Egyptian Christian girls have kept their strong friendships for each other."

Conditions in the Kamerun

WAR conditions in the West Africa Mission of the Presbyterian Church in the U. S. A. have rendered it

hard for the native peoples to get along. Very little money is in circulation. The French Government, now in charge of the Kamerun district, will not take the 5 and 10 pfennig pieces and the people can scarcely gather up enough silver to pay the tax of four marks. No trading is being done, nor work of carrying loads to the beach, and no construction work of any kind, so there is no money coming into the colony.

The medical work at Lolodorf is smaller on account of the scarcity of medicines, and also the fact that money is being taken out of the country and none coming in. (Up to the time of the war the medical work in West Africa, aside from the missionaries' salaries, was self-supporting.)

Yet, in spite of these trying conditions, the spiritual work is going on. A recent communion service at Lolodorf had 2,235 in attendance; the following Sundays an average attendance of 850 persons; the centers ten miles away in each direction will probably average 300 more each. In the villages are now seen many young men in their homes who were seldom there before, being employed in factories in the interior. They are having a chance to think and are coming to the services.

Largest C. E. Society in the World

"NO, the largest Christian Endeavor Society in the world is not yours," writes a missionary to Africa. "It doesn't even happen to be on this side of the globe. Over in the heart of the Dark Continent, on the equator and the Congo River, in Bolenge, nearly two thousand young people of the Bantu race hold the record. Think of it—one thousand nine hundred and seventy-six active members! Imagine hundreds of loyal black folk under a clear tropical sky on Friday night (for that is when they meet), with their hearts filled to overflowing with love for their great Deliverer, singing such familiar hymns as 'I will follow Jesus.' Think of the young men of purpose eager to give their testimonies and timid women hesitating to speak, yet ready to die for their Lord."

Importing Bibles Into Nigeria

IN Nigeria, West Africa, some four million of the people are Ibos, who speak one language, though with wide diversities of dialect. To meet the requirements of these people, what is called the Union-Ibo version of the Bible has been translated by representatives of the missionary societies working in Nigeria, and published by the British and Foreign Bible Society. This version recently reached West Africa. Archdeacon Dennis, of Ebu, Owerri, in the C. M. S. Mission, describes the arrival of a consignment. News is brought to the mission station that cases have arrived at the nearest point on the river. Imagine a line of 124 African carriers, each with the regulation load of sixty pounds on his head, walking in single file along the narrow track through the bush. Twenty-five Bibles in a tin-lined case make a load, so that the porters carry 3,100 copies. One hundred and twenty cases take some stowing away when storage room is limited and precautions have to be taken against the depredations of white ants. If the demand for Bibles keeps up to the present level, the 3,100 copies will be sold within a year.

"Elijah" in West Africa

IN the Sierra Leone Protectorate, a Mohammedan named Waliku has given out that he is commissioned by the Government to destroy the secluded groves, known as the "Porro Bushes," which are associated with the tribal mysteries, and that Islam is to become the State religion. As proof of his authority he showed a picture of the British King, which was merely one of a series of war pictures sent out from England. To stem the evil, a statement suited to the case has been issued, with the Governor's consent, by Archdeacon Cole and the superintendent of one of the American missions in Sierra Leone.

Oxen in the Collection

NO more thrilling and picturesque offering to the London Missionary Society in its recent financial crisis has been reported than the mountain of gifts in kind that were brought together

at Mbereshi, Northern Rhodesia, when the directors' appeal reached the Central Africans there. Rev. W. Freshwater translated the letter of the directors and read it to his people on Sunday, with explanation and exhortation. He thus describes the sequel: "It was decided to hold a day of thanksgiving, the Saturday preceding our quarterly communion being appointed for this purpose, when it is usual for many people to come in from the surrounding villages. The day was made a general holiday at Mbereshi, so that we might give ourselves unencumbered to the service of thanksgiving. The day eventually arrived. Some of the Christians even came in on the Friday evening. Others began to come in good time on the Saturday. By three o'clock a crowd had gathered under the shade of the trees, with their gifts on their heads or in their hands. After hymn and prayer, and a very few words, the giving began, the women bringing their offerings first. It was a serious and an earnest business, for the people gave willingly. The gifts were varied, indeed. They included three head of cattle, two sheep, one goat, nine fowls, bangles, several hundreds of bracelets, a hoe, several axes, several hundreds of pounds of flour, two or three hundreds of pounds of corn, nuts, potatoes, pumpkins, mats, pots, soap, a pair of scissors and several other trifles."

Indian Christians Help Soldiers

THE Army Young Men's Christian Association of India continues its service in East Africa. Its work consists mainly in managing the entire field canteen service for the Expeditionary Force, in visits of cheer and helpfulness to the hospitals, and in the maintenance of institutes and hostels. Secretaries of the Association follow each of the detachments which are campaigning in the "bush." Very recently the opportunity has come to start work for negroes in East Africa, and it was due to the foresight of Mr. Carter, the National Secretary for India, during his stay in America, in securing Max Yergan, that a negro secretary could be sent for this

work, which promises so well. Several more consecrated negro secretaries are needed.

Throughout the year efforts have been continued for the German prisoners of war interned in India. Although many of the prisoners have now been repatriated to Germany, the work continues, and will do so as long as there are men in need. Probably the most far-flung piece of work of the Indian Association is what is being done for the small body of Indian prisoners of war in Germany. Weekly gifts of tea, curry powder and Indian condiments are sent them.

EUROPE

War and Child Morality

THE United Board of Sunday Schools in England has been making a study of the effects of the war upon child life. It was learned that juvenile delinquency in London has increased 40 per cent. "The war has created an excitement in the minds of the children," says Cecil M. Chapman, the metropolitan magistrate. Sir Edward Troup, of the Home Office, has issued a circular to the magistrates in which he states that he "has under consideration representations respecting the recent increase in the number of offenses by children and young persons under sixteen years of age." "Punishable offenses have grown in seventeen of the largest towns of England about 40 per cent," and he adds, "the increase in the number of juvenile offenders is mainly caused by an increase of nearly 50 per cent in cases of larceny, but there are also more charges of assault, malicious damage, gaming, and offenses against the educational acts." The causes for this "loss of discipline," which is widely commented upon, are the absence of fathers who are in the army; depreciation of the school influence on account of shortage of teachers and keeping school only part time; the leaving of school for work at an earlier age, there being now from one hundred and fifty to two hundred thousand children between the ages of eleven and thirteen released from school to do war-time work; a low type of patriotism

based upon force and self-interest and not upon love, with which the children are made too familiar.

The Gospel in Spain and Portugal

IN consequence of changes in the administration of the laws, the Evangelicals of the Peninsula are now able to preach and work freely in districts they were unable to visit in the past. In both lands, the decay of superstition has led to a reaction of extreme unbelief, and unfortunately the Roman Church is more rooted than ever in its proclamation of superstitious practices that appear incredible to Protestant Christians. The Virgin Mary is openly preached as the joint Redeemer of the world, and the honor paid to her is as great as that paid to our Lord. In fact, there are many more images of the Virgin in "the land of the holiest Virgin" than there are memorials to our Saviour. Every man and woman who comes out on the side of Christ has to make a sacrifice. Isolation is his fate, and the life lived must be pure and straight, as this is expected by the people. The influence of consecrated lives has been one of the greatest helps to the work of the Evangelicals, who have broken down opposition in many quarters and have won respect where they were formerly despised.

A Bit of India in France

AN English Young Men's Christian Association secretary, Mr. A. K. Yapp, who has recently spent three weeks on a tour of inspection of the Association centers, describes an experience which sounds more like India than France:

"I had an interesting experience in an Indian hospital hut. That, too, was crowded, and the men were sitting round trestle tables enjoying an Indian feast. We had served out to us Indian bread, curry and rice, sweets, apples, oranges, walnuts, raisins and exceptionally sweet tea. 'Yapp Sahib' was then asked to declare the hut open, and my brief speech was followed by three elaborate addresses, one by a Mohammedan, one by a Brahmin, and another by a Sikh. A stately Indian advanced, placed a gar-

land of chrysanthemums and roses around my neck, and a similar one on that of the commissioned officer, also Mr. McCowen and Mr. Callen. He then handed me a lovely bouquet, and sprinkled the remainder of the petals of the flowers over our heads. It was good afterwards to hear all those men give three cheers for the Young Men's Christian Association."

Belgian Relief in Holland

IN Holland's budget for 1916 no less than one-eighth of the nation's expenditure was allocated for the maintenance and relief of the Belgian refugees. This shows concretely the noble efforts made by the Dutch in behalf of the refugees settled temporarily within its borders. But not only has the State itself spent money; there has been an equal disbursement of voluntary aid in the work of relief organization. From the first days of the war Holland welcomed without any selfish reservation all the panic-stricken Belgians who came flying over the frontier. Spontaneously local committees sprang up in all directions, and, in addition to general private hospitality, camps were organized with extraordinary rapidity for the housing and relief of the destitute. In four large camps are now concentrated some 16,000 persons who have neither friends nor means to find hospitality like more fortunate refugees. These camps are complete cities of refuge, fully provided with hospitals, creches, dispensaries, isolation wards, and schools. Doctors, nurses and nuns give their services, and they work in conjunction with the Society of Friends, whose organization is one of the most remarkable features of the scheme of relief. But in addition to the poorer refugees thus provided for, there are over 80,000 being relieved otherwise throughout the country. The various forms of relief are being continued, and they are as ample and as hearty now as in the first months of the war. America may well learn a lesson from Holland in the large-hearted, joyful relief of the suffering neighbor in spite of personal hardships brought on by the war at one's very doors.

NORTH AMERICA

American Church Gains

THE churches of the United States have not suffered financially from the European war and the increased cost of living, nor has their ordinary rate of growth been reduced the past year, according to the report of the Federal Council of Churches. Protestant, Roman and Eastern Orthodox Churches had in 1916 an aggregate of over 40,000,000 communicants or members, crossing the forty million mark by about 17,000. The net increase of the year was 747,000, or 204,000 more than the increase for 1915.

In 1890 the total religious strength was 20,618,000, so that in twenty-six years the net increase has been 19,399,000 or 94 per cent., while the gain in the population of the country for the same period has been about 39,000,000 or 61 per cent. The churches, therefore, gained faster in proportion than the population.

Of the gains in 1916, about 216,000 were of the Roman Catholic and some 500,000 of the Protestant bodies. Among the latter, 136,000 are credited to the Methodist, 132,000 to the Baptist, and upward of 79,000 to the Presbyterian and Reformed group.

Dr. Carroll, the compiler of this report, presents a chapter, indicating the distribution of communicants and population of the chief world communions of Protestantism. The Anglican communion has an estimated population of 26,758,000 in the world, the Baptist of 21,000,000, the Congregationalist of 4,355,000, the Lutheran of 70,500,000, the Methodist of 32,418,000, and the Presbyterian and Reformed of 30,800,000. It is shown that the prevailing estimates of the strength of Protestantism are far too low, and that nearly, if not quite, 200,000,000 are Protestant members and adherents.

Women and International Friendship

AT a conference held in New York in January, under the joint auspices of the American Council of the World Alliance for Promoting International Friendship through the

DENOMINATIONS	SUMMARY FOR 1916			NET GAINS FOR 1916		
	Ministers	Churches	Comm-nicants	Ministers	Churches	Comm-nicants
Adventists (6 bodies).....	1,501	2,794	112,054	268	52	5,707
Baptists (15 bodies).....	43,911	57,734	6,534,132	365	101	131,879
Brethren (Dunkard) (4 bodies).....	3,645	1,295	128,594	91	35	4,750
Brethren (Plymouth) (4 bodies).....	.....	403	10,566	.....	.....	.....
Brethren (River) (3 bodies).....	224	105	4,903	.....	.....	.....
Buddhists (2 bodies).....	15	74	3,165	.....	.....	.....
Catholic Apostolic (2 bodies).....	33	24	4,927	.....	.....	.....
Catholic (Eastern Orthodox) (7 bodies).....	404	475	485,500	66	56	18,00
Catholic (Western) (3 bodies).....	20,129	15,447	14,330,370	492	219	220,732
Christadelphians.....	.....	70	1,500	.....	.....	.....
Christians.....	1,066	1,360	106,159	d90	25	d2,329
Christian Catholic (Dowie).....	35	17	5,865	.....	.....	.....
Christian Union.....	365	330	16,825	5	10	525
Church of Christ Scientist.....	2,998	1,499	85,096	170	85	.....
Churches of God (Winebrennarian).....	434	484	28,033	d6	d9	d617
Churches of the Living God (Colored) (3 bodies).....	101	68	4,286	.....	.....	.....
Churches of the New Jerusalem (2 bodies).....	140	150	9,772	d7	d1	59
Church Transcendent.....	2	3	148	.....	.....	4
Communitic Societies (2 bodies).....	.....	13	1,989	d9	.....	d283
Congregationalists.....	5,974	6,106	790,488	d23	3	10,074
Disciples of Christ (2 bodies).....	8,424	11,182	1,337,450	386	d769	44,053
Evangelical (2 bodies).....	1,572	2,573	209,917	8	d28	4,662
Faith Associations (9 bodies).....	241	146	9,572	.....	.....	.....
Free Christian Zion Church.....	20	15	1,835	.....	.....	.....
Friends (4 bodies).....	1,379	964	119,371	d92	d34	d766
Friends of the Temple.....	3	3	376	.....	.....	.....
German Evangelical Protestant.....	59	66	34,704	.....	.....	.....
German Evangelical Synod.....	1,089	1,389	274,787	4	11	10,690
Jewish Congregations.....	1,084	1,769	143,000	.....	.....	.....
Latter-Day Saints (2 bodies).....	4,260	1,713	415,000	125	33	18,000
Lutherans (21 bodies).....	9,847	15,289	2,454,334	159	20	20,150
Scandinavian Evangelical (3 bodies).....	663	577	62,900	34	d80	.....
Mennonites (12 bodies).....	1,488	813	64,796	12	53	3,465
Methodists (16 bodies).....	41,800	62,783	7,608,284	62	55	136,176
Moravians (2 bodies).....	148	147	21,859	d1	.....	713
Nonsectarian Bible Faith Churches.....	50	204	6,396	.....	.....	.....
Pentecostal (2 bodies).....	1,011	1,013	36,119	121	135	2,710
Presbyterians (12 bodies).....	13,885	16,298	2,171,601	43	d86	67,562
Protestant Episcopal (2 bodies).....	5,680	8,134	1,078,435	59	d7	26,739
Reformed (4 bodies).....	2,223	2,808	514,543	68	26	11,941
Reformed Catholic.....	7	6	3,250	.....	.....	.....
Salvation Army.....	3,225	967	28,203	264	26	539
Schwenkfelders.....	6	6	1,072	.....	.....	29
Social Brethren.....	15	17	1,262	.....	.....	.....
Society for Ethical Culture.....	7	6	2,450	.....	.....	.....
Spiritualists.....	.....	1,500	200,000	.....	.....	.....
Theosophical Society.....	.....	174	5,861	.....	20	1,147
Unitarians.....	504	472	71,110	d8	3	568
United Brethren (2 bodies).....	2,247	4,092	366,877	62	70	6,490
Universalists.....	662	865	58,300	6	102	3,300
Independent Congregations.....	267	879	48,673	.....	.....	.....
Grand Total in 1916.....	182,843	225,321	40,016,709	2,643	117	746,669
Grand Total in 1915.....	180,000	225,204	39,270,040	1,312	d289	542,962

d. Decrease.

Churches and the Federal Council of the Churches of Christ in America, more than one hundred specially invited outstanding leaders spent the larger part of a day in considering how the Christian women of America may make

their most effective contribution to the promotion of international friendship and world-justice through organization. The members of the conference represented twenty-one denominations, and were for the most part the leaders and

officers of the principal organizations of Christian women in the country. After full and spirited discussion it was unanimously voted that the best results would be secured by having women "become an integral part of the organization of the American Council" and "represented upon the Executive Committee," and a committee was appointed to bring this about.

Was 20,000 Too Many?

JOHN R. MOTT states that the men of the universities and colleges who are fighting in the trenches constitute a challenge to the Church of Jesus Christ. He refers to an early criticism of the Student Volunteer Movement and its famous watchword: "The Evangelization of the World in This Generation." It was criticized because it would be too much of a strain upon the colleges of the world to furnish "twenty thousand new missionaries, men and women, in thirty years to accomplish this task." Not long since a cablegram from Germany asked Dr. Mott's permission to translate a book that it might be sent as a Christmas present to 43,000 German students in the trenches. In other words, the universities of one nation had put into the trenches twice as many men as were asked for, men and women, to go into all the world as Christian missionaries in thirty years. The other day a very impressive volume came from Oxford, giving the names of 11,000 Oxford graduates and undergraduates, who have entered the war. The number from Cambridge is a little larger. In other words, these two universities have put into the fight, in less than three years (and about twelve per cent. of them have been killed already), as many men as were wanted from all the colleges of the earth in thirty years. "You will never again," says Dr. Mott, "hear me making such small demands upon young men and young women in our generation."

The Lexington Convention

ABOUT 3,000 men, including 1,500 registered delegates, gathered at the Southern Presbyterian Laymen's Mis-

sionary Convention in Lexington, Kentucky, February 20 to 22. A strong national note was sounded in the keynote "America Must Not Fail" in her duty to her own people, to other nations or to God. Dr. J. S. Lyons, of Atlanta, said that God had challenged America first to occupy the continent, second to establish a free constitutional government and now to exert a powerful influence for God in all the world.

There was an unusual number of strong speakers and a spirit of devout enthusiasm.

Washington Goes Dry

IN spite of all they failed to do, the United States Congressmen passed some good measures during the recent Congress. Among these was a prohibition law for the District of Columbia to go into effect after November 1 next. The vote was 273 to 137. Most of the opponents of the bill were from New York, Boston, Baltimore, Philadelphia and Chicago. They also passed the Reed "bone dry" amendment barring the shipment of liquor into prohibition states.

The Senate bill does not prohibit the importation of liquor for personal use, but abolishes the 300 saloons in the District on November 1, and absolutely prohibits the sale or manufacture for sale of intoxicants after that date.

Prohibition Victory in Newfoundland

SINCE January 1 the new law in Newfoundland forbids the import, manufacture or sale of intoxicating liquors, and no alcoholic compound will be obtainable except for medicinal, manufacturing or sacramental purposes. In order to prevent evasion of the law a long list of patent medicines has been placed under the ban. The druggists having petitioned the legislature not to put upon them the obligation of carrying stocks of liquors and dispensing them on the prescription of doctors, the government has provided a public controller through whom medicinal prescriptions will be filled and supplies obtained for manufacturing, while provision is made whereby the various churches can have

their own agencies for importing wine for sacramental use. It is figured that the colony's annual "drink bill" was about \$1,000,000.

LATIN AMERICA

A Missionary Report from Mexico

REV. R. R. GREGORY, of the Presbyterian Mission in Mexico, who has recently returned to his work, is encouraged to find how well it has been going on. He writes:

"I never saw the people so anxious and keen for education for their children, yet there is a dearth of good teaching material and also funds to establish schools. Would that the United States as a whole could realize that \$1,000,000 gold would go a great way in uplifting the masses through education.

Last month our town (Zitacuaro) had been alarmed many times by Zapatista invasions. They have burned several small towns nearby. It makes plans for the future work uncertain and very hard to formulate. It also brings uneasiness all around.

It seems to the congregations good to see the missionary again in their midst. The other day I visited among one of the congregations two days and held family worship in their homes. In spite of misery and suffering because of typhus and other sicknesses, which left orphan children and widows and meagre provisions for their bodies, I found a living faith and it rejoiced my heart to be with them."

The Sunday-School Popular

A TWO-MONTHS' visitation of the west coast of South America has just been made by Rev. George P. Howard, Sunday-school secretary for that continent, under the World's Sunday School Association. On this trip, Mr. Howard has covered the coast from Concepcion and Temuco in the south, to Lima and Callao in the north, and has spent several days in each city visited.

Mr. Howard has been organizing the Cradle Roll and Beginners' Departments all along the line. Six months ago there was not a single Kindergarten Department in any of the fifty Sunday

schools in Buenos Aires, with its 1,800,000 inhabitants. Now there are four such classes, using the Beginners' Graded Lessons, and the habit is spreading. One lady writes that her children's favorite game is "playing" Sunday-school, and that there is nothing they enjoy so much as going to Sunday-school, now that their classroom has been made so attractive with little chairs, black-board and sand-table. They now come to Sunday-school twenty minutes ahead of time, eager to get into their little classroom, and it is not uncommon to find some of them bringing some little stranger-friend whom they wish to introduce to their fine class!

Japan's New Islands

THE islands of the Caroline and Marianne groups, Pelau, Yap, Ponape, Kusaie, Jaluit, etc., for a time ruled by Germany, are now being nominated "Japan's New Islands." Between them and Japan a regular steamer service has been established, and the Japanese are losing no time in subjecting them to their civilizing process. The largest of these islands is Yap, which has a population of over six thousand, mainly native, but included before the outbreak of the war, forty Germans, twenty Japanese and Chinese and an Englishman or two.

East and West, commenting on these new possessions of Japan's in the South Seas, says: "If Japan as the governing Power does not carry with her the Gospel of Christ, then that must come to the islanders from another source. Here is the trouble. Samples of the difficulties thus created have been seen already in Korea and Formosa. Japan has, indeed, been a disappointment to the many who believed that her heart was readily opening to receive the truth of the Gospel, and that she might even now have been proving herself a powerful instrument under God for the evangelization of other peoples in the East."

The American Board has German missionaries at work in the Marshall Group. Word of their well-being has recently come to the Board, after a long break in communications.

OBITUARY NOTES

Joseph K. Greene, of Turkey

FEW missionaries of the American Board have been so well known in the United States as was Dr. Joseph K. Greene, who died at Oberlin, O., on February 10.

He was born in Auburn, Maine, in 1834 and was graduated from Bowdoin College and Union Seminary. He sailed for his field in Turkey in 1859, and entered into the manifold labors of the ordained missionary in such a way as to endear himself not only to his fellow-workers, but to the people for whom they were working. While in Turkey Dr. Greene was editor of newspapers printed in Armenian, Greek and Turkish.

For thirty-eight years of his term of service he was located at Constantinople. Since his withdrawal from the field in 1910, he has done very effective service in speaking. Very recently he published a valuable book on Missions in Turkey, entitled "Leavening the Levant." Dr. Greene was a devoted missionary, a superb Christian gentleman, a friend to every one whom he met, and one whose presence added joy and inspiration to every gathering he graced.

Mark B. Grier, of China

REV. MARK B. GRIER, of the North Kiangsu Mission of the Southern Presbyterian Board, China, died January 6th at the home of his brother in Due West, S. C.

Mr. Grier was the senior among the missionaries of Sutsien, an important city on the Grand canal, near the Shantung border. He won a large influence among the Chinese of the upper classes, particularly through activities in relief of famine sufferers and as principal of Sutsien high school for boys. He leaves several children and a widow, who was formerly a member of the Shantung mission of the Presbyterian Board.

Rev. J. W. Lloyd, of Africa

THE Church Missionary Society announces a great loss to the Western Equatorial Africa Mission by the death at Kabwir from blackwater fever

of the Rev. J. W. Lloyd. He was accepted as a missionary in 1900, but did not sail for the mission field until October 20, 1906. He went as an honorary missionary, the first representative of the Cambridge University Missionary Party—a band of Cambridge men pledged to go into the mission field, or to support those of their number who do so. After a few months in learning the Hausa language he began work among the Suras, a pagan tribe in the Bauchi highlands, at Panyam. A second station, Kabwir, was occupied a year or two later, and in 1915, after great difficulty in obtaining the consent of the government, Mr. Lloyd occupied Per.

Robert A. Haden, of China

ONE of the recent losses due to the war is the death of Rev. Robert Allen Haden, the American missionary who was drowned when the French steamer Athos was torpedoed in the Mediterranean. Mr. Haden was one of the influential Presbyterian Americans in China.

During the thirty years or more that he spent in Suchau, he built up the Elizabeth Blake Hospital, which originally consisted of a small one-story building, into a great hospital set in beautiful grounds, with all kinds of wards and a splendid laboratory. Besides being a hospital where thousands of Chinese were treated, it was a great school for teaching Chinese women nursing and Chinese men to become physicians.

Mr. Haden spent most of his time making tours of the country preaching and instructing Chinese. His works in educating and civilizing the Chinese were so well known that he could go to any of the great American and British companies and get anything he wanted in the way of labor, engineering help, transportation and raw materials.

He lived in a small bungalow, eating meals as meagre as those of the Chinese with whom he worked. He spent nothing on himself, and all of his money went to his family in Switzerland, where his children were being educated. The Chinese converted by him numbered thousands.



Origin and History of the Federal Council of Churches of Christ in America. By the Rev. Elias B. Sanford, D.D. 8vo. S. S. Scranton Co., Hartford, Conn., 1916.

The title of this book suggests a volume useful for reference, but not particularly interesting reading. However, the book is interesting as well as useful. It combines the charm of autobiography and history. The author tells us how it came about that, after he had passed his fiftieth birthday, he was brought into special relations with the movement for co-operation in Christian work until he became the first Secretary of the Federal Council of Churches, a post which he held until advancing years compelled his retirement. Now, at the age of seventy-three, he writes of the beginnings and development of the movement which has attained such large proportions and which promises so much greater things for the future. Perhaps the book might be called one of reminiscences rather than of history. It is personal and chatty to a delightful degree, with many references to prominent Christian men, living and dead. The author has rendered a great service to the cause of Christ by collecting these facts while they are still fresh in his memory and while he is able to clothe them with such human interest, while the future historian will find much material here that he will need.

Is Christianity Practicable? By William Adams Brown. 8vo. \$1.25. Charles Scribner's Sons, 1916.

This question is the title of a book by the well-known Professor of Theology in the Union Theological Seminary, New York. It consists of five lectures delivered in Japan during a recent visit to that country which the author made as the Union Seminary Lecturer on Christianity in the Far East. The discussion goes straight to the heart of the crucial problem of the age. Dr. Brown

well says that in this time of world crisis, when existing customs are everywhere being challenged and the very existence of civilized society seems threatened by the world war, it is essential that we should raise anew the question as to the nature and grounds of our Christian faith, and should ask ourselves whether the enterprise in which we are engaged is a practicable one, worthy of the allegiance of sensible men. Especially is this inquiry appropriate in a country where Christianity is a missionary religion, facing older faiths which also claim universality. But in truth the issue here raised transcends all local or national limitations. The question whether Christianity is a practicable religion is not simply a missionary question; it is a human question.

And the world's answer is negative. "This war with all its horrors is the direct result of the fact that the men in control of the policy of the leading European nations, whatever their personal attitude toward Christianity as a private faith may have been, have deliberately accepted the thesis of its social impracticability and have been sustained in this attitude by the public sentiment of their respective countries. When we follow back the present situation to its remoter causes, we are led to a story of selfish exploitation and conscienceless cruelty in which every one of the nations, without exception, is to a greater or less degree involved. There is not one who can say, 'I am blameless.' To all alike the call comes to national repentance and national reformation. When the war is over and the questions of reconstruction are to be faced, this question will have to be answered by those responsible for the terms of peace: whether the philosophy which underlies the diplomacy of the past two generations is still to control, or whether from the mere point of view of human prudence and reason, if from no higher ground, it may not prove wise to try a

different method? If the former alternative shall prevail, we know what to expect. After a breathing space, longer or shorter, there will be a renewal of what we have been experiencing in Europe on a scale as much more portentous and terrible than what we now see, as the forces which in the meantime modern science shall have evoked will be vaster and more appalling. Nor is this all. With the rapid education of the great peoples of the remoter East, it is already certain that in a time longer or shorter, but distinctly measurable, these unnumbered millions of men, hitherto largely aloof or quiescent so far as the Western world is concerned, will be drawn into the vortex and increase by their new reserves of power the terror of the impending cataclysm.

Against this tragic background stands Jesus' program for humanity, "universal in scope, spiritual in nature, a society of brothers bound to one another by common ideals, common aspirations, and common experience. Is it possible to realize such a society in fact? Is force to be supreme in the world, or is there something stronger still—the love that bears and forbears, that 'suffereth long and is kind,' that 'taketh not account of evil,' that 'rejoiceth not in unrighteousness, but rejoiceth with the truth'? Is Christ to be the ultimate conqueror or the Superman of Nietzsche?" If these questions must be answered in the negative, there is no hope of the future either for the Church or for the world. The former must confess its inability to dominate the lives of men and become a mere side issue, and the latter must go on fighting to the end of time. Most men agree that Christianity is practicable for individuals, but the question now is whether it is practicable for society as well as for the individuals who compose it.

Dr. Brown answers this question with a clear and confident affirmative. He is not a pacifist in the popular meaning of the word, but he combats the policy of militarism, "which creates the dangers against which it warns." He insists that "as Christians we cannot admit the nationalist's contention that the

nation is the final unit and that no humanitarian considerations should be allowed to stand in the way of the national interest." He declares that "war, not simply in its consequences, but in its ideals, is the uncompromising foe of all in which as Christians we believe and for which we ought to strive." He holds that Christ's teaching is eminently sane and that it can really be put into effect socially, nationally and internationally, as well as individually. He believes that the time has come for the Church to preach with new power what Jesus called the "Kingdom of God," which he defines to "mean the new social order in which the principles of Christ shall dominate all the relations of life; a society in which trust shall replace fear, love take the place of strife, co-operation of selfish competition; in which helpfulness shall be the test of greatness, and the supreme reward, the consciousness of having deserved well of one's kind."

This is a remarkable book. It is a missionary apologetic of a high order, since it deals convincingly with the grounds of our belief that Christianity is a world faith which can be reasonably presented for universal adoption. It is broad in vision, catholic in sympathy, clear in thought and expression, and profoundly Christian in tone. It is a small book, only 238 pages, and with large type at that, but the very essence of religion and of statesmanship is in its pages. If the world is ever going to find its way out of the darkness and tumult in which it is now involved, it must do so along the path which Dr. Brown so clearly points out in this volume.

A Master Builder. The Life and Letters of Henry Yates Satterlee, First Bishop of Washington. By Charles H. Brent. 8vo, 477 pp. Longmans, Green & Co., 1916.

Dr. Satterlee was for fifteen years assistant and then rector of a country church at Wappinger Falls, N. Y., then for fourteen years rector of a great city parish in Calvary Church, New York City, and for the remaining twelve years

of his life Bishop of Washington. This was a career of rich, strong, developing service, built on solid foundations, Jesus Christ Himself being the chief cornerstone. He was a sincere, large-minded, direct, loyal Christian man, and a wise and courageous leader of Christian men. His life contains pertinent and inspiring lessons for all Christian workers who would do solid and enduring work and it teaches much that is important in missionary service and policy. It fell to Dr. Satterlee to discern and to defend right principles with regard to the missions of the Protestant Episcopal Church in so-called Roman Catholic lands. The problems which arose in the course of the discussions were very difficult, but he saw clearly what was the right way and he walked in it and led his church in it. Bishop Brent, his biographer, whose own work has been to establish and extend the Church in the Philippine Islands, is well able to appreciate Dr. Satterlee's service in this regard. He was also a true pastor and pastor of pastors. His methods in helping and inspiring his clergy are such methods as characterized "the training of the Twelve" and ought to be in practice in every foreign mission station. Bishop Brent has done the work of a biographer with characteristic good judgment and good taste, and while the life he describes was not a brilliant or unique life, it was true and noble and good and its manly and godly influence will endure.

Recent Developments in China. Clark University Addresses, November, 1912. Edited by George H. Blakeslee. 8vo. G. E. Stechert & Co., New York, 1916.

These are the papers and addresses presented at a conference on China at Clark University, Worcester, Mass., November 13-16, 1912. Of the speakers, some, as the editor, Professor Blakeslee, says, "knew the Manchu dynasty in its old days, and were decorated by the Imperial Court for distinguished service; one came into close personal touch with that almost unapproachable sovereign, the Empress Dow-

ager. Some, as teachers and missionaries, laid the foundation upon which New China is rising; one represents the modern physician in the westernizing of medical practice in China and has himself fought the plague in Manchuria with the bravery and by the methods of the West. Some, as long-time residents of China, have seen the revolution in its inception, its development, its outbreak; they have known its leaders and in some cases have taught them as students. Still others are authorities on the complicated international situation in China; some of whom have themselves taken leading parts in one of the most important events of the past couple of years, the loan negotiations. Still others are Chinese; some of them are students, while others have held important positions in the new Republic of China, and are living evidence of the influence of America in the Chinese revolution, for they themselves are graduates of American higher institutions of learning." The developments described are no longer the recent developments. The scenes have shifted in ways that could not be foreseen. But the historic material which is presented here is not affected by the later changes. Indeed, it is made all the more valuable, especially such a paper as Mr. Drew's admirable account of Sir Robert Hart. The judgments presented are individual judgments with the freedom and the limitations characteristic of individual judgments of great corporate experiences, but they are in the main the judgments of competent and sympathetic observers, and this volume which records them is a valuable historic record of much that might not otherwise have been preserved.

Our Eastern Question. By Thomas F. Millard. 8vo, \$3.00. The Century Co., New York, 1916.

If one distrusts or dislikes Japan, he will read this volume with large satisfaction. If one is pro-Japanese, he will find some difficulty in disposing of the facts which it presents. The author has long been a student of Asiatic problems. He has traveled widely in eastern Asia as a newspaper correspondent and he has

been for five years editor of *The China Press* of Shanghai, the only American newspaper in China. He writes, therefore, as an expert in Far Eastern affairs, with ample sources of information and with the journalist's instinct for facts and for an effective way of stating them. After a few chapters on the Revolution in China and the efforts at reconstruction which the Chinese are making, he devotes five chapters to Japan's aggressions in China, which he handles without gloves from the viewpoint of strong sympathy with the Chinese. He then takes up Japan's world policy and her relations with Great Britain; after which he discusses in several powerful chapters the relations of Japan to the United States. He closes with chapters on "America and China" and the "Need for a Positive American Policy." The 543 closely printed pages, including voluminous appendices giving the text of treaties, official agreements and diplomatic correspondence, form a volume of great interest, very able and very valuable for the number of facts which it collates. The author's conclusions are stated as follows on pages 253-254:

"(a) Japan is making deliberate preparations in anticipation, if not actually in expectation, of a collision with the United States.

"(b) Japanese popular thought and sentiment have been deliberately prepared for this eventuality by the Government, and are hostile toward the United States.

"(c) While the Japanese Government and press have formulated and stimulated this sentiment in Japan, a Japanese propaganda in America has almost succeeded in lulling that nation into a false security, and has exerted an influence to prevent and retard measures to prepare the United States against an armed clash.

"(d) The fate of China, the stability of the Monroe Doctrine (now embracing the new ideal of Pan-Americanism), the balance of power in the Pacific Ocean, and whether a yellow peril ever will become a reality, are questions included in the outcome of the relations of Japan and the United States.

"(e) The great European war destroyed the international balance of power in the Far East, creating a condition which enabled Japan to disturb that region, and by reaction also to menace the peace of America.

"(f) Constructive action by the United States is required to help recreate that balance of power."

The chief difficulty that we have with the book lies in its evident anti-Japanese attitude. We say this not because we have any disposition to defend the course of the Japanese, but because we believe that some of the facts are susceptible of a different interpretation, and that a more complete and balanced statement might justify a less alarming conclusion. In the present inflammable condition of international relations, it is easy to describe real difficulties in a way which aggravates them and tends to precipitate the very dangers which are feared. Nor should we overlook the fact that Americans themselves are partly responsible for the strain that now exists. It is not Japan's fault that our Pacific Coast States are treating her subjects so badly and we should not be surprised that she resents it.

The Klondike Klan. By Rev. S. Hall Young. Illustrated, 8vo. 303 pp. \$1.35. Fleming H. Revell Co., New York, 1916.

Alaska and the stampede for gold, over snow-capped mountains and down roaring rivers, with the thermometer at times sixty degrees below zero, form the background of this thrilling missionary love story. It is worth reading—full of realism, of human interest, of sympathy with nature and with God. The story never grows dull, and while the whole book is a missionary history, it is so natural that sympathy will be drawn to missionary work even from those who have been antagonistic.

The story is based on facts and many of the characters are drawn from life or are composites. Others are ideals. The author has spent many years in Alaska and gives from experience an excellent picture of life there in one of the best missionary novels we have read.