

# THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

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## Editorial and Business Chat

### PASSING IT ON

**S**OME tangible evidences of the esteem in which the articles published in the REVIEW are held by missionary leaders have been multiplied recently. The map designed and prepared for the *Missionary Review of the World* to show how the \$10,000,000 has been gathered and distributed in behalf of the destitute Armenians and Syrians, has been reprinted in many thousands of copies, and distributed broadcast over the United States with the reports of the Treasurer and Auditor of the Armenian and Syrian Relief Funds. By mistake, credit for this reprint was not given to the REVIEW, but we are very thankful to have that feature of our July number so widely used.

From the same number of the REVIEW, the War Work Council of the International Y. M. C. A. asked permission to reprint 10,000 copies of the article by Prof. Wm. J. Hutchins on "The Body and the Soul of an Army Camp." This permission was gladly given and the reprints were duly credited to the REVIEW. This article is recognized to be one of the most vivid and truly human pictures of the life in an army camp, as it is seen by one of the religious directors of the Y. M. C. A. work.

The articles by Mrs. E. C. Cronk on "Best Methods" have been attracting very wide attention, and almost every month requests are received for permission to reprint. These articles are of such great interest and value that we are planning to gather them in a book and publish them for permanent use among pastors and officers of local missionary societies.

The articles in the REVIEW and maps especially prepared for the REVIEW are copyrighted, but as our aim is to have them as widely used as possible, we are always ready to grant permission for the reprinting of articles in whole or in part, unless some special reason forbids. It is, however, a very necessary provision in granting permission that full credit be given to the REVIEW, and to the authors whose articles are copied.

### OUR CALENDAR

**F**OR two years one of the features of the REVIEW has been a carefully compiled calendar of dates, both anniversaries and important missionary events at home and abroad, and conventions or other meetings of general interest to those who are engaged in missionary work. It is difficult to determine how much these dates are consulted, and of how great value our readers find them to be. On account of the limited space and the expense involved in every page of the REVIEW that is printed, we would like to hear from our readers as to their use of the calendar and would greatly appreciate a card from those who see this note, saying whether the Missionary Calendar would be missed if we should omit it from numbers beginning with January, 1919.

## Editorial and Business Chat

### INCREASING THE PRICE

**T**HERE has never been in the history of the world, so far as records show, such an increase in costs and the price of labor as since the beginning of the war. In many lines of business, wages have increased from fifty to one hundred per cent, or even more; and the price of materials has increased at the same rate. We are paying twice as much for paper as in 1916, and the cost of printers' wages has almost doubled. In spite of this fact we are endeavoring to publish as attractive and helpful a magazine without increasing the price. Some other periodicals have doubled their subscription price, and others are considering such a move. The new zone postal laws have also added to the labor and cost. Although the REVIEW is not published for money, and is the organ representing home and foreign missionary Boards, the Post Office has refused to exempt the REVIEW from this zone system. This also in spite of the fact that no profit is made on the REVIEW and that its high standard is kept up only by the generous co-operation of friends.

The way out of the difficulty is through the increase of the number of subscribers. We are seeking this because we are convinced that thereby the missionary cause will be advanced. Our subscribers and friends can help materially by recommending the REVIEW to others interested in missionary work at home and abroad. Every pastor of a Protestant Church in the United States should see the REVIEW, either as a gift from a parishioner or through his own subscription. Every officer of a woman's missionary society and young people's society should take the REVIEW. It would be well worth while for a society to subscribe with its funds, if individuals do not feel that they can afford this amount. The articles on "Best Methods" and the news from all over the world are of such value that the increase in membership and interest would more than justify this small expense. Churches with stations at home and abroad should send subscriptions to their representatives. Laymen and women with broad vision cannot afford to miss the stimulus received through the REVIEW, and every library should have a copy on file for reference.

Our subscribers can help in this campaign by seeing that the REVIEW is in their own church and in the hands of their own pastor and officers; that it is subscribed for by the public library and that others who are or ought to be interested in the missionary cause regularly read the REVIEW. If the words spoken by many of our readers are true, the results of such a campaign would be very far reaching in the deepening of spiritual life and enlargement of service in America and throughout the world.

# FACTS WORTH QUOTING

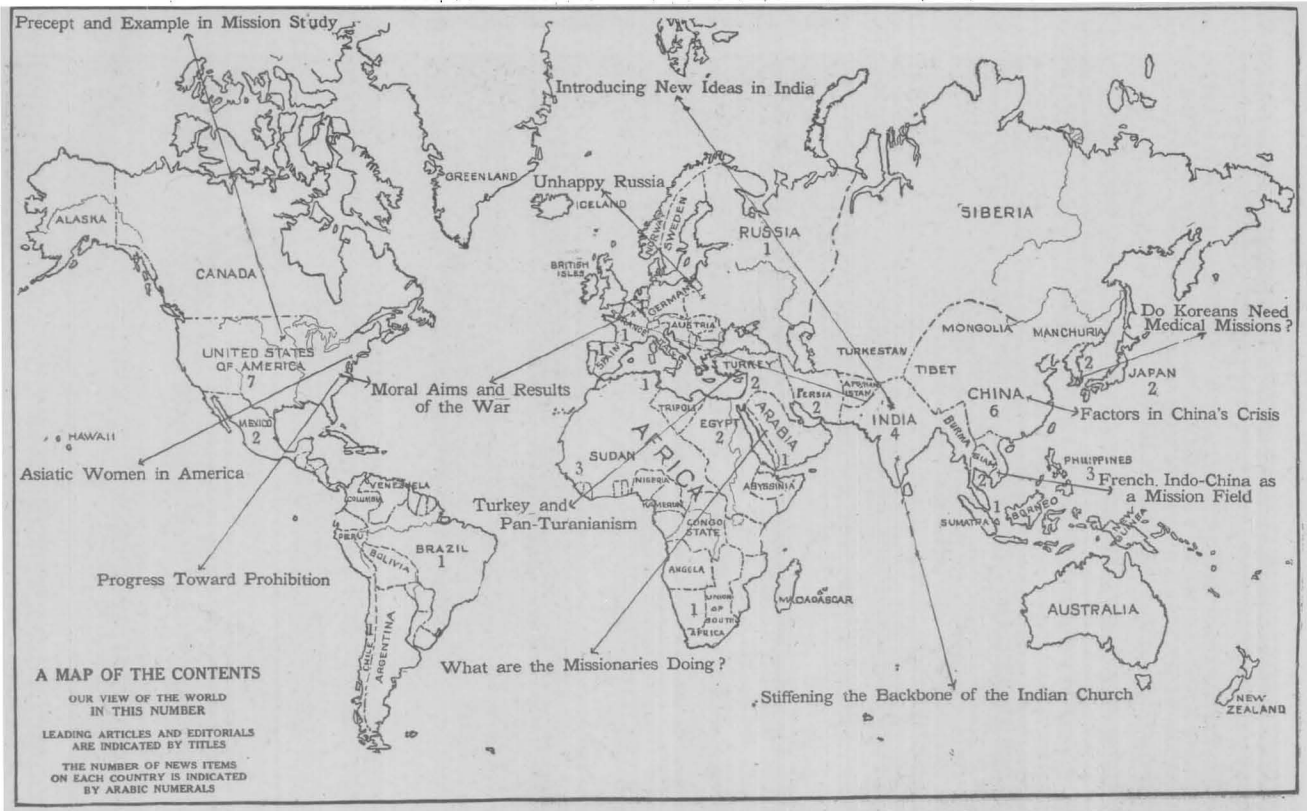


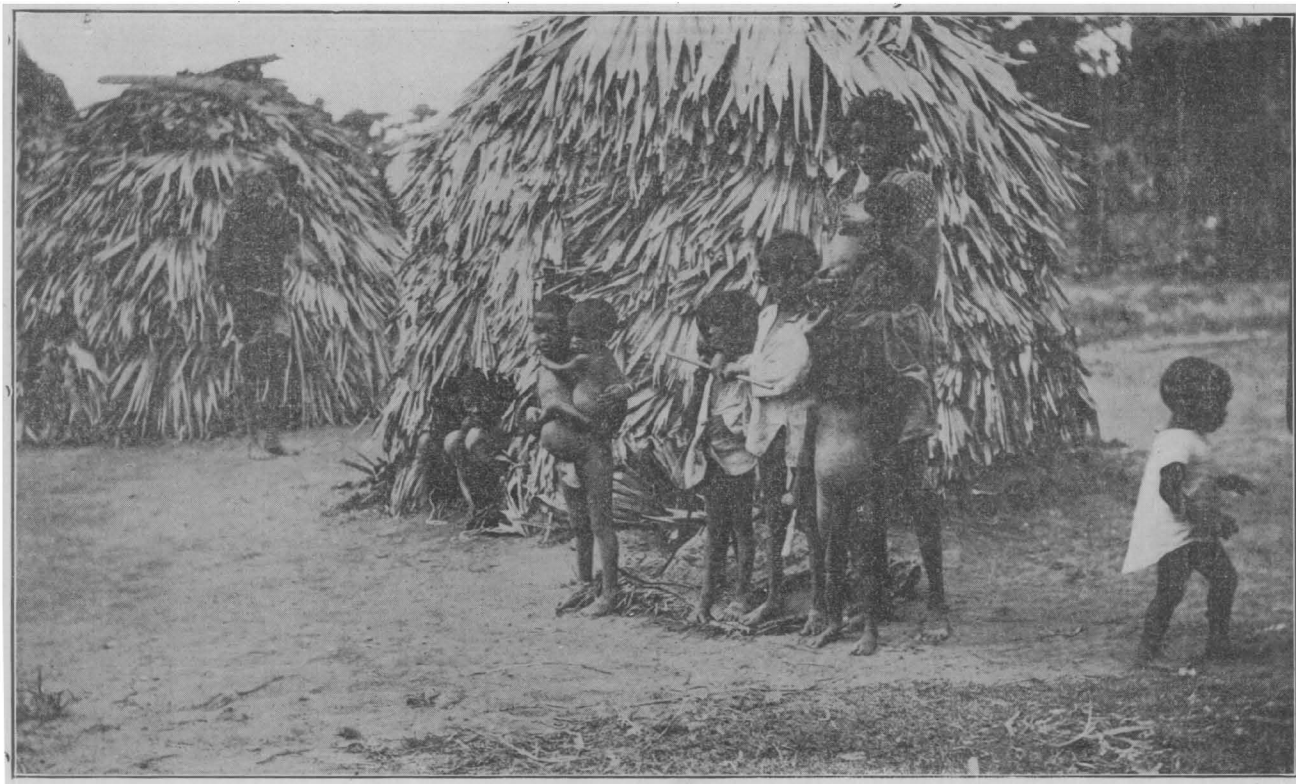
*For Use in Church Calendars and Missionary Meetings.*

(Selected from THE MISSIONARY REVIEW OF THE WORLD for October.)

1. The "Hook-Swinging" ceremony (shown on our cover) is still sometimes practiced in India, though against British law. It is a form of spectacular self-torture by which the Hindu devotee allows himself to be lifted high above the crowd and suspended for half an hour or more by hooks caught under the muscles of the back. It is a painful method of obtaining merit and a reputation for holiness.
2. Usurious money lenders are a curse to the farmers of India. Missionaries have started co-operative credit societies to enable the Christians to become independent. Missionaries are also developing schools like Hampton Institute, Virginia, which give an all-around training for life. (See page 731.)
3. Do you realize that the future of woman in Asia will be very greatly influenced by the 200 or more girls from Oriental countries, who are now studying in schools and colleges of the United States? Most of them are preparing to teach in their own lands. (See page 760.)
4. Are medical missions worth while? In the twenty mission hospitals of Korea over 200,000 patients are treated annually, and none go away without having heard the Gospel. (See page 763.)
5. Are native churches able to stand alone? Two churches in Madras, India, support two pastors of other mission churches and also help to maintain more than thirty Christian schools. (See page 731.)
6. The only Protestant mission in all French Indo-China, with its five provinces and 18,000,000 people, is that of the Christian and Missionary Alliance of America. These people have characteristics which promise a great future, if they are given the Gospel. (See page 748.)
7. Day has dawned for the women of India. A Hindu Widows' Home Association and a Widow Re-Marriage Association have been formed and mark an important advance in the solution of one of India's difficult social problems. (See page 783.)
8. One phase of the Home Mission problem in America is shown by the fact that in Philadelphia every second man or woman in the city was born outside the United States, while half of the native-born had foreign parentage. (See page 787.)
9. The native farmers of North India are being stimulated to adopt scientific methods by means of agricultural exhibitions at which the improved farm products prove a greater attraction than the snake charmers and fakirs. (See page 721.)
10. Burglary in Arabia is punished by tying the thief to a post and whipping him to death. As a result, the crime is almost unknown. A purse dropped in the road will be turned in with contents intact to the chief. (See page 743.)
11. "Referendum and Recall" in Arabia takes the form of assassination of the chief who has failed to satisfy the people by his governmental policy. The leader of the new party then becomes chief. (See page 744.)
12. Hanoi, the capital of Annam, French Indo-China, has one Protestant Christian church for a population of 130,000 Annamese. The first convert was baptized a few years ago. Now the church numbers twenty-five. (See page 753.)







**SOME INDIAN "UNTOUCHABLES" AT HOME.**

**These Outcast and Impoverished People Need the Touch of Christ, Including Christian Friendship,  
Education and Social Betterment. (See article on page 731.)**

# THE MISSIONARY REVIEW<sup>of</sup> the WORLD

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## INTRODUCING NEW IDEAS IN INDIA

**A**N AGRICULTURAL or industrial exhibit may be a great factor for Christian advancement. The people of Africa and Asia who have perverted ideas of the degradation of manual labor, or primitive ideas of methods of work, need to be taught how to live and how to work. They must be stimulated to attain independence and a civilized manner of living if they are to become strong, self-respecting Christians.

India has been one of the last countries to adopt modern methods of agriculture and scientific ideas of sanitation and sociology. Their poverty and caste system have handicapped them and their religious ideas have hindered their acceptance of scientific ideas and methods of life. An encouraging sign of progress is noted in the exhibition held last April in Gwalior. It was the largest and most interesting ever held in Central India. All the arrangements for the Agricultural Exhibition were in the hands of the North India Mission of the Presbyterian Church, with which Prof. Sam Higginbottom of India is connected. He writes:

"Mr. Don W. Griffin, with his tractors actually plowing, his harrows harrowing, his pumps pumping, his fine crops of pedigreed wheat and grain, proved an attraction superior to the wrestling arena of the exhibition. Dr. Kenoyer in his beautiful research laboratory, with experiments of all kinds that the Indian farmers could see and understand, his charts, microscopes, seed-testing, was more popular than the Indian juggler who makes the mango tree grow and bear fruit under a gunny bag. Mrs. Wisner, with her demonstrations of fruit canning and vegetable preservation, showing the people of India a cheap, sanitary and easy way of saving food, was much more popular than the nautch girl.

"The Maharajah brought the ladies of the palace to learn her methods. As he was a 'mere man' he could not go in under the canopy, which was kept strictly purdah (for ladies). The fruit and vegetables were grown in the palace gardens, the jars were made in the State pottery, common Indian cooking vessels were used and the little Indian portable stoves gave the fire for cooking and sterilization. Thus attention was drawn to the fact that India could do these things for herself just as well as depend upon Europe and America for preserved fruits and vegetables.

"Mr. Arthur Slater from Etah had the best poultry show ever seen in India. The first prizes and grand championships were won, not by imported birds, but by birds bred in India from imported stock. Mr. Slater has good reason to be happy over the outcome of his years of labor to introduce better poultry among the low caste converts as a way to improving their economic condition and fitting them to pay the salaries of their own preachers and teachers."

This is all very important in the future of India, as it is distinctly an agricultural country. The latest figures show that India has nearly four million more acres under wheat than in 1915, nearly as much extra under rice, while the area under cotton has increased over four million acres; in the same time her increase in acreage and in yield per acre of sugar shows that she will soon supply her own needs and have a surplus. Thus India is helping to feed a hungry world. It is good sense and good religion for America to largely increase the number of American agricultural missionaries at this time. There has been a complete revolution in missionary thinking on the subject of the importance of agriculture and industry in the past ten years. These are now recognized as part of the liberating Gospel of Jesus Christ. Missionary bodies all over India are considering the establishment of schools for training mission leadership in rural education in each climatic area. This will do much to help India to help itself and the industrial training of Christians will help to develop a strong self-supporting church.\*

Another sign that new ideas are taking root in India is the increasing spirit of social service, in which Brahmins, non-Brahmins, government officials, merchants, educators, Y. M. C. A. secretaries, missionaries—men of different color, caste and creed, work side by side. Recently thousands of people flocked to see an exhibit conducted by the Social Service League in Madura and all religious barriers seemed to be set aside. There was no charge made for admission, as the purpose of the exhibit was purely educational. A very prominent place was given to health and sanitation problems. These practical demonstrations are of especial value in India where climate and environment are so conducive to disease and where low standards of living make infectious maladies prevalent. Mr. E. E. Saunders, the Australian

\* See article by Mr. Mason Olcott on "Stiffening the Back Bone of the Indian Church," (page 731).

physical expert, threw such enthusiasm into the organizing of health propaganda and training for high school boys that the municipal authorities endorsed a model play-ground scheme for Madura. India is awakening to the need for better material conditions. She must also become more conscious of the necessity for spiritual life.

### UNHAPPY RUSSIA

ONLY strictly censored news comes from Russia, so that few realize the awful reign of terror that prevails there. Famine stares the people in the face; the civil courts of justice are suspended; the police do not pretend to preserve order; large sections of Petrograd have been reduced to ashes; the military forces are under no adequate control, and use their power to pillage and to oppress the people. There is great danger of Jewish massacres; indiscriminate slaughter takes place in the streets and the Bolsheviki seem determined that if they cannot rule Russia no one else shall do it. Already two German ambassadors have been assassinated and an attempt was made on the life of the Bolshevik Premier Lenine. There is no prospect of educational facilities being open to the people this winter and religious services are impossible for the Bolsheviki are bitterly opposed to the educated classes and to the churches. Everything is in disorder, and there is no human help adequate to cope with the situation. A recent cablegram from Dr. George A. Simons, the Methodist missionary in Petrograd (written as he was about to leave the city) gives the following view of conditions:

"Economic conditions growing appallingly worse daily. Many members and friends of our Church, also some Americans, impoverished, starving. Morally obliged to help, but quite unable, having no funds for food to distribute. Now without Embassy and Consulate, Red Cross leaving shortly. American citizens and interests under protection Norwegian Legation. Latter very accommodating. Cholera epidemic almost exterminated, thanks to efficient medical agencies. Present regime bitterly antagonizes Orthodox Church and its Schools. Atheism and agnosticism most rampant now among workmen whose strong anti-Christian animosity directs itself chiefly against Russian Church as possible reactionary agency. Our conviction is that Russian Christianity will thereby become purified, finally surviving socialistic persecution. Majority workmen and peasants sober-minded and gradually awakening to facts. May future reunited Russia be Christian democracy like America, or, for and by entire people, with untrammelled press, all classes sharing blessing of liberty, equality, fraternity. Our opinion that the heart of Russian nation beats warmly for America. . . . May Christian America not abandon Christian Russia. Need your prayers."

But America and the Allies have not lost hope for Russia. The darkest hour will be followed by dawn. Already with the help of British, American and Japanese forces responsible government is being established in the North, near Archangel, and in Siberia. The power of the Bolsheviki is waning and the Russians are beginning to see the

hopelessness of attempting to reach idealism through anarchy. Russia's need is for sane, strong, God-fearing leaders. After the reign of terror there will be a great opportunity to show the people that their only ground for hope is in Jesus Christ. There will also be a great demand for evangelical Christian education.

In the meantime the Russians are more ignorant of conditions in the outside world than outsiders are of the real state of affairs in Russia. The newspapers printed there are in the hands of the Bolsheviki, and print false statements to show that all the world is in upheaval; that England and Holland are starving; that China and Japan are in the throes of revolution; that America is threatened with an Indian uprising and that every nation is as hopelessly embroiled as Russia. Now is the time to lay plans for constructive Bible work to follow the establishment of order and to prepare for the education of Christian leaders.

### TURKEY AND PAN-TURANIANISM

**W**HEN a nation, as a nation, fails to build up a strong enlightened government the leaders may either decide to reform their government and other institutions to make them conform to those of other progressive nations, or they may choose to go back to ancient foundations and build on the ideals of their ancestors. Japan chose the former course and has become one of the modern world powers. China is still halting between the old and the new. Turkey is choosing the ancient ideals and reverting to Pan-Turanianism. The young Turkey party follows in the footsteps of their chief ally and seeks to establish itself by the use of physical force and to extend its influence by increasing the territory under its control. The new Sultan, Vahad-ed-din, is the fourth son of Abdul Medjid to occupy the throne. He will be known as Mahomet VI and is fifty-seven years old. He is said to be a quiet man of melancholy disposition who is not likely to prove a force in Turkish politics for he is unfamiliar with politics and comparatively unversed in military matters. He is of a religious nature and interested in Western ideas and custom. Some report that he is anti-German in his sympathies. His power as Sultan is merely nominal.

In the meantime the Pan-Turanian movement is growing among the Turks. This means a "reversion to type." The Turks originally came from Central Asia and were not Mohammedans—they became such for political reasons and the Sultan was looked up to as the temporal head of the Moslems. Since their attempts to unite all followers of the Prophet in a "Holy War," and since Indian Moslems follow British forces and the Arabs have revolted, Turkish leaders have advocated a return to their ancient faith. Their hope seems to be to unite all Turks and their kindred under a new standard, including the Tartars of Asia, outside of Turkey, who are said to number some twelve or fifteen

millions. The Armenian massacres and the cruelties in Persia seem to be a part of the general program. Unless the new plans of the Turkish leaders utterly fail and the Turks see that Pan-Turanianism is as hopeless as Pan-Islamism then the Christian missionaries in Turkey and Persia will face new problems. New beliefs and practices will need to be studied and combatted. Already Arabic culture is being discredited. There are in this new movement additional dangers and there are new reasons for co-operative prayer and effort to bring Turkey to a realization of the fact that their only hope is in the Christ they have rejected.

### PROGRESS TOWARD PROHIBITION

**O**N July first of next year the United States of America will be practically a "dry" country, according to legislation recently passed by Congress. The amendment to the Emergency Agricultural Appropriation bill provides that after June 30, 1919, the sale of alcoholic beverages shall be prohibited in the United States and its possessions except for export.

This includes distilled spirits, wine, beer and all other intoxicating malt or vinous liquor. The provisions of this amendment shall continue in force "until the conclusion of the present war and thereafter until the termination of mobilization, the date of which shall be determined and proclaimed by the President of the United States." The object of the amendment, according to its own words, is to conserve "the man power of the nation and to increase efficiency in the production of arms, munitions, ships, food and clothing for the army and navy." The amendment further provides that within the same period, beginning on May 1, 1919, and continuing until the demobilization of the army, "no grain, cereals, fruit or other food products shall be used in the manufacture or production of" any intoxicating liquor. "After the approval of this act," continues the amendment, "no distilled, malt, vinous or other intoxicating liquors shall be imported into the United States" until demobilization.

By a later provision, wine may be imported from Italy up to May 1st, 1919. The bill has another clause of immediate effect as follows: "The President of the United States hereby is authorized and empowered, at any time after the passage of this act, to establish zones of such size as he may deem advisable about coal mines, munition factories, shipbuilding plants and such other plants for war material as may seem to him to require such action whenever in his opinion the creation of such zones is necessary to, or advisable in, the proper prosecution of the war, and he is hereby authorized and empowered to prohibit the sale, manufacture or distribution of intoxicating liquors in such zones." The penalty for violation of the President's regulations may be one year imprisonment and \$1,000 fine or both. The President has issued

an order cutting off the supply of coal and grain from breweries on November 30th. This will oblige them to close.

This amendment is the most important victory won by prohibition in North America. Probabilities are that America will have at least three or four years under the provisions of this amendment, if no other more permanent form of prohibition is adopted. The measure is regarded generally as the death of licensed liquor evils in the United States.

Chairman L. B. Musgrove of the Anti-Saloon League's campaign committee has predicted that the prohibition constitutional amendment, already adopted by fourteen state legislatures, will be adopted by the required number of states by next March, which would make the amendment effective for the following March. Mr. Musgrove believes that the adoption of war prohibition has greatly expedited the work of permanent prohibition.

It seems that a great conflict and crisis like the present was necessary in order to bring the nation to a realization of the awful waste, disease, and demoralization due to intoxicating liquors. The war has no doubt advanced the cause of prohibition at least ten years. Will the nation learn other lessons of honesty, purity and reverence without further delay.

### MOSLEM WOMEN SEE THE LIGHT.

**A** STRIKE against polygamy on the part of Moslem women would be an interesting situation. It may come to pass. Already they are seeking emancipation and are holding conventions. At a recent "All-India Moslem Ladies' Conference" at Lahore, the Moslem women issued an emphatic manifesto against polygamous marriages. For centuries they have endured the wrongs thrust upon them by the Prophet, but now they are beginning to see a light. The delegates at Lahore not only signed a manifesto setting forth the evils of polygamous marriages, but they also bound themselves not to give their daughters in marriage to any man who already had a wife.

*The Indian Social Reformer*, commenting editorially, praises the women for their stand. While many men opposed the manifesto, instead of ordering the women back to seclusion, they discussed the question with them through the medium of the press. They pointed out that the Koran permits a believer to have four wives. The women of the conference replied that this was only to check the wild license of earlier days and that the Prophet's real ideal was monogamy. *The Indian Social Reformer* commented favorably on the action, although the editor is not a Christian. The true emancipation will come when these women see Jesus Christ as the Light of the World.





# EDITORIAL COMMENT



## THE GREATEST WORK IN THE WORLD

**I**N these days when men and women are called to do their utmost and to give their all, every noble instinct impels one to serve where he can make his life count for the most. Many naturally feel a restless ambition to leave home and office and ordinary pursuits for more active war work. Men not drafted enlist; women exchange the duties of home and children to help in Red Cross, hostess house or canteen work, to study nursing or work in munition factories; pastors leave their churches for camp work and men of all classes leave their business or profession to enter Y. M. C. A. service abroad.

This spirit is commendable, but it should be held in check by good judgment and a careful consideration of one's ability and responsibility in the present task.

The war has accomplished wonders in arousing men and women from their lethargy or the dead level on which they have been living. Many are learning anew the value of time and money and talents. But is there not danger that men may make unwarranted distinctions as to the comparative value of service in different fields and as to which is the most heroic sacrifice? Is the man who serves in the trenches any more necessary or noble than the man who makes munitions, if he does not do it for selfish reasons? Is the Red Cross nurse any more self-sacrificing than the woman who trains her children at home? Is the pastor who serves abroad any more essential than the one who faithfully leads his people at home? Who is wise enough to estimate which will be the greatest factor in winning the war—the soldiers, the sailors, the statesmen, the munitions workers, the financiers, the physicians, the Y. M. C. A. workers or those who save and give, work, suffer and pray in the homeland?

A letter, recently received from a clear-headed member of the American Army in France, gives expression to a view which many overlook. He is a young college man and a member of a well-known New York family. He is naturally a leader and an independent thinker; above all, he is a devout and practical Christian. He left the best of worldly prospects to enlist in the army that he might serve the cause of freedom and justice. This letter, written to a Christian friend at home who was hoping to enter Y. M. C. A. service abroad, reads in part as follows:

"I'm glad that things have conspired to keep you in the United States, and I hope very much that you will have to stay there permanently. It's a very funny thing how your perspective changes over here. Of course, it's a foregone conclusion that the fighting strength of the army depends on what's done at home. But I've come to feel more and more than the success of the war depends more on what is done at home than all the military victories

in the world. In other words, *when the war is over, will the people be able to take advantage of the openings for good that the war has made?*

"There has been a lot of emphasis put on keeping our armies fit, so that they won't be hurt by the war, and there is a tremendous number of people who are abandoning everything to do that work. The great trouble is that only 1/100 of the nation is in the army, and the rest of the 99/100 is nearly forgotten. And what that 99/100 gets out of this war is the important thing. The war is going to be a success or a failure as they learn or miss the lessons of this battle. It's very evident over here in these nations that are fighting. I hope and pray that there will be people at home to guide the nation to the deeper things of life. Those leaders weren't there when I left. At least they hadn't shown themselves, and I honestly think that the greatest work any place today is right at home helping to bring out those things, and, by the same feeling, I hope that men of vision are kept at home to work there, and for that reason I can't help thinking that it may be a divine Providence that has kept you. So far as I am concerned, I hope it continues to keep you."

Which is the *Greatest Work in the World?* All service which helps to carry out God's program is His work; and the greatest work for any individual is the work for which God has fitted him, and in the place to which He has called him. The work at home for the soldier, the laborer, the business man, the doctor or the preacher, is equally important with the work abroad. Both need to be done. The question is: Which is the work and what is the place to which God, the great Commander-in-Chief, assigns me? While fathers and older brothers are giving up their lives in the war, it behooves those who remain at home to take up the work of preparing the coming generation of boys and girls for future leadership. These should be better men than those of the past generation, and should not need the awful experience of another war to teach them the value of God's ideals.

Men are prone to seek the service which is most lauded by other men. The greatest, most noble work for any man is that to which God assigns him. If every man and woman were under divine orders, there would be no shortage of workers in any sphere of service.

## THE MORAL AIMS AND RESULTS OF THE WAR

A SYSTEMATIC and effective campaign has been conducted in America to impress on the public the moral aims of the war. Over fifty speakers of national and international reputation traversed the country from the Atlantic to the Pacific addressing conferences and mass meetings which were attended by over 200,000 leaders. Another campaign is to be conducted during the coming Autumn led by Bishop Charles Gore of Oxford and Rev. A. T. Guttery of the Primitive Methodist Church.

It is important that the minds of Americans be clarified as to the moral aims of the war and it is hoped that the people may be united in the determination that only moral ends shall be sought. There is no desire in America for territorial acquisition or for commercial advan-

tage as a result of this conflict. The one aim is to establish and insure righteous government in the world.

There is ground for hope that the moral results of the war will be even greater and more far-reaching than the moral aims. The price is tremendous but we hope and pray that the freedom of Russia, Poland, Finland, Armenia, Palestine and other lands will be a result of the war. The opening of Greek and Moslem lands to the Gospel should be another result. At home, Christians are being brought closer together, non-essentials are being lost sight of and co-operation is emphasized. Lives of self-indulgence have been transformed to lives of self-sacrificing service. Is it too much to hope that the reign of force and of money may be superseded by the reign of justice and brotherly love? This is an ideal that can only be realized by the reign of Christ.

### THE COMING ASSOCIATION CAMPAIGN

**E**NCOURAGED by the response of the American public last year and stimulated by the growing need abroad, the Young Men's Christian Association plans for a fall campaign to raise \$100,000,000 for war work at home and abroad. The Young Women's Christian Association has joined them, adding \$15,000,000 for their war work needs. These associations, with the Red Cross, are the principal benevolent organizations. Working for the physical and moral welfare of soldiers, sailors and industrial war workers, they have come to emphasize less and less the religious side of their work, in part because of army restrictions abroad and in part because of the difficulty of securing just the right kind of men and women to conduct spiritual work wisely and effectively. The War Work Council of the Young Men's Christian Association has developed into a tremendous organization, employing Jews and Roman Catholics, Unitarians and in fact men of all shades of religious belief, provided that they are men of ability and good moral character.

The War Work Council of the Young Women's Christian Association has also performed a great service. They have now over 450 war workers under the Council, doing, in addition to Hostess House work, club, recreational and educational work for girls in eighty-three club centers. There are 54 Hostess Houses in operation in the army, navy and engineering camps—and 29 others under construction. Ten of these are for colored women. The young girls of the country have been organized into Patriotic Leagues with 410,000 members, in 44 states, 421 cities and 145 student centers.

The associations, with their recreations, meetings, entertainments and other features, are meeting a tremendous need and are a powerful factor in preserving the morale of the troops and helping to win the war. What a great force it would exert spiritually if this energy, spirit and equipment could also be used wholly for meeting man's greatest need—the need of God.

## Hindus Reached Through Applied Christianity

When the first contingent of Indian troops was about to leave for the front, the Y. M. C. A. sought permission to place a secretary on each transport. With the causes of the Sepoy mutiny in mind, the British officers denied the request persistently, until at last consent was given with the restriction that the name of Jesus Christ must on no account be mentioned. The Y. M. C. A. leader thought the matter over and came back with this proposition: "If the secretaries agree not to mention the name of Jesus Christ, but will live as nearly as possible like Jesus Christ, will you accept them?" An agreement was reached on this basis and the most spiritually-minded men were chosen for the task. The sequel is told by Mr. F. S. Brockman, associate general secretary of the International Y. M. C. A.:

"Then what happened? Among Orientals the lowest man on earth is a barber. In China the only man whose sons are not eligible for the public examinations is the barber. At first there was nothing for the secretaries to do; but finally the hair of the Indian soldiers began to grow and needed cutting; and although they themselves were of the lowest class, there was not one of them who was low enough to act as barber to another. And then came the time of these university men, who were called 'sahib' by the Indians. They said: 'This is the thing for us to do.' And they started around serving as barbers. It was not long before those soldiers began writing home, saying: 'When we left home there was no Mohammedan who cared for our souls; there was no Hindu priest on the boat; there were no Buddhists who looked after us; but these Christians, they have been brothers to us; they have acted like they were servants to us. There is nothing they have not done for us. Put my daughter or my son into the missionary school. We want to know what the Christian religion is.'

"That brings us back to the words of our Lord: 'I am the life.' And any man who lives the life, though he may for a moment keep his mouth shut, can bear the testimony that needs to be borne. There is no work that we have anywhere more successful in direct spiritual results and Christian propaganda than that we are doing among the Indian troops."



AN INDIAN FOLLOWER OF BURBANK.

Harry Dutt (Standing at Left) Started with Small Unimproved Egg-Plant and by Two Years Cultivation Produced Plants Bearing Ten or Twelve Times the Amount of the Old Plants. (See Comparative Sizes of Two Plants.)

## Stiffening the Backbone of the Indian Church

BY MASON OLCOTT, NEW YORK

Vice-Principal of Voorhees College, South India (1915-1917)

**T**HE Church of Christ in India cannot conquer that mighty land for God, unless it has the power to support itself. Bringing Christ into the lives of 320,000,000 people of many hostile races and castes, and speaking a score of languages, is too stupendous a task to be financed from outside. To be sure, funds from other lands are vitally needed now, but primarily for the purpose of building up the Indian Church to be vigorous and self-supporting. Foreign money by itself can never enable the Gospel to spread as rapidly as the times demand. Hundreds of outcaste villages which are eagerly begging to be taught about Jesus have to be put off, because not enough teachers for them can be trained.

Another vital reason for self-support was clearly set forth in 1866 by a South Indian pastor: "I do not see how Christianity can become indigenous or the native church can stand on its own basis, unless the native Christians put forth their best efforts towards the support of their spiritual teachers." Only if a man gives his best to a cause, does he realize that it is his very own. The East Indian has in truth a special claim to intimacy with Jesus, for our Master lived in Asia, an Oriental among Orientals. But it is only by learning to give more generously to advance His Kingdom that the Indian villager will

know for sure that Christianity is not a Western project, but his own vital concern.

Great strides toward self-support have been made in all parts of India. The National Missionary Society, which has labored successfully for over a decade in the untouched fields of India, derives all its funds from Indians. A growing number of churches in towns and cities meet all their own expenses. To cite but one example, two Indian churches in Madras support two poorer pastorates besides their own, and in addition they help generously with over thirty Christian schools.

The Christians in the villages, who form about 90 per cent. of the Indian Church, have times without number given freely to support the evangelistic work near them, but their resources are woefully cramped. How much can a man give away when he earns a bare pittance a day, has a dozen hungry mouths to keep from starvation, and when he is compelled to pay 40 to 100 per cent. interest on his many debts? But worse than that, the usurer accepts no part payments, demanding all the principal or none. Thus a little extra money, instead of serving to reduce the debt, is consumed in some other way. With the decrease in earning power that always comes with pauperism, many of the village Christians have lost all hope for the future.

A missionary in North India wrote me of a man on his compound who had paid \$53 in interest on a debt of only \$6. Nevertheless, he still owed the original \$6 and had to continue struggling with the interest.

In the same village the youngest son of a Christian widow, in order to pay interest on a loan of \$33, was working all day long under the scorching sun. He received never a farthing of money wages, only two poor meals a day, together worth two or three cents. No choice was left to the lad but to obey the orders of the caste man. Both his father and grandfather before him had toiled under the burden of the same debt.

What can be done to free the Indian village Christians from this hopeless, stifling pauperism, and make the Indian Church self-supporting? Giving money to villagers does more harm than good, for it only tends to breed more paupers. The taunt of a government official to a missionary is unfortunately based on actual cases, "You take the sons of the Christians and train them to be sponges, not producers. It's lucky they sponge off the mission and not off the government."

But happily there is a way both to raise men's earning capacity and rekindle their self-respect. Co-operative societies have succeeded in supplying the villagers with the credit that they desperately need. The landholders of a village pool all their resources in the society which, after being registered by the government registrar, can borrow from a bank on the security of the village property. The society can then loan out this money to its members at reasonable interest, the debt to be gradually cleared. Since each of the members has pledged his land

as security for the society's funds, he makes sure that they are carefully managed. He also sees that his neighbor repays his debt promptly, for otherwise he can borrow less money for his needs. A villager will not turn a deaf ear to his neighbor's troubles, for they are his own. Thus the co-operative credit societies are training men in a sorely needed lesson, true Christian co-operation.

Every Christian village needs such a society that it may live the abundant life that Christ would give it. Where should we look for leaders to push the movement except to the mission schools? Co-operation in recent years has revolutionized the farm life of our Southern



NEW PLOWS FOR OLD IN INDIA.

Contrast the Little Old Indian Plow in Front and Now Used Only for Seeding Furrows, with the New Foreign Plow Now Used in the Agricultural School at Allahabad.

States. Whence has the inspiration come? Largely from the graduates of such splendid training schools as Hampton and Tuskegee, which have succeeded in inspiring their students with a patriotic passion for making rural life worth while. They thoroughly train their boys and girls to overcome their economic obstacles, and to unite their own communities in efforts for better living conditions and stronger village schools. These training schools, just because their methods are more concrete and practical, have an immense advantage over the purely literary schools in teaching co-operation. Another vital reason that they can have more telling weight on rural life is that a much larger proportion of the graduates return to live in the villages than can possibly be the case with literary schools.

In India likewise, it is the mission industrial schools, rather than those institutions where English is mainly emphasized, that can help

most in the training of vigorous village leaders. The situation demands progressive industrial and agricultural schools, not to supplant the literary schools, but to supplement their work.

To learn what co-operative credit can do in every Christian village, look at some of the actual results in two villages. The outcaste Christians of Yadiki, a village halfway between Madras and Bombay, owned 120 acres of land, but they lacked the resources to cultivate more than 30 acres. The village was unhealthy and dirty. Most of the cattle had been sold to settle the relentless demands of the money lenders. But an Indian Y. M. C. A. Secretary united thirteen of the Christian landholders of the village into a co-operative credit society. Their debts to the usurers were wiped out. The village sweeper became the secretary of the society and also teacher of the new night school. The number of cattle owned by the Christians rapidly increased. Instead of 30 acres, their whole 120 acres could now be plowed and sown. The yearly crops from these extra 90 acres lifted the villagers from being starving paupers into the ranks of the self-respecting poor.

In the southwest corner of India, a Christian cook in the village of Nettur, whose family income was \$7 a month, borrowed enough from the co-operative credit society to buy the materials for a home. The result was amazing, a tiny but neat stone cottage with a tile roof.

Mrs. Gabriel, a widowed teacher in the same village, had borrowed money from a usurer to bury her husband. She was paying 24 per cent. interest on a debt of \$20 when the co-operative credit society was started. The money lender, because she could not satisfy his repeated demands for the full principal, was about to drive her out of her house with her three young children. But by joining the new co-operative society, she completely freed herself from the clutches of the usurer, and in twenty months had repaid to the society most of her loan. Though an Indian widow, she was independent, self-respecting, and able to provide for her growing family.

The co-operative credit societies not only form a foundation for genuine Christian co-operation and self-support, but they are also a splendid point of contact for direct spiritual teaching. I heard from a missionary that through a co-operative credit society he had obtained a firmer hold in two years on the lives of villagers, than he had by a dozen years of preaching.

Progressive mission vocational schools can do more than train their scholars to be leaders in all true co-operation: they can also help tremendously by teaching up-to-date farming. Their graduates would take out land in a village and start to farm efficiently. From a single farm that prospered before their eyes, the villagers would learn far more than from years of abstract directions on better farming or tons of pamphlets.

A South India missionary says as follows in the Edinburgh Conference Report: "The greater part of our Christians are mainly depen-



dent on the land for their subsistence. The soil is poor \* \* \* but there is reason to believe that with better methods of cultivation, the produce might be increased fourfold." He goes on to say that agricultural training would make more Christians land owners instead of hired laborers, and thus tend to promote great stability of character.

The common Indian plow is a pointed stick that merely tickles the surface of the ground. It stirs up the top three or four inches again and again till all the fertility is exhausted, but it cannot go deep enough to bring up the rich soil from below. A gold mine lies ten inches below the surface, but the lazy bullocks and ignorant plowman plod their weary way in the shallow furrow of their ancestors. Mr. Sam Higginbottom has land on his farm at Allahabad which he rented from Hindus a few years ago for eight cents an acre. Then it was waste land merely because the tough weeds were so firmly anchored that the Indian plows had no effect on them. The only profit came from using the weeds for fuel. But a good American plow by uprooting all the weeds made such a change that the Hindus who had once owned the land and charged a rent of 8 cents now repeatedly asked to be allowed to rent it back at \$3.30 an acre.

Under the bright sunshine of India, two or three good crops a year can be raised provided the plants get enough moisture. Though the annual rainfall for most of India is usually heavy, nearly all the rain is lost either by running off or evaporating from the ground. During the two rainy seasons the subsoil is usually so hard that the life-giving water, instead of sinking in to make the fields produce richly, runs off to wash away fertile fields below. Even after the soil has drunk up a little of the rain, the Indian farmer does not know how to keep it there by making an "earth mulch" of the top two or three inches to prevent the sun from opening up deep cracks and leaving the ground bone dry.

A field of tomatoes at Allahabad bore striking witness to the abundant wealth that the soil of India can produce under good fertilization. It was half "trenched" with manure, and half fertilized by the primitive village methods, but over the whole field the same quality of seed had been sown on the same day. When I was there, the tomato plants on one side averaged three feet and bore an abundance of flowers that foretold a rich crop. On the other side were poor, sickly plants eight or ten inches high, showing not one flower and separated by gaps of bare earth.

The Indian farmer sorely needs to obey the wise prohibition of the Law of Moses, "Thou shalt not sow thy field with mingled crops." Sometimes he tries to save space by sowing four or five kinds of plants on one field at the same time. Not only is each crop injured by crowding, but all the later crops are trampled down in harvesting the earlier ones.

Since the ordinary Christian cultivator has no assortment of

seeds, he cannot rotate his crops to get richer returns. His health also suffers from a lack of fresh vegetables which he could easily raise on his own land. A greater variety of seeds and better seeds would thus help him immensely. Cowpeas, for example, are good for man and beast, and enrich the soil as well. But the farmer must be shown the exact method before he will raise any new crop, no matter how small the outlay or how large the benefit.

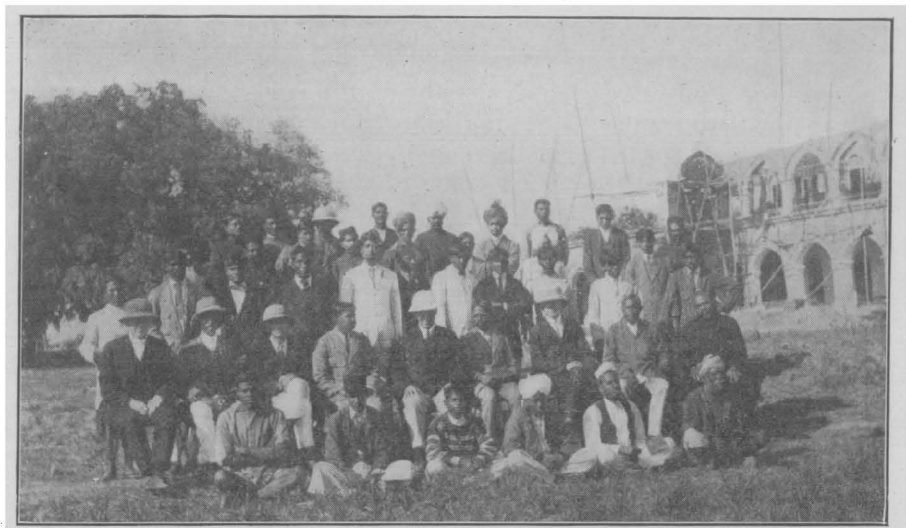
Here is where the graduates of a Christ-filled agricultural school could play their part. They could not only show the villagers a thousand ways of making rural life worth while, but they could also pass on to the men with whom they lived the joy of service, and the cheeriness of Him who gladly said, "My meat is to do the will of Him that sent me." He wants men to toil for a purpose, not to labor on hopelessly year after year dead to the main values of life. He and His followers can never rest from their work till India's farmers live the God-given abundant life that will bring them to the "stature of the fullness of Christ."

II. A high standard of intelligence, as well as self-support, is essential to the Christian Church if it is going to evangelize India. It is not enough that many of the Indian Christians in the cities are men of culture and keen intellect. The Christians in the villages also, who in numbers form the Church's backbone, must be mentally able to do their share for the Kingdom. They need not be erudite scholars, but they do need to be the masters of their daily perplexities and students of the Bible. Mission schools have helped the villager along these lines, but now because of large masses of outcastes accepting Christianity in a group, the present village schools are confronted by a gigantic problem with which they cannot cope. The Mass Movements hold wonderful possibilities for good if the new adherents can be well trained, but what will happen if the Indian Church grows gradually more illiterate?

As far back as 1912, the National Missionary Conference recorded its opinion that because of the "marked diminution in the literacy of the Christians as a whole," the "educational situation forms one of the most urgent problems of India today." Since then thousands on thousands of outcastes have thronged into the Christian community. In 1916 the Bishop of Madras figured that seventy-five per cent. of the Protestants in India were illiterate, and stated that the continuation of such illiteracy would not only hinder, but might stifle the progress of Christianity in India.

A veteran missionary reports from the Telugu field: "One simply is appalled on going from village to village to find that the children are still in the first standard. There are a few schools where some of the children were registered in the second standard. But alas! you must not ask any difficult questions of them."

In a district near Madras, five-ninths of all the Christians in the



PROF. SAM HIGGINBOTTOM, HIS AGRICULTURAL FACULTY AND STUDENTS.

These Students Have Come to Allahabad to Study Farming. One of Them Journeyed 2000 Miles. The Demand for Rooms Was So Great That the New Dormitory (on Right) Was Built and Was Immediately Filled.

thirty village schools of the Scotch Mission were in the infant standard, while the remaining four classes averaged only one-ninth of the whole. The missionary told me that over 90 per cent. of the pupils who had stayed in the villages for a few years after attending these schools could not read a word.

One reason for the poor showing of the rural schools is that they deal too little with the hard facts of life that most concern the village boys. Such subjects as hygiene, thrift, and the rudiments of farming are what the boys need most vitally. But now the schools do less to help the 90 or 95 per cent. who stay in the villages than the 5 or 10 per cent. who continue to study books in the mission boarding schools. Though school gardens and handiwork have been tried, they have often fallen flat because the present teachers take no interest in such things. As students their energies were devoted to "cramming the memory with facts and figures for the passing of a government examination." Now as teachers they neither have any enthusiasm for strengthening the life of the village, nor will they deign to work with their hands.

The graduates of a school like Hampton, on the other hand, would be farmers as well as teachers. They would not only be capable of adapting themselves to village conditions and of running school gardens, but they would be eager to dig with a spade. By the humble service of such teachers, the villagers will "know the truth and the truth shall make them free."

Government officials are relying on the efforts of Christians

schools. Let me quote a member of the Madras Educational Department, which yearly spends several hundred thousand dollars on village schools, "Government will watch with interest and sympathy any efforts in the direction of extending industrial and agricultural education, particularly for the Christian community."

The conviction that a combination of industrial and normal training is what India vitally needs has been expressed by such men as Mr. Higginbottom, who has been a pioneer in making agricultural work a strong department of a Christian College, and Mr. K. T. Paul, an Indian who is managing all the Y. M. C. A.'s in India and Ceylon, and the Red Triangle work in Mesopotamia and East Africa. The British committee on mission education also put itself on record that the principles of Hampton Institute offer the best means of meeting the menace of illiteracy that threatens the Christian community. Such all round training in addition to the educational advantages would have direct spiritual benefits. In the coming century it will be no less effective in introducing non-Christians to Christ than literary schools have been during the past century.

The main goal of such a school would not be manual training alone, but a sound training for life as a whole; not industry for its own sake, but industry as the servant of morality. General Armstrong, the founder of Hampton Institute, said truly, "Labor, next to the grace of God in the heart is the greatest promoter of morality, the greatest power for civilization." Our hard-working Master Himself said, "He that is faithful in that which is least is faithful also in much."

III. Still another essential to an enthusiastic Church is granting to manual labor the honor that it deserves. Many well educated Christians would themselves be more vigorous if they had the physical training and stamina that comes from hard manual work. A higher valuation of physical labor will also weld together the Christian community more strongly into one unit, an end for which the leaders of the Christians are working hard. The call of the villages was the main note struck at all the Christian student camps held throughout India in 1917.

However, it is very difficult to root out contempt for manual labor in a land for centuries fettered by caste, especially among men whose mental training has not kept them from falling into a hard, narrow rut of selfishness. It can be said of such men, "They cannot dig, but to beg they are *not* ashamed." Literary education in India, instead of weakening men's loathing for physical labor, has usually strengthened it. A missionary reported at the Edinburgh Conference on mission schools: "I am convinced that the education we are now giving our Christian boys and girls under the present system is altogether too literary and considering their circumstances and condition of life, we may say that it is not at all suited to them. We are undoubtedly creating a lot of drones instead of a lot of workers. We are unfitting these boys and girls for any useful service in life. \* \* \*

If manual training were introduced into our schools, \* \* \* our boys and girls would learn the dignity of labor—a thing which they now despise.”

The industrial training that Paul received was an important part of his life equipment. Though one of the noblest intellects of all time, he earned his living by sewing tents. Plans for remolding education should also be guided by a saying of one of India's grand old seers:

“Howe'er they roam, the world must follow still the plow's team;

Though toilsome, culture of the ground as noblest toil esteem.”

Even the most aristocratic of Hindus will do physical work when the incentive is strong enough. At Allahabad I have seen Brahmin students from conservative native states tilling the ground with the purpose of gaining a first-hand knowledge of farming. But more than that, these Brahmins, who are supposed to have a monopoly of wisdom, were laboring under the direction of a Christian whose parents had been untouchable outcastes!

IV. Finally, in addition to the Indian Church bearing its own financial burden, being thoroughly intelligent and appreciative of manual labor, *it must be trained to a greater self-reliance*. It is encouraging that recently the lay members have been roused more than ever before to their privilege of spreading the Gospel. Many definite evangelistic campaigns, using the Indian methods of personal work and gospel lyrics, have been carried on by all the Christians of a town. Often a church body in a large area had thrown itself heart and soul into a special “Week of Evangelism.” During one of these, a quarter of the members of the South India United Church took time from their ordinary occupations to sing and preach the Good News.

But a far greater self-reliance must be bred in all the Christians, for the Church is confronted by enormous obstacles which she herself must overcome by applying to them God's wisdom. A grave defect in the training of Christians in the past has been that too many questions have been decided for them. The paternal concern of the missionaries has sometimes overstepped itself, and prevented the Indian Christians from gaining experience by making their own decisions. They cannot always remain “babes in Christ.”

Another obstacle has been the excessive worship of book learning as an end in itself. What is needed is a more practical and virile training. The boys must be taught to rely more on themselves in facing their daily problems. Such a training is found in farming, as the Tamil proverb says:

“They nothing ask from others, but to others give,

Who raise with their own hands the food on which they live.”

All round education is required for all Christians,—not training of the mind alone, nor of the hand alone, but of the whole man, body, mind and soul. Character and resourcefulness are strengthened by learning any useful trade. If the student is well taught, he will

constantly be thrown on his own resources to train him for the day when he must manage for himself on his return to his village. Trades like fancy cabinet making that cater to foreigners and make it hard for boys to return to their villages are not specially needed. What the boys must have to mold them into stalwart men are the simple trades that meet the simple needs of village laborers.

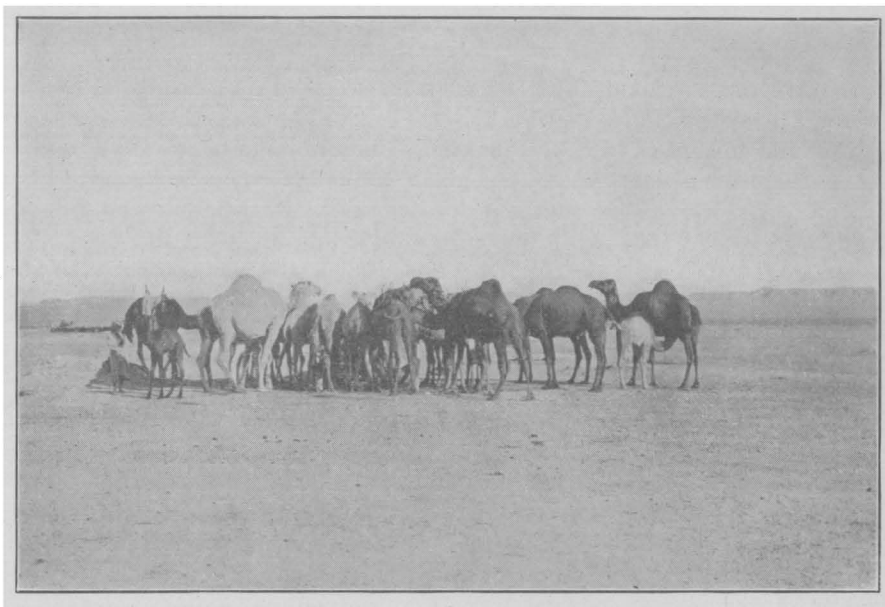
An Indian friend of mine had twice failed to pass his examinations for college because of attacks of fever. Being the son of a poor Indian pastor, his mission had given him a high school education for almost nothing. But in spite of such a good start, he was still depending on the mission for employment and support.

Two years later he was a different being, robust in health, self-reliant, and enterprising. If any one wanted a thing done well, he went straight to Harry Dutt. What had wrought the change? Catching the spirit of the wide-awake Agricultural Department of Ewing Christian College. Out-of-doors work had made him strong enough to resist the assaults of fever. After Mr. Higginbottom had rented him five acres on which to prove his worth, he realized that his whole future depended on his own hard efforts. Though the land two years before had been renting at less than \$7 an acre, Harry Dutt in one year made a clear profit per acre of \$32.

Because of his industry and his ability to convince men of better methods, he was made an instructor in the school. Before learning to farm he would have been fortunate to get \$8 a month, but afterwards the Maharajah of Bikaner who has 700,000 subjects and a Maharajah of Gwalior with 3,000,000, each offered him a starting salary of over \$50 a month to manage estates for them. Aside from the prestige of such positions, the salary was almost beyond the reach of any but full college graduates. However, Harry declined these tempting proposals of their Highnesses in order to stay with Mr. Higginbottom.

Harry Dutt's financial success was merely a by-product of his growth in Christian character. From being lackadaisical, he became brimful of "push" and "go." From being a dependent sponge, he had grown into a man of backbone. But best of all, Harry Dutt became indomitable in presenting the Good News to Hindus.

The Indian Church will experience a similar regeneration when all the members grasp the message of Jesus in all its strenuousness and vigor. It is largely because mission education has not kept close enough to the problems of daily life that many Christians have never realized the fruitful activity that God expects of them. The foregoing facts show that a sound policy of mission vocational education is essential to making the Church more fully self-supporting and intelligent, and also to breeding a deep respect for physical labor and a thriving spirit of self-reliance. Vigorous vocational education must therefore be adopted to stiffen the backbone of the Church that it can win over India's enormous human power to fight for the Truth and the Right.



A DROVE OF CAMELS AT KUWEIT, ARABIA.

## What are the Missionaries Doing?

PRESENTING CHRIST AS THE SAVIOUR OF RACIAL INDIVIDUALITY

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

Missionary of the Reformed Church in America

**T**HERE are some very curious ideas abroad about the work of the missionary, and as to the character of the races for whom he works. I was asked not long ago: "But are the Armenians really worth saving?" As showing another extreme, I remember sitting on the second-class deck of the "Spanish Mail" one hot summer afternoon a year ago, and discussing with an Englishman who had lived many years in Singapore, the question whether the West really had any contribution to make to the East. There is much sincerity in these inquiries, and we will try to consider now just what it is that we are trying to do in our missionary work, and incidentally a few things that we are not trying to do.

We are not striving to change men's customs. I enter an Arab house, and remove my shoes, while I leave my hat on. Why not? It is just as defensible as to remove my hat and leave on my shoes. Indeed, from the sanitary standpoint, the Arab's is the better way. And when I eat with my hands, or more exactly with my right hand, who has a right to object? The right hand can be washed as clean as a spoon, and much cleaner than many spoons are washed. The houses that the people of the Orient live in, and the clothes they wear, may appear very grotesque to us. No doubt the houses might be benefited by a little more

fresh air and sunlight, and the clothes at times could stand more frequent washing, but we are not there to change these things.

We do not go there to revise their educational system. No doubt the curriculum might be extended in many cases with benefit, but schools there have some features that possibly we of the West might profitably study. The Arab boy starts to school at about the same age as he would if born in America. He sits on the ground in a small room with perhaps twenty or thirty others. He reads at the top of his voice, and a school at work can frequently be heard for a block. The teacher sits on a little platform in one corner, and he is armed with a pole long enough to reach the most distant pupil. If attention flags, and some small boy turns to whisper to his neighbor, the teacher takes the long pole and discipline is administered with no loss of time whatever. A shocking system! Ridiculous! But the small boy in that school will be reading the Koran with fluency in a year's time, and indeed sometimes in less. The Koran is difficult Arabic, too. I am not certain that our own educational methods can show as good results. Indeed, I have often wished myself a trained pedagogue, so that I might study that Arab system more adequately.

We are not out there to change methods of thought. The way the Oriental thinks is not our way. One night in Kuwait, I was sleeping in the yard of an Arab house, which in those days served as our hospital. My own room, inside, was so infested with fleas that it was almost uninhabitable. The door of the courtyard was open as it always was, and somewhere about three o'clock in the morning, I was waked up by someone pulling on my arm. "Wake up, Sahib. Wake up. I want some medicine." Night calls in Arabia usually mean some serious emergency, so I woke up with some speed. "Yes, what is the trouble?" "Wake up, Sahib," repeated the woman, "I want some medicine." I was getting waked up by now, so I replied with more intelligence, "Yes, this is the place people get medicine. What do you want it for; where are you hurt?" "I have a pain in my shoulder," she said, "and I have come twenty days' journey to get to this hospital. Just as soon as I arrived, I came straight here." "We are very glad to see you," I replied. "How long have you been suffering this way?" "It is six years now," replied the withered old woman. "Six years! Well," I said, "the medicines are all shut up at this hour, could you come around a little later, say at eight o'clock? There is plenty of medicine, and you are not expecting to leave the city before then, are you?" "Oh, no, I will come any time you say." So she went away and came back at the specified time, and received her medicine. Of course we would not be guilty of imposing on a doctor at that hour of the night unless there was some reason for it. But there is something very attractive about a mind that works in straight lines, and has no sidetracks, and the last thing that we want to do is to train it into the same modes of thinking as our own, if that were possible, which, of course, it is not.



Nor are we there to revise their governmental system. The Oriental believes in an absolute monarchy—a thoroughly bad system which should be abolished. Perhaps. But the best regulated cities that I have ever lived in are in Arabia, and the most democratic, too. It was a great surprise to see administered under the forms of an absolute autocracy such a perfect democracy. The system works exceedingly well in Arabia. A chief is invested with absolute power. “Whom he would, he slew, and whom he would, he kept alive” is the whole governmental philosophy. The chief’s functions are two. He must protect the poor from the rich, and he must maintain public order. Both are done with Oriental directness and simplicity. When I lived in Kuwait, that city had not known a burglary for years. I suppose that if I had left a purse of money in the public road, there would have been nine chances out of ten that the following morning I could have recovered the same purse, with the same money, by asking for it at the castle of the chief, where the finder would have carried it. A few months after I left that town there was a burglary. Three Arabs went out and burglarized two houses. The three men were caught, at least the chief said that they were the men. I hope they were. Questions are not wise under such circumstances. Those three men were taken out and tied to three posts, and whipped to death. I was told that one of the men by mistake was not whipped enough, and got well. It is possible. A ghastly way of punishing burglary, but it will probably be years before it is needed again. “The foundation of a good government is fear,” as an Arab ruler told me once.

The poor are protected from the rapacity of the rich in an equally efficient way. When the accumulation of some man becomes so great that the equitable distribution of society’s wealth is jeopardized, he is sent to enjoy the pleasures of Paradise, which every orthodox believer knows are greater than any possible pleasures on this earth, and his possessions are distributed among the impecunious retainers of the chief. So are the objects of the Socialist attained with efficiency and dispatch. This very thing happened when I was in Bahrein. Bin Gemma was the richest man in all Kateef. (And it is not necessary to waste any pity on him either. He deserved all that he got and more.) One day Bin Gemma was invited to come and see the chief. He has not been seen since. Nor does any one expect to see him till they enter the experiences of the next world. His property has been divided up among the retainers of Bin Saoud, the chief. I suppose that there is no country in the world where the poor are so considerately treated by the rich as in Arabia, and it is easy to see why it should be so. As soon as the death of a rich man would increase the popularity of the chief, the life of that man becomes exceedingly insecure. It behooves him therefore to see that his standing in the community is such that his death is not desired. During the first two years of the European war, the British Political Agent at Bahrein saw famine staring the people

of those islands in the face. It was impossible to sell pearls at any price, and the whole community depends on pearl-fishing. The hard times came. People were desperately poor, but there was no want, and no call for any help from the Political Agent. No one starved. No one was hungry for want of food, nor cold for want of clothes. The resources of the rich were at the call of the poor till the stress passed. A system that works as well as that is worthy of respect, at least.

It works equally well on the side of the chief. His power is absolute. No one questions his decisions. If he takes a man out of the Bazaar today and executes him tomorrow, no one rises to demand an explanation. But he does nothing of that sort. He knows that the popular will is his only support. The people do not care who is chief. One man is as good as another to them. Just as long as the chief is strong enough to rule them efficiently, strong enough to protect the poor from the rich, and to preserve public order, so long are they his enthusiastic supporters. But if the public order is not well maintained, if the poor begin to be oppressed by the rich, there develops in that community a faction of discontented citizens; who desire a change, and as misrule continues, that faction increases, and when it includes perhaps half of the people its leader assassinates the chief and takes his place. It is the old original form of the recall, and it is a very efficient form too. I remember one such old chief, in whose judgment hall I have frequently sat. A strong handed, cruel old despot, who would not look at a bribe, and who had as his first thought the real welfare of his people. The city prospered under him, and that city of probably fifty thousand and more inhabitants was better governed, I think, than any city of equal size that I have ever seen in America. We are not over in these countries to revise their Governmental systems. The systems as they exist at present have much that is most commendable and any change that must come, should come from their hands, not from ours.

But there are some things that those people do need. What are they? One of the striking things to be noticed in Arabia is the almost complete absence of partnerships in business. There is, indeed, almost no co-operation in anything. And the reason is that no one can trust anybody else. The fault runs down deep in their character. There is a fundamental failure to recognize the sacredness and the solidity, the finality of Truth. An illuminating incident occurred once when we were out on a tour in Oman. My Arab guide one windy evening warned me to beware of the scorpions. "The scorpions will come out tonight," he said, "for it is blowing." I knew that the place had plenty of scorpions, but was not clear why there was anything additional to fear on such a night, so I inquired further. "The scorpions," answered my informant, "are very much afraid of mosquitoes. The bite of a mosquito is quite sufficient to cause the death of a scorpion, and on quiet evenings when the mosquitoes are about, the scorpions are compelled

to keep inside their holes, but on an evening like this one, when the wind keeps the mosquitoes away, the scorpions will be out in great numbers."

I expressed some incredulity, but he assured me that this was a matter of common knowledge, that he had seen it, or if not, many of his friends had, and that it was a well authenticated fact. "Well," I said, "it is an easy matter to test, and a fact of some interest if it is true." So I decided to test it the following morning. But the next morning, when I asked him to secure some scorpions from the inhabitants of the district, my friend seemed a good deal surprised, and when I explained what I wanted them for, he was full of deprecating apologies. "Oh, well," he said, "Oh, well, I don't suppose that it would really work that way if it was tested; not necessarily at least. Of course people do talk that way, but I am quite sure that if you tried it out you would not find that the scorpions really died." No, this was not a case of deliberate falsehood. In a curious way, almost incomprehensible to our Western minds, that man really believed what he told me, even though he knew it was not so. The truth has in his mind none of the unconquerable solidity, none of the finality it has for us. A falsehood is just as good as the truth for the foundation of an argument, or a course of action, or an entire life, or indeed an eternal destiny. In a word, there is no difference in the essential value and reliability of Truth and Falsehood.

There is another thing that the Arab needs, and that is a touch of fundamental humility which can see the defects of the present—at least to the degree of desiring improvement. I remember one night talking for a long time with an Arab on a housetop in Mesopotamia. "Yes," I said to him, "you have the finest country in the world, and if you only had a good government, and would irrigate the land properly, you would see a marvelous change. In the place of your poor, insufficient food, you might have plenty, and in the place of the wretched rags that you dress in now, you could have good clothes. In the place of these villages of mud houses you would have great cities and a magnificent civilization." As I finished, the Arab turned to me and replied: "I like it better the way it is." "Which is better," I said, as I took the two from my pocket, "this copper cent, or this five dollar gold piece? Your country now is the copper cent, what it might be is the gold piece, which is better?" "No," said the man, "I like it better the way it is." The independence and the self-respect of the Arab are magnificent, but the missionary's patience is often worn thin by continual contact with an impenetrable conceit and self-satisfaction, which sees no imperfection in their own flea and louse-ridden society, and looks with contempt on the bathing infidels.

There is at least one other thing that the Orient needs. Possibly it is the deepest need of all. While I am at home on furlough, I still keep up my friendship with some of my Arab friends, by means of cor-

respondence. One of these friends, particularly, I consider as one of the most perfectly natural gentlemen that I have ever met. He is vastly better than the men around him. He is vastly better than his own prophet Mohammed. He is a benevolent Customs House keeper, which is almost the same as saying that he is a white blackbird; a sincere, kindly gentleman, beloved of the whole community,—one of the few men against whom I never heard a single word from anyone, during visits in his city which aggregated several months. But when I sit long hours in that man's guest room, I do not see his wife, nor does he eat with her. Indeed, when I desired to ask after her health, for she is a friend of one of our women missionaries, even when we were quite alone I dared not insult him by asking the question directly, but must ask concerning the welfare of "his house." That man, with all his virtues, has two wives. The most serious indictment against him, and against all that society, is not that polygamy is permitted and practiced. Every man can have four legal wives; he may have as many concubines as he has money to pay for. He may sell his concubines as he does his cattle. They are simply slave women who bear him children. He may divorce any one of his so-called legal wives, by returning her dowry, and sending her away. But the serious need in that society is not constituted by the fact that the law permits such things, and that many practice them. The serious need is constituted by the fact that the conscience in these matters seems to have disappeared. Heaven, as drawn in their sacred book, is a place where sexual relations are limited neither by law, nor by fatigue, and the normal life for a man on this earth is just as close an approximation to Heaven as circumstances permit.

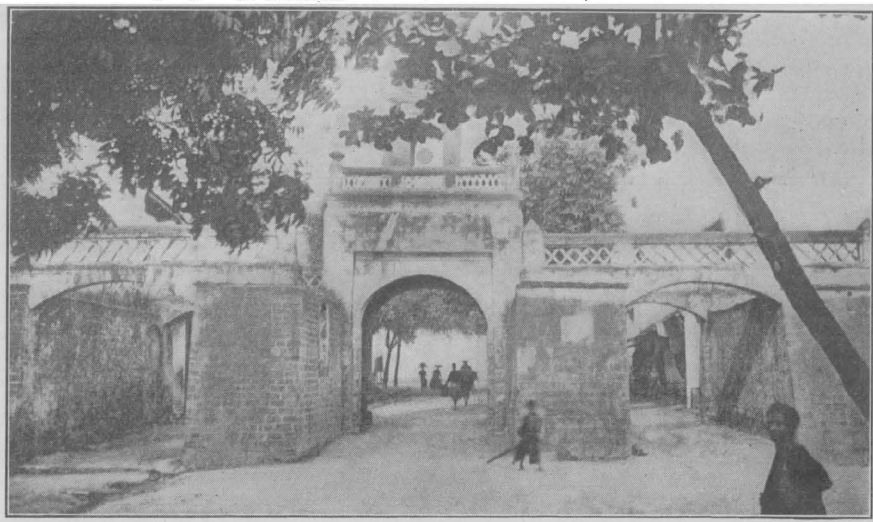
— This is not advanced as an adequate analysis of the need of the non-Christian world. It is advanced simply as an indication of the type of that need. Only a few months ago, a man hunted me up, after listening to a missionary address. "Don't you know," he said, "that all those people need is single-tax. If only their property laws were revised on that basis all these other things would take care of themselves." That may sound foolish, but essentially his mistake is no greater than that made by all who are anxious to take to the non-Christian world the veneer and the polish of our Western civilization, and are hoping for its regeneration as a result of such gifts. Some of us are not very proud of Western civilization these days, and the effort to transform the Orient into a land of half-baked Americans, is not futile and foolish merely, it is wicked and wrong. These civilizations have in them elements of great value. It may even be seriously questioned, I think, how much superior our own civilization is, as compared with theirs, when we remember how the worship of trade profits, and military glory, taints our whole structure. Whatever changes come in those civilizations, must come as a growth from within, and not as a veneering from without. Our gift to the non-Christian world is the regeneration of individual character or it is nothing, and worse than

nothing. We take to them the teaching and the example and the power of Christ. Essentially that is all that we do take to them. The Life that they gain from Him will work out its own results in civilization, and in the organization of society.

I pass on with no discussion of what that means as to the character of real missionary work, and the type of men who should go as missionaries, to say at once that this means not the weakening or the minimizing of that regenerated individual's racial peculiarities, but their strengthening and reinforcement. I attended a Presbyterian Church in Japan. It was not a Mission Church. There was, I think, a smaller percentage of European clothes in that audience than I met on the street of the city outside. Scarcely anything that I saw in Japan pleased me more than this. The Christian Arab is going to be a better Arab than before. He will eat the same sort of food, and wear the same sort of clothes, live in the same sort of house as he used to. He will think the same way. He is an Arab, and his new life in Christ has made him more of an Arab than ever. We want an Indian Church, which shall be the keenest center of nationalism in the Empire, and a Chinese church made up of the most devoted patriots that country affords. Christ is the reinforcer of racial peculiarities, and of racial loyalty.

Now, of course, it is evident that the evolution of society is toward more contact between the East and the West, and not less, that, however the missionary may sigh for a country free from Western trade, he knows that such an idea is a Utopian dream. The treasures of the Oriental mind, perhaps the most precious things in the world today, are not going to be preserved by imitating King Canute and ordering the tide to go backward. These racial peculiarities can be preserved, and their contributions to the sum total of humanity's development need not be lost. There is one agency that is working for their preservation, and so far as I know, only one. That is the enterprise of Foreign Missions, the second of the great forces at work in the Orient today. If we can put into those races the needed character and life, their contact with the West will strengthen and not destroy them. It will indeed develop them as nothing else can. And it can be done. Christ is capable of meaning to them not merely individual regeneration, but racial preservation, reinforcement and development.

In all the affairs of the world today, I know of nothing as magnificent as Christ's ambition for the nations, and no enterprise as splendid as our own, as we try to carry that ambition out. It is not a vision of America or England or Germany dominating the world, and imposing her civilization upon it, but a world made up of all the races, standing together, equal in opportunity and development, each contributing its own peculiar and indispensable addition to the common resources of Humanity; equal in each other's sight and in God's sight—the completed Kingdom of God.



ENTRANCE TO HANOI, THE CAPITAL OF ANNAM.

## French Indo-China as a Mission Field

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

Author of "Arabia, the Cradle of Islam," etc.; Editor of *The Moslem World*

“THE beginning of the Gospel of Jesus Christ the Son of God,” *c’est la même chose, la même chose*,” said the French officer to me as he read the familiar opening words in a small French Testament I had given him, and then spelled them out in a Romanized Mark’s Gospel in the Annamese language. We were leaving Saigon, the capital of Cochin-China, and I secured his permission to distribute a quantity of these newly printed gospel portions among the hundreds of Annamites on the poop-deck of our mail-steamer, all of them bound for somewhere in France as labor-corps and apparently glad to do their part in loyalty to their colonial governors. “*The beginning of the Gospel*”—the words kept coming back to me as I thought of what this exodus and its return might mean for Indo-China. Here in their hands was the first translation of the living Oracles and before them the mysteries of European civilization—also its horrors on the long battle-front.

The only Protestant mission in all Indo-China, with its five provinces and its eighteen million souls, is that of the Christian and Missionary Alliance. Perhaps there is no part of the world with so great an area (over 700,000 square kilometres) extending for one thousand miles from north to south and with so large a population so greatly in need of the Gospel as this French possession, including as it does the three protectorates of Annam, Tongking and Cambodia, and the colony of Cochin-China. A land of huge mountain ranges to the north, of rivers and vast plains stretching to the fertile rice fields of the deltas; with a warm, moist climate and nearly everywhere covered with luxuriant vegetation—an almost inexhaustible supply of fine timber (15,200,000 acres of forest) and a rice export in a single year of over a million two hundred thousand tons. The chief mineral product is coal, although copper and iron are also found. The chief exports in addition to rice and timber,

which head the list, are pepper, cinamon, cotton, raw silk and vegetable oil; the total exports in 1914 were valued at 332,335,000 francs.

The population consists of Annamese, Cambodians, Tais, Chams (most of these are Moslems) and aboriginal tribes, the Mans, Mers, Lolo, etc. The Annamese are the most numerous, aggregating 15,000,000; the Cambodians come next with 1,300,000, followed by the Tais with 1,110,000, and the Chams 100,000. The aboriginal tribes number about half a million, while the three protectorates also include a "foreign" population of 300,000 Chinese and 45,000 Europeans and Eurasians. Among all these native races the Annamese are said to be the most civilized—they are nearly all agriculturists. Trade is in the hands of the Chinese; the Tais live in the mountainous districts, where they raise cattle; and the Cambodians engage in forestry, fishing and hunting.

The Messageries Maritimes Company and other French, Japanese and Chinese lines of steamships call frequently at the three great ports, Saigon, Tourane and Haiphong; and from these a network of railways and macadamized roads already extends inland. The tourist landing at Haiphong (thirty-two miles up the Cuacam river) on the stone piers and driving by rickshaw or carriage up the Boulevard Paul-Bert to the Gare Central might imagine himself in the suburbs of Paris. This city has a population of about 50,000 and has three daily trains to Hanoi city, the capital of Tongking and the seat of the French Governor-General. From Hanoi there is a well-built railway right through Tongking to the capital of Yunnan province, China—one of those great trade arteries that are destined to become highways not only of commerce but of the Gospel. Already this railway, stretching northward 761 kilometres, is the shortest and quickest road to all Western China.

ÔNG THÁNH MẮC, 16

57

vấn lấy ngài, rồi để xác trong huyết đã đã đục giữa đá lớn, và đã lấy một hòn đá mà lăn chặn cửa huyết lại. <sup>17</sup>Và khi ấy có bà Ma-rie Mag-da-la cùng bà Ma-rie là mẹ ông Jo-ses, đã coi để xác ngài ở đầu.

# Đoan thứ mười sáu

- 1 'Vay qua khỏi ngày Sab-bat, bà Ma-rie Mag-da-la, bà Ma-rie là mẹ ông Jac-ques, cùng bà Sa-lo-mê đã mua thuốc thơm tho mà đến xức
- 2 xác Đức Chúa Giê-sus. <sup>2</sup>Buổi mai các bà ấy đến mở ngài sớm lẩm, la ngày thứ nhứt trong tuần
- 3 lễ, mà khi mặt trời mới mọc lên. <sup>3</sup>Và các bà ấy nói cùng nhau rằng: Ai sẽ cất hòn đá lăn ra
- 4 khỏi cửa mồ cho ta? <sup>4</sup>Mà khi xem lại, thì thấy hòn đá, là đá lớn lẩm, đã lăn ra khỏi. <sup>5</sup>Lại
- 5 khi các bà ấy vào trong mồ, thì xem thấy một người trai ngồi bên hữu, mặc áo dài trắng;
- 6 thì các bà ấy lấy làm lạ lẩm. <sup>6</sup>Người trai ấy nói cùng các bà nầy rằng: Bay chớ lấy làm lạ; bay tìm Giê-sus Na-za-reth, đã chịu đóng đinh trên cây thập tự; ngài đã sống lại; ngài chẳng còn
- 7 ở đây; nầy là nơi đã đặt ngài. <sup>7</sup>Song các bà hãy đi nói cùng các môn-đồ ngài và ông Pi-e-re rằng ngài đi trong xứ Ga-li-lêe trước các ông: ở đó thì bay sẽ xem thấy ngài, như ngài đã
- 8 phán cùng bay ngày trước. <sup>8</sup>Tức thì các bà ấy ra khỏi mồ mà trốn đi, vì run rẩy và lấy làm lạ lẩm; và các bà ấy chẳng dám nói cùng ai hết, bởi vì lấy làm sợ hãi.
- 9 <sup>9</sup>Pầy vậy khi Đức Chúa Giê-sus sống lại rồi, là buổi sớm mai ngày thứ nhứt trong tuần lễ, thì trước hết ngài hiện ra với bà Ma-rie Mag-da-la, là bà mà ngài đã đuổi ra khỏi trong minh được

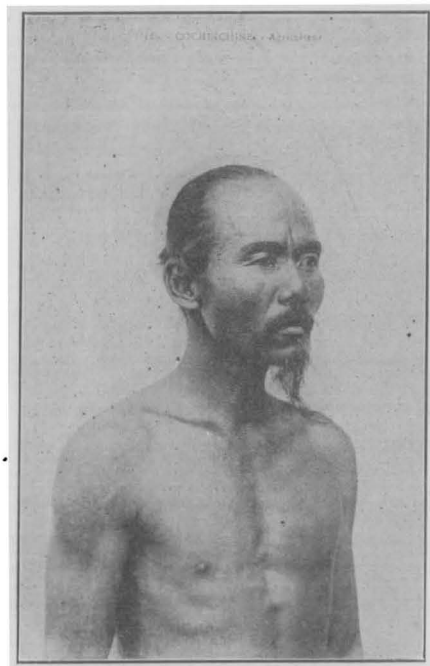
A PAGE FROM THE GOSPEL ACCORDING TO MARK—IN ROMANIZED ANNAMESE.

At Saigon it was my privilege to see something of the marvelous enterprise of the French in road-building and railway construction. The representative of the Standard Oil Company (a type of the Christian manhood one loves to meet in the Far East) took me in his automobile all around the city and its environs. We saw the steam-tramways that go every half hour to Cholon, the railway that runs for 410 kilometres to Nhatrang and automobile roads, kept in as perfect condition as the roads of France, in every direction. In other lands the camel, the donkey, the palanquin or the house-boat are used for mission-touring; but here an easier way for God's messengers has been prepared to a large extent by the enormous outlay for good roads and their scientific

construction. By automobile and by railway train a large proportion of the cities and villages are accessible. A telegraph system—one of the best in the Far East and a postal service second only to that of India—bind together the capitals and chief towns of all the provinces. The post-office at

ninth century have in the opinion of travelers no rival, even in Luxor or Baalbek.

The earliest history of Annam goes back to about 2,800 B. C. when the kingdom was vassal to China. It remained so until about 100 A. D., when revolt broke out and Annam became an independent state until again conquered by China about 1400. Other revolts followed and a second independent dynasty arose in 1428, which kept the throne until the eighteenth century. In 1856 the Taiping rebels made trouble in Tongking and in 1859, because of the murder of Myr Diaz, a Spanish bishop, Admiral Rigault appeared in the harbor of Tourane with Spanish and French troops and also took Saigon and landed garrisons. Gradual conquests or peaceful penetration followed and step by step the whole of the country became a French colonial possession. That a great work of civilization, education, commercial and industrial development has been achieved no one can doubt who studies trade reports or the two interesting volumes on Annam by Colonel E. Digue; but he admits that much remains to be done. The chief thing is to win the affection of the people. "*J'ai insisté,*" he writes,<sup>1</sup> "*tout particulièrement sur l'attitude toute nouvelle que doit prendre la France vis-à-vis des Annamites, si elle veut reconquérir leur affection qu' elle a laissée lui échapper. Le dilemme est inéluctable: on bien nous perdrons l'Indo-Chine, ou bien nous rendrons aux Annamites, dont il nous faut l'amitié à tout prix, le rang sociale qui leur revient comme individus, l'exercice réel de l'administration et de la justice de leurs concitoyens, et la tranquillité que leur a enlevée notre système fiscal.*"



A FARMER OF COCHIN-CHINA.

Saigon is a fine building with the most modern equipment and faces the noble cathedral on the main square. Saigon is a Paris in miniature and has its Theatre Municipale, bronze statues, museums, a botanical garden, clubs, hospitals, cinematographs, a public library of 12,000 volumes, pagodas, temples and mosques. The dock, Bassin de Radoub, is one of the largest in the world and cost seven million francs. The ruins of Angkor in the vicinity of Saigon is one of the greatest tourist sights in the world; and in extent, beauty and variety these ancient temples and monuments of the

Whatever other barriers may exist, apparently there is less race prejudice than in Java or India and the language-barrier between the people and their rulers has been surmounted by the authorities with considerable suc-

<sup>1</sup> Col. E. Digue: *Annam et Indo-Chine Française*, Paris. Vol. II, p. vii.



cess. The prevailing language is the Annamese, regarded because of its pronunciation, accent and use of Chinese characters as very difficult. The French have therefore introduced a method of transliteration and now teach Romanized colloquial in all the government schools. This policy, however, has resulted in the neglect of the old literature and in consequence the old religious influences have less hold on the people. An increasing number of the natives speak French and all the newspapers are in that language or in Romanized characters.

In 1898 the Governor-General established at Hanoi City *L'Ecole Française d'Extrême Orient* similar in character to those at Athens, Rome and Cairo for Oriental research in antiquities, art and literature. It publishes a bulletin, has a large library and in some respects does the work of a university. There is also a medical school with a maternity hospital, a school for nurses and charity-hospitals or dispensaries in several centres. When we consider the *religious* and social condition of the people, however, there is only one word that describes the situation—neglect. Roman Catholic missionaries have long been in the field and have done much.\* They have built costly churches and established schools and gathered a considerable number of natives and Eurasians into the Church. But they have not given the Gospel to the people nor translated the Word of God into the vulgar tongue. According to an old treaty of 1874 it is alleged that only Roman Catholic missionaries can be permitted to propagate the teachings of their religion in any part of the colony that is not considered actual French possession. This interpretation at present restricts Protestant missionary work to the three cities of Haiphong, Hanoi and Tourane, and the Province of Cochinchina, including the largest city of Indo-China, namely, Saigon. "We do not believe,"

writes the Rev. R. A. Jaffrey, Superintendent of the Christian Alliance Mission, "that the interpretation of this treaty given above is correct, but for the time being it seems best to humbly submit to the restrictions placed upon us by the local authorities, praying meanwhile that God will, by His Providences, overrule it all and open a wide door to the whole of Indo-China which no man shall be able to shut."

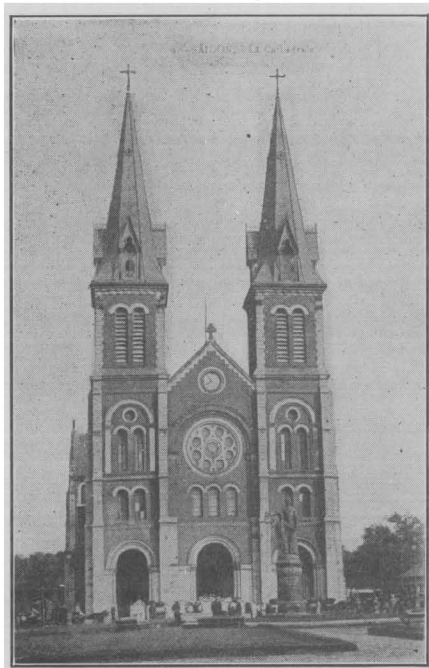


AN ANNAMESE WOMAN AND CHILD.

There is good reason to believe that after the present war the attitude of the French Government will be more favorable to American missions in North Africa and Indo-China. But even if this should not be the case we must not forget that long neglect, trying climates, political barriers, national jealousies and religious intolerance in all the unoccupied fields are only a challenge to faith and intended of God to lead us to prayer. All difficulties can be surmounted by those who have faith in God. The kingdoms and the

\* According to some authorities there are over 700,000 Roman Catholic Christians in French Indo-China.

governments of this world have frontiers which must not be crossed, but the Gospel of Jesus Christ knows no frontier. It never has been kept within bounds. It is a message for the whole race, and the very fact that there are millions of souls who have never heard the message becomes the strongest of reasons why we must carry it to them. Every year we hear of further advance into these regions of the world by commerce, by travelers and by men of science. If they can open a way for themselves, in spite of all these difficulties, shall the ambassadors of the cross shrink back?



SAIGON CATHEDRAL.

The people of Indo-China need the Gospel. Their natural good qualities of sobriety, patience and docility when transformed into active virtues by the new life of God may make of them a strong race and one with a great future. At present the French consider them untruthful, vain, dishonest and given to idleness. They have, however, shown remarkable courage and

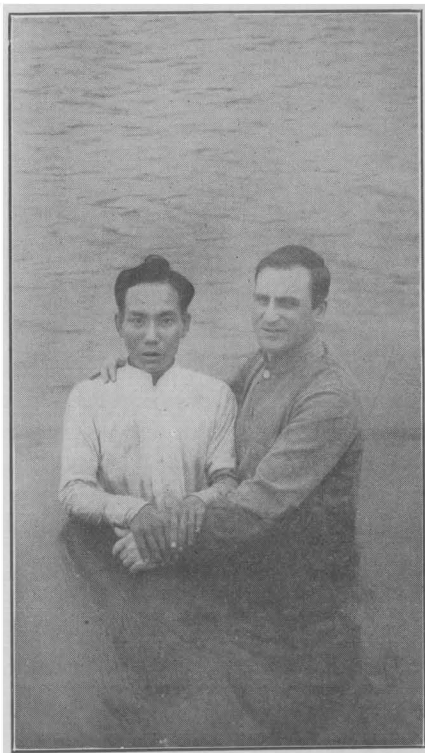
under good leadership have proved their ability as soldiers. Their family life and social institutions are very similar to those of Southern China because for many centuries Confucian ethics have been dominant. The Annamite as regards religion is often at the same time a Buddhist, a Taoist and a Confucianist, without understanding much regarding the difference of these three systems of religion or philosophy. He seems quite indifferent whether he secures a Buddhist priest or a Taoist, to preside at the funeral of his parent and is guided more by pecuniary motive than by any other. Animism is at the basis of all his religious thinking, so that in addition to the Pantheon furnished by these religions he has special worship for local deities or demons. Each village, Col. Diguett tells us, has generally a small Buddhist temple, a pagoda, where the local saints are worshipped, other pagodas for the Taoist cult, a pagoda to the god of literature in honor of Confucius, while each house has its own altar for the worship of ancestors, for the god of the hearth and the god of the kitchen (Ong-tao). The common people live in an atmosphere of superstition. One who spent a lifetime among them and studied their home life says that without exaggeration the poor Annamites may be compared to flies caught in the intricate web of gross superstition, slowly struggling to free themselves, but always terrified at death.

The Church of Jesus Christ is the sole custodian of the message sent by God. We are debtors to every land and every people still in need of the Gospel. Christ gave his disciples a world-wide commission. We rejoice therefore to see the beginning of the Gospel in this needy field. Although the workers are so few they have seized the strategic points for occupation and have already begun to gather sweet first-fruits of the coming harvest. The British and Foreign Bible Society has been in the field for some years, although the Scriptures

distributed by them have been largely in the Chinese characters. This is understood by a limited portion of the educated class. The use of the standard Romanized, which has been taught in the French Government schools for many years to the disparagement of the Chinese characters will bring the Message to many who cannot read this character. Rev. H. E. Anderson, previously a missionary of the English Wesleyan Mission in Wuchow, has been appointed as sub-agent of the British and Foreign Bible Society for Indo-China. It was my privilege to meet Mr. Anderson at Hongkong and learn from him something of his plans for the development of the work in this great field. Mr. and Mrs. Irwin of the Christian Alliance Mission were with me on the steamer and landed at Tourane to take up their work. Last year the members of the Church at Tourane numbered seven, and now eighteen more have been added to the Church by baptism. This makes a total membership of twenty-five at the end of the year. There are many earnest enquirers who are attending the meetings regularly and seeking to know the Way of Life. An invitation is given at all the meetings to any who desire further and to definitely accept the Saviour to come to Mr. Irwin's home for prayer, and almost daily one or more inquirers come to the missionary, desiring to be led to Christ. Mr. and Mrs. Cadman have begun work at Hanoi, the capital, where there are at least 130,000 Annamese. Hitherto they have devoted most of their strength to the work of the revision of the four Gospels, and the Acts of the Apostles, in the Standard Romanized Annamite language, called *Quec Gnu*. Yet here also there have been baptisms.

"We believe," says the acting superintendent of the Mission, Rev. R. A. Jaffrey, "that the Lord is about to do a great work in Indo-China, that He truly has much people in this land, and that in the short time that may intervene ere His return to earth, a speedy

and glorious work of salvation will be seen among this people. Indo-China is one of the last lands of the earth to hear the Message of Christ's salvation, and shall we not dare to believe that a mighty work shall be done in the power of the Spirit of God, similar, for instance, to the great ingathering of souls among the Koreans and some of the aboriginal tribes of China?"



REV. W. C. CADMAN BAPTIZING FIRST PROTESTANT ANNAMESE CONVERT IN HANOI.

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# Factors in China's Crisis—II

BY GEORGE SHERWOOD EDDY, LL.D.

Secretary for Asia, Young Men's Christian Association

As Canton, is a typical city in the south of China, so Peking is a typical city of the north. The record in these centers show how the Christians of China are organizing in a growing movement for personal evangelism, which is spreading over whole sections of the continent of Asia.

We spent ten days in Peking, conducting meetings among the various classes of students, officials and merchants. On the day of our arrival we met some six hundred Christian workers who had been trained and prepared for the evangelistic campaign. The next day at noon we had a meeting with the returned Chinese students from America and the English speaking educated leaders of the capital, appealing to them for moral leadership and Christian living to save their country in this hour of crisis. This was followed by a dinner with some two hundred Chinese officials, including four members of the President's Cabinet, several generals of the northern army, the leaders of the Chinese national banks and railways, the departments of Foreign Affairs, Education, Agriculture, Trade and Commerce. We spoke to them frankly of the imminent danger in which China is standing today and of the immediate necessity of setting their own house in order and saving the country. We pointed out that mere knowledge of the moral precepts of Confucius cannot hold a nation in its present crisis, but that only the mighty power of the living Christ can give the honesty, purity, courage and strength needed to save this nation in its hour of deepest need.

On the third day we began a series of meetings in four sections of the city, working with the leading denominations to reach the higher classes of non-Christian students and officials in Peking. At the Presbyterian Mission the audience was composed largely of Manchus and a number of non-Christians came out boldly on the side of Christ. During the two days following, meetings were attended by a thousand men each night in the Congregational Church. These men sat for two hours each evening listening to two addresses. A break between the addresses enabled several hundred Christian workers to deal personally with their non-Christian friends and help to lead them to an intelligent decision. Each night many non-Christians confessed Christ publicly, until the number had reached several hundred. A third series was held in the Methodist Church, with twelve hundred picked men in attendance. Here also several hundred non-Christians decided to enter the Christian life. The series held under the auspices of the Anglican and London Missions was also fruitful. In fact every night a number of non-Christians made the final decision for Christ.

On the last night twelve hundred men gathered in a conservation meeting. When asked how many Christians had won a man for Christ during the week, or had seen a friend whom they had brought to the meeting make his final decision for the Christian life, several hundred Christian workers rose to their feet. Then a much larger number of non-Christians who had entered the Christian life during the week arose. These men have now been enrolled in Bible classes and are being prepared for baptism.

Following the meetings in Peking three years ago, an average of six hundred non-Christian students and other men attended Christian Bible classes for two years, and more than two hundred and fifty of these men were baptized and received into the churches. A very much larger number will join the churches this year, as the work being done by the Christians themselves has been incomparably stronger. Our meetings indeed have only been an incident in what we believe is a great growing indigenous movement of personal evangelism in the Christian churches of China, where the rank and file of Christian laymen are actually learning to win men for Christ and are going out to extend Christ's Kingdom in their own land. This is the most encouraging fact in the present hour of crisis in this nation, and the movement is spreading also in India and other parts of Asia.

In addition to the meetings held in the churches of the city, we had time to visit some of the colleges. At Tsing Hua, the American Indemnity College, more than five hundred young Chinese students are being trained to enter the colleges and universities of America. A number of them decided to enter the Christian life and twenty-nine were later baptized in a single church. On another day at the great normal college, where fifteen hundred of China's future teachers are being trained for educational leadership in all parts of this great republic, several hundred non-Christians stayed to an after-meeting and almost fought for tickets to gain admission to the Christian meetings. This was due to a feeling which is spreading among the educated classes of China today that the moral maxims of Confucius are not sufficient and that some new power must be found to save this nation. They are turning with open mind to examine the claims of Jesus Christ to see if they can find in Him what they need for the individual and the nation.

We left Peking with hearts filled with thanksgiving for what we have seen the living God do through the Chinese Christians. The work had been theirs, and that is the reason it is so encouraging. On all sides there are China's ancient temples and altars, great city walls and palaces, which are now showing signs of decay and decrepitude. The old order is dying, but a new life is being born in the heart of this ancient capital.

This is the hour of our supreme opportunity to help China. A new spirit of sacrifice has been awakened throughout the length and breadth of America through the present war. Surely this must be util-

ized not only during but after the war. Can it not be turned into new channels? Once peace has been declared, we must give ourselves not only to reconstruction at home but world reconstruction. Thousands of men have offered their lives in the great sacrifice. Many of these men have caught the vision of service and many of them will be ready to offer their lives to the cause of missions abroad when the war is over. Can we not find the moral equivalent for war in the vast need of China and Asia?

We have awakened to a new sense of national responsibility. America's isolation is a thing of the past, it is gone forever. We have taken our place as never before in the world's life. To America China looks as to her best friend. We will have the men, the money and the resources to meet the demands of Christian missions as no other nation in the world. Europe was impoverished and exhausted by three years of war before we entered the struggle.

Now is the time to pray and work for this great nation in its hour of crisis. Are we to sink back into a life of ease after the war is over, or shall we turn this stream of sacrificial living and giving into new channels of blessing for the whole world? May God help us to do our duty by China in her present hour of need.

Whereas four years ago the aim of our campaign in China was to present the Christian message to the largest possible number of leading non-Christians and to endeavor to lead them as inquirers into Bible-classes to study the life and teachings of Christ, the aim this year was to bring prepared men to final decision, to win them by personal work on the part of the Chinese Christians themselves, and to relate them not only to the church as members, but to lead them into active service to go out at once and win their non-Christian friends. Thus the meetings were only a passing incident, while personal work and the steady efforts of Chinese Christians to win their friends to Christ was the constant and important factor.

In the twelve cities visited we were inspired by the sight of Chinese Christians working as never before for their non-Christian friends. In each city "double-meetings" were held each afternoon or evening, in which two addresses, each of about an hour in length, were given, with an interval between for personal work, each Christian explaining and applying the message to his non-Christian friend.

In Hongkong we found a carefully selected audience of six hundred picked men, one-third being Christian workers and two-thirds prepared non-Christians. Each afternoon the hall was filled with student audiences and at night with business men. Here again a large number made their decision to enter the Christian life, some of the students especially undergoing great sacrifices, forfeiting their scholarships for education in America or Europe.

In Amoy the church was crowded with workers and prepared non-Christians. The principal of the leading non-Christian institution in

the city decided for Christ, as did a number of the students in the mission colleges. On the last night a pastor led out some seventy converts who had been won by the workers of his church or who had made the final decision for Christ during the week.

In Foochow, the "City of Joy," there were some four hundred Christian workers who had been carefully trained in twenty personal work groups started by Mr. Buchman and his party. Meetings were held for government students in the walled city and for merchants on the south side and for students in the Christian colleges. Several hundred men decided for Christ and were enrolled in Bible classes in the twenty-nine churches of the city, including seven Confucian classical teachers, and a number of these converts have already been baptized.

In Shanghai the meetings were conducted under the leadership of the Chinese pastors themselves by Dr. Chen Wei Ping, with splendid results, the foreign members of the party being detained in Foochow, owing to the lack of steamers. The work in Shanghai proved conclusively that the success was due in all places to the preparation made by the Chinese Christians themselves and to the fact that the work was truly their own and not that of foreigners.

In Nanking an audience of a thousand prepared non-Christians and workers filled the hall. Among the twenty or thirty officials sitting in the front seats, the strongest character of them all was the Assistant Commissioner of Police, Mr. Wang. On the second day this man who had sat with the non-Christian officials on the first day, came forward on the platform as the Christian chairman of the meeting, and boldly stated to the whole audience why he had become a Christian. He said that he had hoped that the revolution and the republic would solve China's problems, but that he had now learned that Jesus Christ was the only hope of China. At the close of the meeting he and five leading Chinese Christians, one the son of a former governor and grandson of China's great statesman Tseng Kuo Fang, and Mr. Wen, the governor's advisor on foreign affairs, gave their testimony for Christ, many in the audience being moved to tears as these men spoke.

The local committee in Nanking reports: "Every meeting was crowded and on Saturday and Sunday there must have been nearly eleven hundred people in the audience, the meeting lasting for three hours. One of the finest results was the decision of nine teachers in the language school. Another meeting of intense interest lasting for three hours was held in the University of Nanking. Eleven men out of twenty-two in the English department of one of the government normal schools are now Christians, and there is now a Christian in every government school in the city."

In Hangchow, in spite of the rain, the meetings were well attended and a number of leading men made their decision to enter the Christian life. A local missionary writes: "You remember what a sensation was produced when Mr. Wen was baptized three years ago. There will

be ten or twelve men, returned students from Japan, government school teachers, professional men and the like, baptized the day after tomorrow. God is working here in a wonderful way; I have seen nothing like it since I came to China. There is not only a willingness among men to become Christians but a hunger for it and each man expresses his anxiety to become a real Christian and soul winner. It is simply wonderful."

In Hankow, after a meeting with a hundred returned students from abroad and a meeting with the gentry and two meetings with the Christian workers in the London Mission church, a fine audience of nearly a thousand carefully prepared non-Christians and Christian workers gathered each night in the cathedral. On the last night these men were divided up by denominations and enrolled in Bible classes.

Any success attending the meetings was due not to the meetings themselves but to the wonderful preparation which the Chinese Christians had made since the training classes which had been inaugurated by Mr. Buchman and his party. In the London Mission fifteen groups of personal workers with five in each had been meeting for some months and are continuing to meet after the meetings are over; in St. John's Episcopal Church there were ten groups, and in the cathedral congregation twenty such groups.

In Changsha, in spite of the devastation of parts of the province owing to the fighting and looting of the soldiers and the unrest in the city itself, a large church was filled with nearly a thousand prepared men and workers. Several hundred men registered their decision to enter the Christian life, including some of the students in Yale College and all the non-Christian seniors in the medical school.

In Tientsin the last of the series was held and here as elsewhere several hundred men made their decision to enter the Christian life.

In almost no place were large meetings held, few audiences exceeded one thousand in number; the whole aim was for quality rather than quantity, intensive rather than extensive. Any measure of success was due to the century of missionary seed sowing which had gone before, and to the splendid preparation and the personal work done by the rank and file of Chinese Christians themselves. This movement for personal evangelism is the most encouraging thing that we have found throughout the length and breadth of this great republic during these months; and here in the Church of Christ is the hope of China.

After returning from the battle front in France, it seems to the writer that there are three great crises in the world today; one in the war zone, one in Russia, one in China. What is to be the future of Europe? What is to be the fate of Russia? Is China to be united or divided, saved or lost, conquered or free? Never was there a time when China faced a greater crisis in her history. After visiting many of the provincial capitals on four tours during the last twelve years, and during the last twenty years the different countries in Asia, one



is driven to confess that he has never seen a nation in such desperate need, in such imminent danger, or facing such a supreme crisis as is China today.

After four thousand years of self-government, China seems to be in danger of losing her independence. As a friend of China, I believe in the inherent strength of the Chinese people, in their great past and their mighty future possibilities. I write not as a pessimist but as an optimist and as one who believes that Chani may yet be one of the greatest if not the greatest Christian country in the world, far in advance of the Christian nations in Europe and America today.

China stands today in imminent peril of a great national humiliation. It is plain to anyone who visits China and travels throughout the land that something is the matter, that the trouble is radical, fundamental and widespread. After four thousand years, China seems to be almost at the point of breaking down in her government and is in danger of moral and material bankruptcy.

The man who today is probably China's leading patriot says: "The outlook for China is exceedingly dark and very seriously dangerous. The whole country is torn by factions. As a result of this internal strife there is really no spot in China which you may call safe, where life and property are adequately protected. What will happen to China I do not know; whether she will live as a nation I do not know. I think we have only to try to think of ourselves as at the throne of Christ; that God after all rules the world and that the destinies of all nations are in His hands. . . . "We need Jesus Christ today because we need more light. There is utter darkness and it is largely the ignorance of the people that has been the cause of all the great trouble in China. We need Christ because of the richer life which he brings; and I do not believe that richer life can come to China unless we have a penitent life with which to begin. The root of all evils in China is the love of self. Those evils produced by such sins as concubinage, gambling, seeking power and wealth are largely due to selfishness and to the idea that man himself is the most important. Christ comes and teaches us to think in terms of God, in terms of humanity. This is the only hope, so far as I can see." These words from this great representative Christian patriot seem to voice the deepest feeling of China's Christian leaders throughout the land today.

In this movement for personal evangelism lies the hope of China. In this hour so dark politically but religiously so bright, let us go forward to meet the need of China.

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In North China, where Dr. Eddy held meetings and where there was a subsequent mobilization of Chinese Christian activities, some of the results were as follows: In Peking 543 men and 332 women held 524 meetings and reached an audience of 61,000. In Manchuria 6,000 workers took part, and 1,000 villages were reached.

# Asiatic Women in America

BY MARGARET E. BURTON,

Author of "Women Workers of the Orient," etc.

**A**BOUT two hundred girls from Oriental countries are students in schools and colleges in the United States. Half of them are from China, more than one-fourth from Japan, and the others are from India, Korea, and the countries of the Near East. Many from China and a few from other countries, are supported wholly or in part by their governments. A few are supported by the Mission Boards of the schools from which they have come. A surprisingly large number have come quite independently, ambitious for the best possible opportunities for education, but with little idea of the amount of money it requires to live in America, or of the difficulties involved in "working one's way." They represent about every type of background which the Orient affords today. Some are from the homes of wealthy and prominent non-Christian officials, some are from cultured Christian homes, as ideal as any to be found in Christian lands, others are from very poor homes, which were willing, however, to permit their daughters to go to the mission schools to be educated, and some are the wards of mission schools, taken by the missionaries in babyhood. The majority are from mission schools, but some are from government institutions, and some from private schools. Most of them are Christians, but there are among them Confucianists, Buddhists, Hindus and agnostics.

These young women from Oriental lands are preparing for almost every line of work which women in any country have ever entered. Not a few of them are looking forward to using their education in and through the homes which they are planning to make some day soon. Kindergartening and domestic science are very popular among those who are definitely looking forward to marriage on their return. A few are, in fact, already married to young men so progressive as to be eager to give their wives every opportunity which they themselves have had.

In view of the needs and opportunities for educational work for women in the Orient, it is natural and right that many should prepare themselves to teach. And there is almost no subject in which some Oriental woman is not specializing. A few are preparing to be kindergartners, a few are taking training to be physical directors, several are in Bible or Missionary Training Schools getting ready to do distinctly religious teaching, but the majority are preparing to teach the ordinary branches of high school and college work. It is interesting and encouraging to see how many are specializing in sciences. Two Chinese girls, sisters, are this year doing graduate work in two great universities. One, having graduated from one of the large women's

colleges last June, with high honors in botany, is now working for her Master's degree in horticulture and forestry. The other, who graduated two years ago last June, has already received her Master's degree in chemistry, and is now well on the road to her Ph. D., and is attracting not a little attention by her original research into the chemical properties of various kinds of Chinese food, as, for example, bird's nest soup, and "Ming dynasty" eggs. A number of Oriental girls have received their Masters' degrees in education, and one Brahmin from India seems well on her way to her Ph. D. in that subject.

In view of the attitude of Oriental women toward men physicians it is good to know that a number of the girls studying in this country are taking medical work. Of ten Chinese girls, sent by their government this autumn to the United States, on indemnity fund scholarships, four are planning to be physicians, one of them a dentist. Still another Chinese girl came to America last year to attend a School of Pharmacy; several Oriental girls are also preparing to be nurses; three Chinese women are at present in the Nurses' Training School at Johns Hopkins University, all of them being supported by the nurses' scholarships established for Chinese women a year ago by the Rockefeller Foundation. Great interest in various forms of social and religious work is shown by the Oriental women. Sociology is always a popular subject. The sister of the two Chinese girls who are now studying for higher degrees in scientific subjects, graduated last June from the Chicago School of Civics and Philanthropy. The National Training School of the Young Women's Christian Association numbers girls from China, Japan, India and Armenia among its graduates, and there are many Oriental women in the various Bible and Missionary Training Schools.

But whatever may be the background from which these girls have come, and to whatever kind of work they may be returning, certain it is that everyone of them will be a leader of unusual influence among the women of her country, because of the very exceptional opportunities which have been given her. The Young Women's Christian Association has, therefore, felt that everything that could be done to help these girls to see and know the best, rather than the worst, of Occidental civilization, during their stay in this country, would touch not only their own lives, but the great host of their countrywomen whom they will so strongly influence, for good or ill, in years to come.

For a number of years the Christian Association has invited every Oriental girl studying in the United States to be its guest at one of its summer conferences. Eighty-five accepted this invitation last summer. Probably few things during their stay in America have meant more to them than the opportunity these conferences have given them to meet many of the finest type of American women students from many different colleges, and to hear and become acquainted with several of the strongest and best known ministers and other Christian

leaders in America. The conferences also serve to bring them in touch with each other, for during the year they are widely scattered in many different schools. For several years the Chinese and Japanese girls in the various conferences have kept an hour each day free for separate Chinese and Japanese "council hours," and have spent that hour, under the leadership of one of their number, discussing a program drawn up weeks in advance of the conference, and dealing with matters particularly interesting to them as educated Oriental women. Two quotations from letters received from Oriental girls who last year attended the Silver Bay Conference, give a little idea of what such a ten days may mean to them:

One is from a Chinese girl who belongs to a nominally Christian family, but who has never seemed deeply interested in Christianity, and who has given some of her friends not a little anxiety since she came to this country, by her carelessness about church attendance, her indifference to the college Christian Association, etc. She writes: "Every time I kneel down to pray I cannot help asking God to make the seed which has been sown in my heart at Silver Bay this year to take deep root and send out a fruitful result as the days go by. I'm sure I can't ever thank you enough for giving me Silver Bay. I often wish that this place was a little bit like Silver Bay. While we are having the greatest time in sports, etc., our souls (at least mine) are longing for something more spiritual."

The other letter is from an Armenian. She has passed through a very agony of suspense and grief this year, and sorrow has been added to sorrow. She says: "I think I owe to Silver Bay that I am not ending this wretched life of mine."

For a little more than three years, the National Board of the Young Women's Christian Association of the United States has succeeded in keeping in close touch with these Oriental friends throughout the year, by the visits of a traveling secretary. This secretary goes to the colleges where Oriental women are studying much as a guardian, or older sister might go. She is interested to learn about their health, their studies, their living conditions, the kind of friends they are making, what they are going to do during vacation times, whether any special problems or perplexities are troubling them, etc. Often she discovers that very concrete help is needed. Sometimes it may be a loan from the Loan Fund which the Young Women's Christian Association has established for the use of foreign students, lending them sums which are to be returned, without interest, when the girls have returned to their own countries and are self-supporting. Occasionally it is a gift from the "Emergency Fund" which is designed to meet acute needs on the part of students who ought not to be asked to promise to repay the amount given. Frequently it is advice or provision for the puzzling vacation periods, when other students go to their homes. But even if there is no immediate need at the time of the secretary's visit,

the fact that the Young Women's Christian Association cared enough to send her, establishes a relationship which makes it possible for these girls, so far away from home, to turn to the Association very naturally, if they are ever in need of sympathetic advice and help.

A special bit of service, which the Association has very much enjoyed, has been in connection with the two groups of Chinese women students sent to America on indemnity fund scholarships. It has been the privilege of the Association, at the request of the Chinese government, to recommend both the preparatory schools at which these girls should spend their first year in America, and the colleges to which they should go later, to carry on much of the correspondence regarding applications for admission, and, after their arrival, to do all possible to help them become adjusted to their new life.

It is the earnest hope of the Young Women's Christian Association that its friendly relations to these Oriental women, and whatever service it can render them, will make each one feel that the Christian women of the country to which she has come are genuinely interested in her, and are eager to make her years among us mean the utmost possible to her and to those to whom she will return.

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## Do Koreans Need Medical Missions?

BY REV. HARRY A. RHODES, A.M., SEOUL, CHOSEN

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

**T**HERE are some twenty mission hospitals in Chosen, treating annually over 200,000 patients. There is a Korean Medical Association which holds two or more meetings a year. The Severance Union Medical College is probably one of the best in mission lands, and has an enrollment of about eighty students in training. The Nurses' Training School has an enrollment of thirty. Most of the mission hospitals have native graduate physicians and graduate nurses and other efficient assistants. Strenuous efforts are made by all missions to have at least one foreign doctor and one foreign nurse in each hospital.

But is this a satisfactory program for Chosen? Since the annexation of the country by Japan eight years ago, some friends have expected the Japanese to care for Korean medical needs. Japanese medical work, however, is not enough. Medical missionary work is still needed as an entering wedge into many a dark valley and into many a dark heart in Chosen. Think of the effect of 200,000 patients coming into contact with Christian physicians and their Christian assistants. None go away without hearing the Gospel. Then, too, the missionary is in Chosen to relieve suffering. He cures the maimed, the halt, the blind; he is able to stay the spread of disease. The medical profession is not over-crowded in Chosen and will not be for generations to come.

Every efficient hospital in Chosen has more than it can do, and the Koreans are dying without medical care, being punctured with "chims" (needles), swallowing concoctions of deer's horns and bear's gall, writhing under the burning of punk and sulphur, going crazy in a fever under the beating of drums and the wild incantations of the sorceress to drive out imaginary demons.

The philanthropic purpose of medical mission work is one of the strongest reasons for maintaining it. Mission hospitals in Chosen require all patients who are able to do so to pay a small fee, so that the hospitals can be maintained with only small annual grants from mission funds. But any one who knows anything about the poverty of the Koreans, knows there must be a small army of patients who can pay nothing, but they are not turned away for this reason. In most mission lands in the Orient there are no public organized charities, no asylums, no homes for the aged and poor; everything except mission work is on a money basis. Woe to the man who has no relatives to care for him in illness or old age! The mission hospital will take in the outcast, the incurable, the demented, the penniless and care for them as a Good Samaritan. The missionaries give medicine, food and clothing, a warm room, clean sheets and a bath, all the time explaining the Message of Life.

But there are still other reasons for the maintenance of medical missions in Chosen. The Christian population, of 300,000, will be doubled and trebled shortly and needs Christian physicians and nurses. May the young converts be preserved from godless physicians, nurses and others whose only interest is money and the joys of scientific investigation! We need doctors and nurses who will not only want to make a living, but who will want to live a life of service; who will be satisfied with small fees or none at all if need be, but who will give Christian counsel and comfort as well as materia medica. Christian Koreans need a vast amount of teaching along medical and sanitary lines; the care of children and of mothers, the laws of hygiene and sanitation, the preparation of foods, scientific home remedies, co-operative community efforts against germs. To have such medical instruction given by Christians will be of incalculable value in the interests of evangelization. Naturally, in view of the Japanese system of well organized hospitals and medical schools, and with their new government regulations for all medical work, the missions must be still more and more efficient than formerly. This involves expense, but no hospital or medical school in the home land can have such rich returns for the money invested as are received in a mission land. No doctors or nurses at home can have such a rich fruitage for life's labors, such a range of interesting cases professionally, such opportunities to be pioneers, such a multitude of lives to be touched, as they can have on the foreign field. Philanthropists and Christian workers can nowhere find a better investment than in Korea.



# BEST METHODS



BY MRS. E. C. CRONK, RICHMOND, VIRGINIA

Chairman of the Committee on Methods of Works of the Federation of Woman's Foreign Mission Boards

## Precept and Example for Mission Study

**T**WO of the most successful Mission Study class leaders in America have furnished the precepts. The examples have been gleaned from classes all over the land. They prove that successful Mission Study is possible in great cities, in small towns and in rural communities.

### FOUR MAXIMS FOR MISSION STUDY

By Mrs. Eva C. Wade

A mission study book is the most concentrated curriculum in existence. Under one simple and unassuming cover lie courses in geography, history, psychology, etymology, mathematics, agriculture, ancient and modern languages, sociology and theology. Its themes range from ancient cults and religion to the modern development of civic consciousness; from Oceanica to Oshkosh; from moral aims to immoral pagans. Its pages teem with foot-notes and references, and its bibliography lists fascinating books that expand the curriculum to the proportions of a correspondence school catalogue. Therefore it may well be that both teacher and student of mission study books stand rather appalled before each fresh volume as it is hurried from the press and pressed upon the hurried. And, in such perplexity, it has been known to happen that all of these courses represented in a given book were taught in "spatter work" method without any particular reference to the title which would indicate the chief reason for the book's existence, and the real missionary theme.

#### 1. "Major in Missions"

Doubtless you recognize the need of this from those painful moments when you conducted a review and dis-

covered a full knowledge of the irrigating systems of Utah but no clear perception of any Mormon doctrines, or evoked enthusiasm concerning silk worm culture in Japan without any hint of interest in Christian education of the Japanese. All of which proved that you had not "majored" in missions," and had not definitely set for yourself and your class a great missionary truth around which all these other most interesting truths should center. In this connection it is well to urge the value of reading prefaces, forewords and dedications in books. Like the bibliography, they seem nonexistent to some leaders who believe in a course of teaching, unhampered by the narrow restrictions of author and authorities, as cultivating more fully the imaginative faculties of the students. However broad your field of learning or whatever tempting by-paths of instruction you find, remember in this case your definite business is to magnify the great, vital impulse of Christian missions and explain its manifestation in this particular field under discussion. However discreetly you word it to encourage the uninterested or the uninformed, let your central theme be clearly the one which animated those who provided this book for inspiration and instruction. And let this theme be repeated and made familiar as the various parts of the book are studied and related to it, thus naturally making evident that you "Major in Missions."

## 2. "Clear Outlines Required"

Written as these books are by fine and fallible people with fine and true purpose, they do not pretend to be the final word on any subject, and none of them bear the classic phrase "Noli me tangere." Nay, brave souls have even dared to differ from some statements made therein just as they would from theological volumes or scientific bulletins. These books are guides to independent thought and further research by both leader and students. Therefore a clear and complete outline of the special missionary truth presented in this book may well show rearrangement, addition or subtraction of material found in the book. And the ability to do this and not weaken the legitimate authority and appeal of the text book is one of the things that make a good leader. A good, clear outline of book and chapters is one of the most valuable contributions a leader can give to a class, or better still, one of the most valuable contributions a leader can elicit from a class, keeping in mind the fact that an outline does not mean a recapitulation of every paragraph heading in the book, but a simple, coherent analysis of the book and its teachings.

## 3. "Make the Study Book Live"

Imagination is being cultivated these war times, when we must people the fair plains of France with our loved ones and follow them with our dreams and prayers. Make your far-off jungles, rice fields, mountains and islands real and your dates of history alive with the personalities that made them remembered. Take your training from any child, for he can make vivid either Joan of Arc "a lady in a uniform like my sister in the motor corps," or Dorcas "a nice lady sewing things like my mother at the Red Cross." And take heed to the homely old saying, "All is grist that comes to his mill" and apply it to this job of making your book alive to the class. There is no source too unlikely to yield illustrative material, no student in your class who cannot give some

contribution to clearer understanding of the subject. Even the girl who had no talent but the making of paper dolls made a whole chapter vivid by her paper costumed dignitaries and prelates; and the other one, who was a devotee of the movies, came out with unexpected reinforcement of facts concerning scenery as shown in a recent educational film. And, making the study book live before your class, make sure that the truth of the study book will live and find fruition through your class, for the last maxim is—

## 4. "Make Your Class Count"

For that is your final test as a leader and the final test of your teaching. Does your class count for anything more in the world's sum of Christian knowledge, understanding, sympathy and effort? Has something more of Divine force and zeal been freed for service through your class? Have you helped them make those intangible things, public spirit or the awakening of Christian conscience? Have you stirred a sense of individual duty or the power of united forces? Have you made the Master of life's great school more real? Then indeed has the crowded curriculum been worth while.

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## TO WIN IN MISSION STUDY

1. Adapt mission study to local conditions. A large lecture class will in many places stimulate interdenominational interest, and lead to the formation of smaller groups for more thorough work. In other communities neighborhood groups can meet in homes, usually in the evening, for five or six consecutive weeks, without a preliminary course of lectures.

The midweek prayer service is a capital place for men and women to discuss the books, either in a preliminary period or during the hour. Variety in time, place and method should be always with a view to reaching the greatest possible number of individuals.

2. Recognize prevalent aversion to



mental effort. If the word "study" causes terror or disinclination, call the gathering an "investigation committee," or "discussion class," or, as at the recent Blue Ridge Conference, "World Citizenship Class."

3. Prepare simple and clear outlines, usually in plain sight on black-board or poster. Make discussions or questions logically follow the outline. Text books should be owned and marked. Assignments should be definite and condensed.

4. Discourage usually a one-day treatment of mission study books. Six consecutive periods (one to each chapter) will result in jaded minds in the audience. This leads to mental and spiritual indigestion. Instead of conservation, it is usually dissipation and distraction. Prayer has too small a place, posters and "methods" are often crowded out, and the sale of literature is much less than in a class that meets for several consecutive days or weeks.

5. Push publicity early and persistently. Optimism as to value of class, popularity of book, personnel of subscribers to the course, and general charm of the plan will be a decided help. There is nothing like joy to make things go. Optimism is the condition of success.

6. Allow no substitute to take the place of the "real thing." A missionary reading circle, a monthly missionary meeting, and a one-day relay development may all treat of the same mission study text book without exhausting its interest, or excluding the group study of the topic among those who are willing to give time and thought in exchange for profitable dividends on the investment.

7. Arrange finances without collections. Tickets procured in advance are more dignified.

8. Link missions with current events and world reconstruction. The war furnishes points of contact in vocabulary, strategy, sympathy and general education. Desire for guidance in prayer, information, gener-

osity and patriotism is an asset today in the mission enterprise.

G. G. F.

### A PACIFIC COAST EXAMPLE

Things worth while are coming to pass in Mission Study circles on the Pacific Coast. Dr. E. F. Hall, recently elected General Secretary of the Missionary Education Movement, tells a story worthy of reading and cites examples worthy of following:

#### Parish-Wide Possibilities

This is a record of achievement. It answers the question, What have you done? It is suggestive to ministers and other church leaders of how the study of missions can be made popular. It is the story of what has been termed in California "The School of Missions." In the language of modern warfare it may be called a Mission Study Drive. It has stimulated missionary interest, created a real enthusiasm in mission study, enlarged missionary contributions, inspired young people to enter Christian work, and increased attendance at Sunday evening services.

The first church in California to have a "School of Missions" was the First Christian Church of Pomona. Others have followed during the past two years until it is now no longer an experiment. The laboratory work has been done, and the "School" has demonstrated its value. The following record of attendance will give some idea of the success:

CHURCH AND TOWN.	Church Member- ship.	School Enrol- ment.
First Christian, Pomona.....	650	287
First Congregational, Pasadena.....	800	150
First Christian, Whittier.....	370	150
First Presbyterian, Pasadena.....	1,864	250
Immanuel Presbyterian, Los Angeles.....	2,440	600
Westlake Presbyterian, Los Angeles.....	251	75
Presbyterian, Santa Ana.....	894	221
Presbyterian, Monrovia.....	331	150
Presbyterian, Covina.....	194	71

#### Time

The schools were held once each week for from six to eight weeks, either on Sunday evening before the church service, or before the prayer-

meeting on Wednesday evening. Several churches report, "Entire families came." Classes were provided for men, women, young people and juniors. One minister reports that instead of having no evening service, as was expected by church officers because the congregation is scattered, the School of Missions each week drew a large attendance, and the church was filled at the regular preaching service which followed.

The School of Missions is a plan for having a parish-wide study of missions. It is held on a regular church evening, either Sunday or Wednesday, when people are more or less accustomed to go to church. If on Sunday evening, it is held an hour and a half before the usual time of worship, allowing a few minutes of intermission between the school and the church service. Young people's societies which are accustomed to assemble Sunday evenings have turned their devotional meetings into mission study periods. If held on Wednesday evening, it is either at the time of the mid-week meeting or a half-hour before it, the mission study thus providing suggestions for the petitions.

#### Method

The method of the School of Missions is as follows, each church adapting it to its own particular conditions in regard to time, number of classes, leaders, and other items:

##### Sunday Evening Schedule—

6:00—School assembles. Music. Prayer.

6:05—Classes assemble.

7:00-7:15—Assembly. Reports of classes, giving attendance and items of interest. Dramatization.

7:15-7:30—Intermission.

7:30—Evening worship.

#### Number of Classes

As many classes as possible were provided, so that they might not be too large for free and unembarrassed discussion, according to the method of the up-to-date mission study class. Classes were held for all persons in the congregation. Young people

study best by themselves, likewise juniors. Classes for men and women separately and together have both been found successful. In a few instances large classes for any who wished to come have been held, but since the discussion method is the one most approved, such classes are extremely difficult to conduct, and they have not the educational value of the small class. Lecture courses are not at all recommended, for the reason that the lecturer does the work, while the mission study class seeks to get the individual members to do the work, and thus to become self-informed, which is essential to the best results. For the method of conducting the classes consult the following manuals: T. H. P. Sailer, "The Mission Study Class. What Is It? How Organize It?" and Dr. Sailer, "The Mission Study Class Leader;" B. C. Milliken, "The Mission Study Class Manual;" Dorothea Day, "The Mission Study Class Method." Also make use of "Suggestions to Leaders" on the particular book to be studied.

#### Special Assignments

At the time of the School Assembly at the close of the study period, a school spirit and interest have been promoted by having the several classes report the attendance, outside reading done by the class during the week, and any special items of interest which show the whole school that something worth while has been done. A brief dramatization of some phase of the people or topic being studied added human interest. These were improvised from descriptive portions of the text book, or scenes were produced from missionary dramatizations prepared by the Missionary Education Movement or by the denominational boards. In the study of Africa an Assembly feature was the impersonation of an African chief with clothing and head-dress brought from Africa, the story of the adornments being told. On another occasion the display of the brass collar and the brass rings worn on the arms and

ankles by the African women, with the story of the particular collar, were illuminating. At another time there was a "Living Poster." Three persons were called to the platform, the tallest being a man over six feet high, and the shortest a little girl of two years. Their heights represented the comparative pagan, Mohammedan, and Christian populations of Africa. Some schools selected a school missionary hymn and sang it every evening.

### A Court Scene

One school, while studying "The Lure of Africa," conducted the study of Chapter V, "The Debit and Credit Account With Civilization," as a court trial scene, persons being selected from the various classes to take the several assignments, all the classes assembling together for the study period that evening. Twenty-eight persons took part in the trial, including judge, clerk of court, bailiff, defendant, two lawyers and four witnesses on each side, and a jury of twelve men and women. A time schedule was arranged, each person was given the assignment of his or her part, with the time allowed indicated, and the judge held each strictly to time.

### Impersonation

On the evening when Mohammedanism was being studied, the leader of the class had arranged to have a man who had lived in a Mohammedan country impersonate a Mohammedan. At the proper time he appeared, in Mohammedan costume, the class not having been previously informed. After he had told something of the Mohammedan religion from the point of view of a Mohammedan, the class was allowed to ask him questions. The leader had given to the class as one of the assignments for the evening, "Be prepared to answer the challenge of a Mohammedan, if he should ask you to tell him why he ought to become a Christian." The questions put to him were such as to put him

on the defensive, for they found fault with his religion, although he had told them that he had an open mind in regard to Christianity.

With very few exceptions the entire work of the Schools of Missions has been done by the members of the individual churches which have held them, without assistance from specialists, thus demonstrating what a church can do if it really wants to. Some persons have led classes who never did so before. This showed a definite purpose to secure results; and there are such good helps prepared for every text book that any leader, by proper effort, can do good work. In some cases normal or training classes have been held for the preparation of the leaders, with a well-qualified teacher. In other cases the leaders have done the best they could without such assistance. In every case that has come under the writer's observation the minister of the church has been one of the leading promoters, and often has been a class leader.

### Summer Conference Influence

For several years leaders in missionary work in the churches have been attending the summer conferences where mission study methods have been taught, and the present interest in southern California is in large measure due to the fact that they have returned to their churches to put into effect what they have learned.

It will be seen from the above statistics that the churches which have had successful Schools of Missions have been both large and small, in cities and in towns, thus demonstrating that all types of churches can do the same thing successfully. It has also been proven that all types of people in the churches can be interested in the consideration of missions, if the minister and officers will inaugurate a church-wide campaign and will find out the best methods of carrying it into effect. A Church Missionary Committee, Cabinet or Council can bring this to pass.

### Real Results

Individuals are vitalized and churches are spiritualized through this new school method. Missions take proper place in the life of the individual and in the work of the church. The entire plan of Christian activities is improved. Testimonies to its value multiply from those who have tried it, like this one which comes from a pastor:

"It has been a most beneficial course. I am planning to make it a fixed part of our program every year."

\*The story of this successfully tried plan is to be published in pamphlet issued by the Missionary Education Movement, 160 Fifth Ave., New York.

### A SUCCESSFUL INTERDENOMINATIONAL CLASS

#### Seven Things Which Helped to Make It

1. A committee with a member from each denomination co-operating.
2. Attractive posters made by girls advertising the course. Posters displayed a month in advance and changed to advertise different chapters.
3. An enrolment day set, on which each committee member canvassed her denomination for study class members.
4. Reports of enrolment made to chairman and posted on bulletins by each member.
5. An enrolment fee of \$1.00, which provided each member with a text book and note book and paid the expenses of securing a leader.
6. A well qualified leader who knew the book and knew how to lead others in the study of it.
7. A group of intercessors who prayed for God's blessing on the work.

### TAKING A CITY

Scattered Mission Study Classes had been held in various churches in the capital city of South Carolina, but no concerted effort had been made to have a city-wide campaign in *all* the churches until a group of Columbia young people returned from a sum-

mer conference and met together to talk over and pray over the situation. Here follows the sequence of events as they came to pass after that meeting:

A normal class held for the training of leaders. Special class for Junior leaders.

An invitation sent to every church to send representative missionary leaders to a meeting to consider a city-wide Mission Study Drive.

A Committee appointed to conduct this drive.

A Mission Study Mass Meeting agreed upon as a starting point.

Names and addresses of every Sunday-school teacher above the primary grade and of every president of a church society secured and listed according to city districts.

Every member canvass made of all these teachers and officers on the same afternoon, notice having been given in the churches with the request that all teachers and presidents be at home at that hour.

Members of the committee sent out by twos to explain fully the plans for the Mission Study Drive and to give to teachers and presidents enough cards of invitation to the Mission Study Mass Meeting, to be held on the following Sunday afternoon, to be delivered by them with a personal invitation to all the members of their classes or organizations.

Skilful publicity in the city papers. Good announcements from the city pulpits. Special invitations sent to the university, the colleges, and two theological seminaries.

Juniors trained for chorus by director of music in city schools.

Above everything else much prayer.

Large auditorium packed to the doors and scores of people turned away.

An interesting program for mass meeting.

Prominent university professor presiding.

University quartet singing.

Good short talk on the Why and How of Mission Study.

Still shorter talks by four or five people on what they had seen done by Mission Study.

Presentation of the plan for classes in every church.

Distribution of enrolment cards to be filled in by those who would join classes—giving name, denomination, church.

Provision made for those who wished classes at the colleges and for business men at Y. M. C. A.

Cards turned over to representatives of the churches designated and Mission Study classes organized in all of them. Nearly 1,500 people enrolled in classes in a city which had had only a scattered few in Mission Study.

Mission Study made a regular part of the annual program of churches that had known no Mission Study before.

#### HERE AND THERE SUGGESTIONS

A Monday Business Girls' Club conducted a successful class at lunch hour, taking fifteen minutes for lunch and forty-five minutes for study of the book and discussion. This class met around the desk in the office of their leader.

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The Six O'Clock Mission Study Tea solves the problem for other business women who get off from business at 5:30, have tea in the church parlors at 6 and Mission Study from 7 to 8.

\* \* \*

In a rural community a society with only twelve members arranged a spend-the-day party with each member. They spent the time before dinner in sewing and after dinner studied together the topic set for that day.

\* \* \*

Intensely interesting and well attended have been the lively Missionary Discussion Groups which have been conducted by prominent business men in a number of cities recently. Some of these have followed inexpensive lunches served at the Y. M. C. A. Dr. Ward's new book, "The Gospel

for a Working World" furnishes an unusually fine foundation for such discussion groups this year.

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Women's Clubs may easily be interested in the study of Miss Burton's "Women Workers of the Orient," and the Home Mission Book, "The Path of Labor." It is worth the while of missionary leaders to propose such study and to secure Christian leadership for it.

\* \* \*

A People's Forum with a thirty minute lecture by Mission Study leader, followed by a thirty minute open discussion skilfully conducted is an inviting possibility.

\* \* \*

Instead of one large class at the church one Missionary Society arranged for a number of smaller classes in different localities in which members lived. One group led by a gifted college woman in her home reached a class of people a less talented person might not have secured. Another class was conducted in a suburb by a woman who had a strong influence with her neighbors. For the downtown people a class was held in a downtown center, and other classes as the location of the members suggested. The result was that much time was saved in going to and from class sessions and each leader interested members whom no one else could have secured.

\* \* \*

One teacher in a Southern college succeeded in planning and carrying through a Mission Study campaign which enrolled every student, every professor and every servant connected with the institution.

\* \* \*

The Mission Study Class Nursery is a novelty attachment which makes it possible for mothers to attend the classes. They bring their small children with them to be cared for in an

adjoining room by some girls who have devised this way of serving, and popularizing Mission Study.

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Many forms of service cards are being circulated these days. In Mission Study campaigns service cards may be effectively used to secure co-operation. A combination of suggestions from various sources has produced the following, which may be distributed at a meeting at which the Mission Study plans have been explained, and carried to absentees by tactful workers:

#### My Service Card

Name .....

Address .....

#### I AM WILLING

To lead a Mission Study class.

To have a class meet in my home.

To join a class.

To help secure members.

To take charge of a reading circle.

To read the text book.

To sit still and do nothing.

Please check the thing or the things you are willing to do. It is not necessary to check the last. If you do not check any others the last checks itself automatically. Return this card to .....

#### A FIVE MINUTES' COURSE IN EFFICIENCY

The thermometer registered 104. In search of a possible breeze the 1918 Gettysburg Assembly had assembled on the beautiful campus of the Lutheran Theological Seminary, famed in civil war history.

Said the speaker on Missionary Methods rather incidentally:

"Notwithstanding all the beautiful speeches that have been made about the value and indispensability of the MISSIONARY REVIEW OF THE WORLD;

notwithstanding the distribution of the beautiful place cards, containing discreetly hidden subscription blanks, notwithstanding the club offer of \$2.00 for six subscriptions, we have received only one subscriber to date."

There was a general impression that all that had been said about the REVIEW as one of the necessary first and best aids in missionary enterprise was true. There was also a rather indefinite resolution on the part of many delegates to subscribe "sometime." A second's pause. With one subscription and sundry indefinite purposes to subscribe, the matter seemed likely to end. Like a flash the efficient chairman sprang to the platform: "I want those other five subscriptions right now," said he.

Immediately hands went up until the goal of six was left behind.

"Ten?" called the chairman with a rising inflection that caused more hands to go up.

"I want twenty-five subscribers," he added with compelling persuasion.

Faster than the names could be recorded hands were lifted.

There was no relaxation on the face of the chairman. Evidently his twenty-five was but a stepping stone to higher things.

"Give me thirty-five subscribers," he called in a way not to be denied.

In just about five minutes thirty-four names had been added to the one that had seemed destined to stand alone.

Others were added after the session. The next day the chairman was on the platform again.

"I have thirty-nine subscribers," announced he: "Who'll make it forty by subscribing for one of our missionaries?"

Six hands were raised. The subscription list had gone from one to forty-five, and the methods period had furnished unannounced a first rate course in efficiency in rounding up for definite action the purposes that are so often dissipated by postponement to an indefinite "Some time."

# Woman's Foreign Mission Bulletin

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

## THE EDITOR'S MESSAGE

**T**HE summer schools and conferences of Mission Study have been a joyful inspiration to all who attended this year. Reports come in slowly or not at all. Correspondents seem as "inarticulate" as the soldier returned from the trenches. But certain generalizations can be made that differ from those of seasons before the war. Did space permit we would gladly amplify the following points. We present only an outline, and allow your imagination to supply the rest.

1. Camps of young women were touched with a new sincerity of purpose and desire to be of service.

2. Patriotism was expanded and transformed by application to world problems and foreign mission evangelization.

3. Literature sold well. We are learning to "economize in things of the flesh, but in things of the spirit, never."

4. The inter-relation of the study books attracted unusual interest.

"Women Workers of the Orient," can be used to illustrate "The Path of Labor," and vice versa. "The Gospel for a Working World," is exceedingly valuable; also "Ancient Peoples at New Tasks."

5. Prayer services, vesper intercession, noon-tide pleading for our soldiers and sailors, Round Top gatherings in spite of wind and rain were all glorified with a unique fervor of consecration and faith.

## THE VALUE OF EDUCATION

**As Seen Through the Eyes of Ma Kaw,  
a Burmese Girl**

Ma Kaw's mind is just bursting with excitement and anxiety. She is going to Normal School! Her little bundle of clothes and precious keepsakes is all ready, but can she ever get over those ten hundred miles?

Her mother and grandmother could

neither of them tell whether a letter was upside down or not, and they think no one in all the world could possibly be more educated than Ma Kaw who has finished the Seventh Grade. Then, too, none of them has ever seen a railway train or a steamboat, and though even the old grandmother could tramp miles over the mountains, that one thousand miles could not be traversed on foot.

In Ma Kaw's country on the border between Burma and China, when a woman goes from village to village she finds a companion to travel with her, but riding on a train costs money, and so Ma Kaw must go alone. How her heart beats at the thought, and how she wonders what the train will be like! But as she considers the hundreds of new things that have come into her life in the Mission School, she makes up her mind that living or dying she will accomplish this new and terrifying adventure.

Her teacher has told her just what to do almost every moment of that long journey, and so on a Monday morning she starts for the nearest Normal School, that she may return some day and be a teacher in her own old mission school.

Leaving her mountain home, she walks twenty miles into the town, followed by half her family, who never expect to see her again. She has a small wooden box containing a few clothes and a bamboo mat about two by four feet, in which her blanket and pillow are rolled up. She must spend the time from seven in the morning until five in the evening on the river steamer, and must have her mat to sit on. As soon as she gets on the steamer she seeks a place on the crowded deck. Seeing a family group all spread out—food box, babies and all, she puts her mat down by them.

At five o'clock she leaves the steamer and goes up the sandy bank of the

old Irrawaddy to the wonderful iron horse she has heard so much about. She gets a coolie to carry her box, and then taking her bed and food box she follows the crowd. The train is full, but she finds a seat in a coach marked in several languages "women only." It is decorated also with the picture of a Burmese woman to show the meaning to those who can not read. Oh, how thankful she is for that mission school that has taught her so much!

For the sake of the teachers she has just left she determines to let not one bit of fear creep into her heart. All night she sits in her seat, and gets a few little naps. The next morning at six o'clock she must get on another iron horse. She wonders if there will be many, and how she will know which one to take, and whether the women's coach will be easy to find.

All night people have been getting on and off. Many interesting, even exciting things have been going on. And now there is a long train ready and headed for Mandalay, in the midst of a hubbub of coolies, fruit sellers, and so forth. Even rice and curry and ice cream can be had, and, while everyone seems to be eating something, there is a constant pushing and crowding to get a good seat. This time Ma Kaw gets a seat by a window, and is delighted to observe the strange people and novel sights.

Just before our friend reaches Mandalay she must make another change—and this time cross the old Irrawaddy on a ferry to take the Rangoon train. She finds the ferry boat so crowded that she has to hunt for even a place to stand. Women are there with bundles, pots and kettles on their heads, and babies strapped on their backs; priests are everywhere with their yellow robes and big fans to shield them from the gaze of women, followed by small boys who carry their belongings and wait upon them.

A big bunch of Chinese carpenters with their tool boxes take up much space, and everywhere are piled high great bags of rice, tins of oil, baskets

of fruit and vegetables. Here a teacher from the far away Normal School sees our girl all alone, and going to her introduces herself. But Ma Kaw has among her travel rules one commandment that tells her she must not talk to strangers on the way. Therefore although she has not had a real meal for nearly two days, and the stranger has asked her to have dinner with her and her niece while they wait for the Rangoon train, nevertheless she refuses and goes on her way alone.

Another half day and a night, on a train crowded to the utmost with people, boxes, baskets of rice, eggs, chickens, fruits—just everything, everywhere—and our little mountain maid must take another train and another ferry. Then, oh then, those hundreds of miles at last lie behind her. Now it is not only thankfulness that fills her heart, but also the realization that her family, her teachers, and all her school friends are very far away. An awful homesick wave dashes over her. But she overcomes it, and gets herself and her belongings into a wagon that is going to the school.

The adventure of a long and dangerous journey is over, but the horizon of mind and soul is just beginning to expand. The results for Ma Kaw and for her country, Burma, are such as only God can measure.

#### GOOD LITERATURE TO THE FRONT

**W**HEN you go to church on Sunday and try to recall all the things for which you should be thankful, don't forget to mention good books, magazines and papers. What a large place is occupied in our lives by the stream of literature which pours into our homes. Then let your imagination play around the fact that across the seas there are communities of people won to Christ through your gifts and prayer and those you have sent them as missionaries, practically destitute of reading material. In connection with my foreign travels I have made it a point to



examine the libraries of our native pastors. It has been pathetic in countries like Turkey and India to find only ten or twelve inches of books. And yet we expect these pastors to be the leaders of their nations intellectually, spiritually, and in practical ways. We are asking them to make bricks without straw and often without even clay. As for the laity, the men, women and children on our foreign fields, the possession of even one book is a note-worthy thing.

When this crying need has sunk into your consciousness, try to picture the vast populations of heathen people who have learned to read and who might be led to Christ and all the good things which come in His train if we could only furnish them with suitable books and papers. The keenness of Oriental people to read helpful literature is one of the outstanding facts of our times. In Tokyo there is a street a mile and a half long, lined with book shops on both sides, and these shops are thronged at all hours. There is nothing like this in London, New York or Boston. In China the book is almost worshipped by the intelligent classes. In Moslem lands it is the same way. Clearly, literature furnishes one of the most effective approaches to non-Christian people. It is strange that the Mission Boards are not making larger use of this agency. The case is rendered stronger when we consider that in mission lands the forces of evil are making an extensive use of literature for the corruption of men's bodies and souls. The foreign book market is being flooded by skeptical, atheistic and even obscene works. In India books are being sold whose titles no publisher would dare to print. Clearly the time has come when the Boards must bring their literature departments to the front. Here is one of the greatest fields for the unselfish investment of money. Gifts for literature work will count tremendously for the Kingdom. And it is a field practically unentered by those who stand ready to help in every good enterprise. I covet for such the op-

portunity to spread Christian literature among non-Christian people.

CORNELIUS H. PATTON,  
Cor. Sec'y, A.B.C.F.M.

### A GLIMPSE OF MADRAS COLLEGE.\*

(From a Letter Sent By Miss Coon)

A picture of my life here in Madras? Please do not expect it to resemble that of missionaries in lonely "up-country" stations, for Madras is a city of over half a million inhabitants. There is a large foreign population in the city, as it is the seat of the Government for the Presidency of Madras. Besides the many persons in Government service, there are many others in business, as well as many missionaries. Once a month the missionary conference meets and from fifty to seventy-five people gather to discuss various problems.

Shall I tell you the order of the day? At six-thirty we have "chota hazri" which means "little breakfast." We of the staff have it in our rooms, but the students have theirs in the dining-room at seven. Are you curious to know what we eat? We have an egg (when I tried to explain that I wanted a medium boiled egg, I learned that I should say a "three-quarter boil"), toast, marmalade, tea, and a plantain which is like a small banana. Although I am usually up by six, the arrival of the chota tray sometimes acts as an alarm clock. Until eight I have a quiet time to myself except for a minute or two when I watch the coachman measure out the horse food. Of course he "salaams" as soon as I appear in sight, and I am getting so used to returning it that I fear I may do it by mistake when I come home. I count the measures of gram and bran as they are poured out for the horse and pony, looking very wise all the time. You see, the distances in Madras are so great that a conveyance is a necessity, not a luxury. We go four miles to church on Sunday evenings. Then walking is impossible on account of the heat. I am learning to talk a

wretched pigeon English as I do not know Tamil well enough to use that, and coolie English is more easily understood by the servants than correct English. This is a sample: "Wanting carriage four o'clock."

At eight my work really begins. Various things happen, but always do I give out stores. The butler, who is fat and old and stupid but supposedly fairly honest, sees to the supply of butter, bread and milk, but the rest of the stores I keep under lock and key, and dole out a bag of sugar, flour, a cup of coffee beans, or a tin of tea as it is needed. The butler is supposed to see the milk, actually milk, before his eyes. (In India your dairy comes to you and frequently lives in your compound.) He also has to see that the milk is boiled before it is brought to the table. Oh, it will be good to taste unboiled milk and real cream again. The waterman boils the drinking water and Miss Paul inspects it actually to see the bubbles. After I have given out the stores, the "chokra," a small boy who helps in the dining-room and also washes dishes, counts out before me "One, two, three, matey towels, one I dole out three clean matey towels, glass towel, one duster, ma'am," and one clean glass towel, and one clean duster—never more than the number of soiled things. A "matey" is a second boy who is under the butler and more responsible than the chokra, and a matey towel is a dish towel.

At a quarter of nine Miss McDougall conducts morning prayers in our dear little chapel which was once a harness room. The students are all required to attend prayers, Hindus as well as Christians. The service begins with four minutes' quiet meditation which is followed by Scripture reading, prayer and a hymn.

From nine until eleven we have two class hours. Then a very welcome sound is heard—the breakfast bell. We all eat in the dining-room, but the faculty eat at a separate table. The girls eat rice and curry and we have

it in place of meat quite often. Our menu is something after this order: "cungy" (another name for cereal), sometimes an Indian product like rologna or ragi, and sometimes Quaker Oats or even Force, then fish or meat or eggs, coffee, toast, jam and fruit. There are always plantains to be had and sometimes melon, oranges or paw-paw.

Classes begin again at half past twelve and continue until half past three. The girls are supposed to take the hour from eleven-thirty to twelve-thirty for resting. After breakfast Miss Paul has servants' prayers in Tamil. Usually I am busy the first two hours in the afternoon and rest during the third. I have tried to get along without resting, but I have found that my disposition suffers when I do that. Then after that comes tea at four. From five to seven is the time for recreation, and we play games or make calls, occasionally. We have two tennis courts and two badminton courts also. Badminton is something like tennis in that you have a net, racket and balls, but unlike it in its rules. Five people play on each side, the ball must be returned before it has touched the ground at all, all five players on one side serve and then all the other side, and only the side which is serving can score. It is less strenuous than tennis and seems to appeal to our girls more. Miss Wyckoff has taught them to play "Rounders," a modification of baseball, and Miss Di-bell plans to start basketball next year. The girls really have to be encouraged in the games or they let them go.

From seven to seven-thirty we have dinner. Miss McDougall sits at the "high table" with eight students, and each of the staff sits at one of the student tables. The girls eat rice and curry again and we have soup, meat and vegetables, and pudding. After dinner we have evening prayers in the chapel led by the staff in turn.

\* (To be concluded in our December number, with an amusing account of housekeeping trials in India. Editor.)

# Latest News Of War Work

## BY-PRODUCTS OF MISSIONS

**M**R. DWIGHT W. EDWARDS, now in France at work for the welfare of our Chinese allies, has written to the Presbyterian Board of Foreign Missions an interesting letter in which he says:

"The troops of England, Canada, New Zealand, Australia, Belgium, France, Italy, Portugal and the United States, together with a group from Poland and Russia, are fighting side by side. But with them are a host of soldiers and fighters, drawn from the nations of the world. There are those from the hills and plains of India—I was surprised to learn that India was furnishing more fighters than all the other dominions put together. They come also from Morocco, Algeria, Tunis and the jungles of Senegal; from Madagascar and Tahiti, and several hundred thousand from French Indo-China and China proper. Black, yellow and white, East and West, educated and ignorant, progressive and backward, are laboring side by side.

"I could not but ask myself time and again the question: 'What message of our West will these Chinese take back by their words and their actions?' Do we not have a responsibility to express to these men in service the better sides of our Western life? What can we expect of them in the future if we do not? It is an international service to bring China into her place as an intelligent ally by enlightening her representatives as to what it is all about. One said to a secretary: 'The United States entered the war because its crown prince had become engaged to a princess of France.'

"Each nation represented is creating for itself an epoch in its relation to all the others, and the whole situation is typical of a new era of human brotherhood. The Y. M. C. A. work already done for these men gives assur-

ance that if this work is expanded we shall send them back a great Christian blessing."

## THE TRAINING SCHOOL FOR CHAPLAINS

**I**N accordance with the provisions of a law enacted by Congress, one chaplain is to be appointed for every twelve hundred soldiers. Chaplains are being rapidly assigned on this basis and there are now six hundred of them in France. When the question came up as to establishing a training school for the chaplaincy, two alternatives were presented to the committee on army and navy chaplains: one being the plan of adding such a department to the regular curriculum of one of our great universities, and the other that of a strictly government school. The latter plan was thought the better and the school soon afterwards established at Camp Taylor, Louisville, Ky., has proved the wisdom of the decision.

Six items of information are officially sent to those who desire to enter the school:

1. You will receive a salary at the rate of \$33 per month while in attendance at the school. You will also receive travel pay, at the rate of three and one-half cents per mile, from your home to the school and return.

2. While at the school you will be furnished lodging and subsistence.

3. You will have issued to you, on memorandum receipt, all necessary military clothing and equipment for your use during the period of the school.

4. All necessary text books will be furnished you on memorandum receipt.

5. At the close of the school, if you are so recommended by the faculty, you will be placed upon the eligible list for appointment. If vacancies exist in your denomination you will be

commissioned. If not, you will remain on the eligible list until vacancies occur. When commissioned, chaplains have the rank, pay and allowance of a first lieutenant, which you must agree to accept if tendered.

6. It is recommended that you secure a leave of absence from your present duties for a period sufficient to cover the time you will be absent therefrom, with a proviso that your resignation be accepted, or that the leave of absence be extended indefinitely, if you receive a commission.

### COUNCIL OF NEGRO WAR WORKERS

THE National Committee on the Churches and Moral Aims of the War recently held a series of institutes for leading negro ministers in Southern centers. Twenty-nine cities in Alabama, Georgia, Florida, Louisiana, Tennessee and other States sent representatives. Baptists, Presbyterians, Methodists and Congregationalists were represented by bishops, pastors, college presidents and presiding elders. At one of the sessions the colored Red Cross was in attendance.

### CHAPLAINS NEEDED IN ITALY

REV. WALTER LOWRIE, the only American chaplain in Italy, has recently returned to Rome after an absence of three months. He writes that a complete change has come over the situation there. America's interest in Italy's need and the coming of the Red Cross and the Y. M. C. A. are having very definite and practical results in holding the people staunchly to the determination to win the war. Mr. Lowrie urges the need for more chaplains and Red Cross workers, in view of the fact that American troops are arriving in Italy in increasing numbers.

### THE RED TRIANGLE AND THE FRENCH ARMY

THE National War Work Council of the Y. M. C. A. is financing 550 *foyers du soldat* for the French Army. In these centers, Americans are ren-

dering the same service for French *poilus* as for American troops, and the French soldiers have shown in every conceivable way their appreciation of these friendly services.

One secretary speaking of the competition of the foyer with the French wine shop, says: "Six hundred quarts of coffee and chocolate per day in this foyer means just 600 quarts less of 'pinard' in their stomachs." This foyer work also results in a marked reduction in the number of French soldiers incapacitated through preventable diseases as shown by hospital statistics.

### SOCIAL SERVICE FOR WAR TIME

THE organization of churches in centers of war-time industries by the Commission on the Church and Social Service is proceeding rapidly. At present seven community organizers are at work, all but one having been loaned to the Commission by denominational war councils and boards of home missions. These community organizers first complete the information about the community, then undertake to bring the churches together to organize the churches' part in the assimilation of the new population. Their third effort will be to secure an organization and co-operation on the part of the churches in the community effort for the social welfare of these people.

### The Malagasies in France

FOREIGN missions have made many contributions to the world's advancement. Only about a half a century ago Madagascar was peopled by savages. The work of the missionaries has so far brought them into line with civilization that they are helping to establish righteousness in Europe. Christian workers who are serving the armies are at the same time trying to give these Malagasy warriors, or Malgaches, as they are called in France, a true understanding of the Gospel. There are now 30,000 troops from Madagascar in France, and of these as many as 10,000 have been won to Christianity.

## A Day's Work in France

An Outline of the Religious and Educational Schedule of a Religious Work Director in the Third Aviation Center, American Expeditionary Force, France.

BY ROBERT W. VEACH, SOMEWHERE-IN-FRANCE

### ONE DAY'S PROGRAM—FRIDAY

A. M.—*Prayers and conference.* Spent morning going over plans for promoting the educational work. (The Educational Committee has a very comprehensive plan which includes school work during demobilization.)

12:30-1:30—*Canteen.* A fellow said to me: "I don't really want to buy anything. I just come to get a smile. Nobody ever gets mad around here." Mrs. Sanford (a noble woman in the Y. M. C. A. work) baked four-hundred cookies last Saturday for the reception we have every Sunday afternoon. They remind men of home.

2:30-4:30—Visited five wards in the hospital and talked with many fellows.

4:30-5:30—Inspected the Red Cross work and got acquainted with the Plane News staff.

5:30-6:30—Supper.

6:30-7:30—Wrote letters to women about their sons who had died.

7:30-8:00—Took a long walk through the fields with one of the Y. M. C. A. men.

8:00-9:30—*Canteen.* Special duty on account of the other men having to take invoice.

9:30-10:30—Read in "For France and The Faith—a very interesting and stimulating book. Every page breathes with a devotion to duty that is wonderful. Three of our Y. M. C. A. men have been transferred from here to work with men back of the firing line. One of them was killed by gas the second day after his arrival at the front.

11:00—Retired and slept soundly until 6:00 A. M.

### SATURDAY'S DOINGS

A. M.—*Prayers and conference.* Spent morning on plans and notices for eight religious services tomorrow.

11:30—Lunch.

12:30-1:00—Went to greet new squadron just arriving. This with drill in the early morning fills the day every nicely.

Three things stand out very clearly in our work with these men. First, make them efficient fighters and so win the war. The reserve power and nerve and morale are going to be the determining factors and these are God's most direct instruments. Second, to make efficient citizens for the new social life that will follow the war. Third, prepare men to die as men of courage, character and faith. When one analyzes these objectives, he sees how very many elements enter into the work and how pervasive and vital a factor true religion is. The church must get a new vision and new emphasis and new experience or men will ignore her institutions and forms, but they will not cease to be religious.

2:15—Had a good time at No. 7. We are awaiting anxiously news from the front.

9:30—Over three-hundred and fifty lads gathered for the reception. It is a great opportunity to meet and talk with the fellows. Two men came in to see me today who have been going bad and wanted to get straightened out and do better.

I took the evening service out of doors and the men seemed to enjoy it. We had three new Y. M. C. A. workers arrive today. This will enable us to open several outlying fields where no "Y" work is being done. The men seem so appreciative and there can be no doubt but that the moral uplift of the Y. M. C. A. work is tremendous. The need for strong men is very great.

3:00-4:00—*Had charge of a funeral.* Another of our fine lads gave his earthly life for the cause of country and humanity.

4:00-5:00—Took over the educational work from the man who is leaving. Beginning Monday I will be busy as a sailor. The educational work will include French classes, English, French history, Cause of the War, travel talks, economics, moral and religious themes, and Bible classes.

5:00-6:00—Made slides to advertise the religious meetings at the "movies" to-night.

6:00-6:30—Supper.

6:30-7:30—Sergeant called to make arrangements for another funeral tomorrow. Read the paper about war.

7:30-8:00—Helped start off the "movies" at No. 2 and announced the meeting for tomorrow.

8:00-9:00—Took a long walk across the fields where I could be alone.

#### A SUNDAY PROGRAM

9:15—Trying to start early morning discussion groups on Sunday morning. They have drill anywhere from 7:00 to 11:00, so it is rather difficult. I had nine men drop in for a starter this morning at 8:00 o'clock.

I preach at Field 7 this morning and at this building tonight.

I have another funeral this afternoon—a fine fellow.

At 4:00 we have the social gathering for officers and men.

There are three of four ball games going on. It is either a case of making it interesting for the men with healthy social and out-of-doors recreation or having hundreds go to near-by towns, where wine and bad women get so many of them. The men prefer the better things and so we all turn in to make Sunday a real worth-while day. Some go to church (we have good audiences), some read, some play ball, and some go to the social function, then many write letters and stroll through the fields.

# NEWS FROM MANY LANDS



## MOSLEM LANDS

### A War Orphanage Opened in Jaffa

**M**R. C. T. HOOPER, in normal times the superintendent of the Port Said British and Foreign Bible Society, has undertaken the very difficult task of establishing an orphanage at Jaffa. He was able to secure the use of a large Greek school building which had been occupied as a Turkish prison, but every article of furniture in it had been destroyed by the Turks when they were forced to leave. Not even a window remained, so that aside from feeding and clothing the constantly increasing number of orphans, much time at first had to be given to scouring, repairing and refitting the building. Blackboards and broken doors were made to serve as beds, and the only cups and plates available were those fashioned out of the empty jam tins left in the path of the British Army.

The fame of the Orphanage soon spread and every day soldiers appeared at the gate with more children. There are now nearly 300 in all. One woman, separated from her children when fleeing from the Turks, had crawled through the Turkish lines to look for them, and was made happy when they were found in the Orphanage.

### A Transformation in Palestine

**A**LTHOUGH the British occupation of Palestine only dates back four months, the very atmosphere of this region seems to have undergone a change. Distress has vanished, and misery, sickness and fear no longer linger on the threshold of the towns and villages. Everywhere there is evidence of reviving industry and prosperity. What has contributed more than anything else to immediate relief has been the employment of thousands of natives upon the repair of the roads. Everybody realizes that a new era has dawned for the land. The Bedouins can graze their flocks in peace and se-

curity, husbandmen can till the soil with the knowledge that they will not be robbed of the fruit of their labor. The railway to Egypt insures them the easy disposal of their surplus yield and the means of satisfying their wants by imports from abroad.—*Jewish Chronicle*.

### The Servants of the Harem

**T**HE great majority of Arab women live their lives within the walls and courtyards of the harem. In the villages, servants are rare, save in the great houses of landed proprietors, but in town there is decidedly a servant class. Nearly every establishment of any means has one or more women servants in the harem, either Arabs or Persians or black women of African descent, and most important functionaries they are. Besides doing the actual housework, they represent the newspaper, the post and the telephone, for they go to and fro between the houses of the mistresses and their friends, doing the errands, carrying the messages and passing on all the gossip of the day. They do the marketing and the shopping, and are in general the go-between for the world without and the world behind the lattices. On the day when women are admitted to the Turkish baths, the servants form part of the black-cloaked household procession, carrying the baskets of towels and clean clothes, and usually a *samovar* and tea glasses, so that refreshment may be prepared after the more arduous pleasures of the bath are concluded. They participate in all the concerns of their mistresses and enjoy terms of great freedom and equality in most cases.

### Child Rug-Weavers of Kerman

**T**HERE is great need of some one to plead the cause of the child toilers in Persia, as Mrs. Browning took up the childish cry of little slaves in England, and secured the passage of laws for their relief. Industrial

conditions, under which rug weaving is carried on in Persia, are sad indeed, for with the exception of a few men and big boys, almost all the workers are children, so young that in America they would scarcely be thought ready for school; yet their baby hands can fashion rugs so beautiful that folk on the other side of the world will pay almost any price for them. The factories are usually located in the most sordid sections of the opium-poisoned towns, often below the street level, and here these little children sit perched all day before a huge framework, while their tiny fingers move incessantly to the rhythm of a chant, "three red, six green, four blue, two gray and three black," which is droned by a man in charge. When the chanting ceases at sunset, the children do not scramble out and run and play, as becomes their age, but climb slowly down with cries of pain in their cramped limbs and some must sit and wait, with unchildlike patience, until a father or brother comes to carry them to their cheerless home.

In one factory, among thirty-eight children examined, thirty-six were found to be deformed. Long days of toil, nights too short, a poverty-stricken home, often angry blows and never a word of a pitying Saviour—this is a picture of the tragedy. "It is not the will of our Father that one of these little ones should perish."

#### A Persian Letter

**T**HE present difficulties and delays of our postal service would undoubtedly be increased if the following style of addressing letters were in use—a style frequently employed in East Persia:

"Teheran American School:

"Let it (the letter) have the honor to be opened in the presence of His Excellency, the loved one whose signs are glory—the prominent man of letters, the perfect man of literature, the one, single great man of the time, the selected man of times, the pride of the greatest of world's men, the result of the most educated scholars and the

high leaders of knowledge, the outcome of the momentous days of Samadani (God)—Sir Mohammed Khani-i-Shaffee: Zadeh of Isfahan—May the greatness of his lordship be made long.

"8th of Ramazan, 1335."

(1335 of the Mohammedan era equals 1917 A. D.)

#### INDIA

##### The Chins of Burma

**A** LITERATURE in their own language is one of the crying needs of the Chins of Lower Burma, whose Bible consists of a tentative edition of the first four chapters of John, translated by a Chin preacher with a very limited education; whose hymn book has been out of print for some years and whose other literature consists of a so-called spelling book, printed thirty years ago and so rotten that it almost crumbles into dust when touched. The Chins are animists, and believe in a creating spirit—a mother god—but many of them have no religion whatsoever. They have veered away from their ancestral belief and are drifting toward Buddhism, but now, while they are in a state of transition, is the time to win them to Christ. They may soon become Burmanized and therefore Buddhists, and will be harder to reach. If the missionaries can preach and pray and sing in Chin, and have a literature in Chin, their hearts can be more readily touched.

##### Gurdaspur Home for Women and Children

**F**OR many years missionaries of the Punjab have longed for a place where homeless widows, deserted wives and new converts could be given the protection they need and an opportunity to help themselves. When Miss Emma Dean Anderson, of the United Presbyterian Mission, went home on furlough four years ago, she was commissioned to raise \$10,000 for this purpose. One day she missed her train in Paxton, Illinois, and decided to make some calls. She was led to speak of this work to Mrs. Elizabeth Temple, who promised to furnish the



money for the undertaking. One difficulty after another has been surmounted and now the chapel, hospital, school and thirty-six rooms for women and children are practically completed.

Thirty-five women and twenty-three orphans have been sheltered and have been taught to read and write. The women have learned to make their own and their children's clothing, and some have become proficient in lace-making, cooking and nursing. Much attention has been given to Bible study and Miss Anderson expects to train many of them for Bible women.

#### Promotion of Widow Re-marriage

**T**HE founding of a Hindu Widow's Home Association at Poona, in 1896, whose aim was to educate widows and make them useful members of society, was an important step in the solution of one of India's social problems. At about the same time a Widow Re-marriage Association was formed and only recently a men's club has been organized with a somewhat novel entrance condition—the condition of having married a widow. However, the matter is not so ludicrous as it might seem, and rises into a moral necessity when one considers that men must be found brave enough to endure the social ostracism which such a marriage involves, if this evil prejudice is to be broken up.

#### A Woman's Exchange in India

**N**EAR the great temple in Madura, India, a house has been secured and leased for three years for a woman's exchange. In addition to serving as the usual exchange, it will furnish a headquarters for women engaged in evangelistic work and provide a Christian welcome for Indian women. A room is reserved where meetings can be held.

#### SIAM AND MALAYSIA

##### Hook Worm and Churches

**M**EDICAL work greatly assists the evangelist in Siam. Dr. M. E. Barnes, a representative of the Rockefeller Foundation, has inaugurated an

intensive hookworm campaign in the large province of Chiengmai. Because of his experience in similar campaigns in Java and Ceylon, and with the help of the three mission doctors, very great progress has been made in stamping out this stubborn disease. The churches have been used for a campaign of education and those outside the church, noticing that no disastrous effect followed the foreigner's treatment, have overcome their scruples against it. *The Continent* says:

"From Feb. 7, 1917, to March 31, 1918, 14,429 people were examined, of whom approximately 75 per cent., or 10,786, were found to be infected. Of this number 8,387 have been willing to submit to treatment, and upon re-examination of 2,214 cases only 395 have been found infected. Once more there is being brought to the attention of the people of Siam the desire of Christian America to relieve the diseases of the body as well as those of the soul, a desire which has been so well exemplified by the Chiengmai Leper Asylum."

#### Bangkok Christian College

**M**ANY factors contribute to the increased enrollment of Bangkok Christian College, which at the beginning of the last school year enrolled 218 students and 324 at the beginning of the present year. One reason given is the splendid reputation of the school's English courses; another frequently heard is that the boys receive more considerate and careful attention than in the government schools. It is also true that the East is turning to America and American institutions as never before, and never has there been so great an opportunity for service.

#### A New Mission College in Singapore

**T**HE proposed Anglo-Chinese College at Singapore is the outgrowth of the school founded by Bishop W. F. Oldham of the Methodist Episcopal Church. The success in securing subscriptions amounting to almost a million dollars in land and money can be attributed to boldness in planning large

things. Half a million has been given outright by wealthy non-Christian Chinese.

Among the gifts for the new college is a tract of 100,000 square feet in the heart of Singapore, the rental from which will be turned over to the college as soon as the present leases expire.

The school, of which the college is the development, has an attendance of more than two thousand, greater than that of all the government schools combined, and it is thought that with ample accommodations the number of students will be doubled.

## CHINA

### "Devil Driving" in Peking

THE ceremonious driving out of demons is an annual occasion of considerable import in China. At such a ceremony, held recently at the Lama Temple in Peking, the streets were thronged with merchants and people in holiday attire, buying small wares. The temple courts were crowded, but a wide roadway had been left for the unhampered exit of the demons, who are supposed to travel only in straight lines. Inside the temple were rare embroideries, made especially for this occasion, and a "living Buddha" was dressed in cloth of gold. Priests lounged about, dressed in the most brilliant colors, and those engaged in the service wore masks. The actual ceremony of expelling the demon consisted of some mild dancing, so that on the whole it would appear that only the meekest sort of a demon would be impelled to leave as a result.

### A Christian House in China

A LETTER from China gives the following description of a home where some fifty to sixty persons sit down to food at every meal. Nine brothers and their families all live with the old folk. All are Christians, and even the women take turns in leading daily family prayers with the whole company. They also run a school, have cleared the village of all idols, and in many ways have improved the

neighborhood. The whole work of the farm, as well as spinning, weaving and the making of the clothing is well organized. The harmonious way they get on together is a good testimony to the love of God in their hearts. The old father was the first one converted. Last year he was ill, so one day he asked the whole family to gather around him, and exhorted them to put God's glory before everything else and follow the Lord closely. After lying back on his bed he led them in prayer. When ended and they had opened their eyes, they found that his soul had gone to be with the Lord whom he loved so well.—*National Bible Society of Scotland.*

### China's Need of Railways

CHINA'S greatest material need is modern means of transportation. Railway engineers have estimated that 50,000 miles of railways may be built and profitably operated in China in the next few years. The cost of constructing railroads in China is slightly lower than the cost of construction in other parts of the world, owing to the unlimited supply of human labor in China. There are immense provinces in China as yet untouched by modern methods of transportation. These provinces are the most fertile in the world from the standpoint of agricultural production and they contain mineral products of untold wealth and quantity. In spite of this wealth, the population of these provinces is scarcely ever above the hunger line because of the impossibility of transporting merchandise to the markets of the world.

China's 6,467 miles of railways are in most cases profitably and efficiently operated when it is considered that China has known modern railroad operation not longer than a quarter of a century. The directors and managers of the Chinese government railroads are foreign-educated and in general understand their business. Chinese railway trains of course do not compare in comforts with the elegantly fitted trans-continental trains of Amer-

ica and Europe, but they do compare favorably with railway equipment in America and Europe of a few years ago. The roadbeds of the railways of China in general are of better construction than the average roadbeds of many American roads.

### Idolatry Not Dead in China

**T**HOSE who because of a change of label in China's government fondly believe that she is well on the high-road to an enlightened self-respect would have had their sensibilities rudely shocked had they been in Tientsin during the recent floods.

Tens of thousands were driven from their homes, whole suburbs were inundated, and the waters threatened to engulf even the central portion of the city. In the face of this calamity the entire population experienced a return to the wildest superstitions. At the Tai Wang Miao, a temple of the grossest cult of serpent worship, in the Hopei district, the authorities opened a three days' festival at which viands were prepared and open-air theatricals were performed. Representatives of the government were present, it is said, and thousands of the educated and the poor came from all over the city to burn incense and to pray before five tiny, wriggling water-snakes, believed to be the cause of the flood!

Government officials may have ordered this celebration simply to divert the minds of the people because of the unprecedented excitement under which they were laboring, but it is discouraging to think that they would make themselves party to such a shameless hoax.

In another section of the city earlier in the summer, the police threw a certain T'u-ti god, the Lord of the Earth, into the river. A little later the floods came, and as the water rose silently in the river-beds, topped the banks, and flowed into the ends of the streets, the people rose in terror, fished the offended deity (or some serviceable substitute) out of the muddy stream and installed him in state in the inner precincts of the Defence Commission-

er's Courts. Here almost the whole female population of the city came to pay him their respects. The streets were thronged with sellers of incense and the number of prayers which went up before this painted lump of earth are incalculable.

Some superstitions might be considered amusing were they not so pathetic. But the reverse of the picture admits of no such easy interpretation. For minds yielded to such base superstitions fall victims too to base impulses and hearts darkened by such worship, prostrated before wood and stone, do not stop even at the selling of their own flesh and blood. It is at such times, with homes destroyed and food uncertain, that children and especially little girls, are disposed of to the highest bidder. The Flood Commissioner of the Central Government has unofficially asked the Union of Christian Churches to open an orphanage so that parents unable to feed their children will not need to abandon or sell them. The police authorities have sent little processions of wife-sellers through the streets, wretched men in chains and bearing inscriptions setting forth their shame, in order to discourage the inhuman customs which lurk under the banners of "picturesque superstition."

In spite of these disheartening lapses the city was never so ready for the Gospel of Christ. More even than the Boxer War, which broke the arrogance of the educated classes, the Chihli floods of 1917 have swept open the hearts of the common people. In the sixty and more refugee camps where the sixty thousand homeless of the flood victims were housed in mat-sheds, the crowds eagerly listened and nodded their heads in appreciation of appeals to worship the one God as revealed in Jesus Christ, and to lead a new life. Pray that this greatest calamity in forty years may bear away the old ignorance and superstition, and make possible a new city where the Heavenly Father will be known and worshipped and where the people

will believe in and follow Jesus Christ as Lord and Saviour.

#### Using Picture Postcards in China

**W**HEN the missionary in charge of Tsinanfu station recently rode in to the village on a bicycle, 200 children followed him to the church. He reports the visit in these words:

"The old preacher thought it was quite a surprise party I was giving him when he opened the door. We pushed the bicycle into the church and after the children had sat down on the floor we told them a little about the bicycle and why it had come into their village, and some things about the roads in China and in America, and also about the Heavenly Road. Then we showed them some old picture post cards and told them that those who would like to have one could get one from the preacher by coming to the church at sundown to learn about the Heavenly Road.

"A large crowd came, and after the preacher had told them a good story, and we had sung, 'Jesus Loves Me,' we seated them at tables and put them to work committing John 3:16. We told them that on Sunday those who could repeat the text and who behaved well would get a card. They went to work like Trojans, and those who had been to school soon took the place of teachers."—*Presbyterian Advance*.

#### Boat People in China

**T**HE city of Canton has a population of "boat people" estimated at about 300,000. These boat people are a distinct class and regarded by land people as inferior. Under the Manchus they were never allowed to hold office or property, and were prohibited from intermarrying with the land people—restrictions which have been removed since the establishment of the republican regime. They are more superstitious than land people and adhere more firmly to their traditions. As a class, they are crude, vulgar and filthy in person, though their boat habitations are kept scrupulously clean.

Miss Florence Drew has three boats

on which work for these little-known people is being carried on; one for a school, one for preaching services and another for a medical dispensary, conducted by a Chinese doctor. Miss Drew and a Bible woman visit from boat to boat and seek in every way to get in touch with the people.

#### JAPAN—CHOSEN

##### Training Sunday-school Teachers in Japan

**C**HRISTIAN Japanese of Osaka recently gave \$100 to the Sunday School Association of Japan with which to purchase a teachers' circulating library of the best Sunday-school educational books, to be loaned to English-speaking Japanese workers. This indicates the deepening interest in the religious education of the youth in Japan.

Sunday-school leaders have been fostering this movement for years. Already some twenty-five Sunday-school books have been produced in Japanese, a number of them written by Japanese. The teacher training course has now 22 classes enrolled and provides for recognition of complete work by certificate.

The Summer Training School at Karuizawa has been very successful. Every province in Japan was represented last year when eighty-four were registered. The subjects of school organization, Sunday-school pedagogy, etc., are presented by Sunday-school experts, notes taken and recognition given. A Sunday-school exhibit adds to the effectiveness of the training.—*Christian Intelligencer*.

#### Industrial Evils in Japan

**T**OKYO has an "East Side" where practically a million people of the industrial class are crowded together. Japanese houses are usually of one or two stories and a glance into one of them causes wonderment as to how the occupants find space enough to even lie on the floor in rows. The industrial movement is on; labor is cheap and competition is violent. It is true that the first factory law is

upon the statutes, but only a confirmed optimist could find encouragement from it. The industrial problem has always been difficult of solution, and in the Orient, where customs are all in upheaval and transition, it is more difficult still. Only Christ and His Gospel are sufficient for it.

### Korean Church Federal Council

**T**HE first meeting of the Korean Church Federal Council was held in Seoul in the Y. M. C. A. Building last February. Forty delegates were present, twenty from the Presbyterian Church and ten each from the two Methodist Churches.

The chief business before the Council at this first meeting was the discussion and re-approval of the Constitution, which has been only temporarily adopted by the churches.

The Constitution states that the object of the Council is to develop the spirit of unity in Christ in the churches, to do in common such work as can be better done in union than separately by the churches and by exchange of ideas and experience to increase the wisdom and efficiency of the churches.

The Council has power to recommend to the Churches anything it may deem advisable and to conduct in behalf of the churches any business they may commit to the Council. The Council has no power to interfere with the Form of Doctrine of church government of the three Churches.—*Korea Mission Field*.

### Some Missionary Hardships

**A** MISSIONARY in Korea, when asked what constituted the real hardships of missionary life, said that it was not in the danger of murder or robbery, or in living in uncomfortable homes and eating strange food. A trip into heathen territory, described by this missionary, is illustrative of one of the many kinds of hardship. "We happened in the home of Mr. Yi, more poverty-stricken in manners than the average Korean. This home consisted of grandfather and son, four

grandsons, all married, several great-grandsons, all married, and a host of servants; and all, it seemed, spending their whole time in the guest room. But the chief trial came when I sat down to eat. They had never dreamed the world held such a sight. The knife and fork I used, the small size of my mouthfuls, the absence of red pepper in my food—in fact all I did were the subject of uncensored conversation. Here I stayed for three days, never having one moment to myself. I got near to the people, but was worn out mentally and spiritually by the contact, and it was a relief to get home and eat and sleep in peace again. I know now how the Master must have felt when the Pharisees crowded about and freely commented on his eating with unwashed hands."

### Good Literature for Korea.

**I**T is hoped that one of the results of the Methodist Centenary Campaign in Korea will be the creation of a Christian literature for Korea. Urgent needs for the Korean church are a live Christian newspaper; one high-grade magazine; a readable life of Christ; biographies of great preachers and missionaries; some concise books on the fundamentals of Christianity, and some attractive books and pamphlets written in good literary style for evangelistic purposes.

Statistics gathered by Mr. J. S. Ryang, a Korean who is a loyal worker for the cause of Christian literature for his country, show that only 3,000 out of every 300,000 Korean church adherents read a church paper.

### NORTH AMERICA

#### Philadelphia as a Mission Field

**T**HE Methodist Episcopal Board of Home Missions has made a survey of Philadelphia and found that every second man or woman in that city was born outside the United States, while about half of those native born had foreign parents. Practically every country in the world has contributed to the population of the Quaker City. The largest numbers have come from

Russia, but there are 176,136 Italians, 54,486 Poles; 49,608 Hungarians, and large numbers of Syrians, Armenians and Chinese. The home mission problem confronting the churches of our great American cities is emphasized by such a survey.

The Presbyterian Evangelistic Committee of Philadelphia has just completed its twentieth summer season of evangelistic work. The Gospel has been proclaimed from tents, parks, automobiles, street corners and factories. Thirteen new churches have grown out of this work and are now centers of influence for good among the foreign population.

#### New Christian Endeavor Headquarters

**T**WELVE years ago in Baltimore, the plan was proposed to build a Christian Endeavor Headquarters, which should be the center of world-wide Endeavor activities, and the task of raising a fund for this purpose was begun at once. From that time on, offerings have come in from all parts of the world—from Europe, Asia, Africa, South America, Islands of the Sea—from every land. The building, now completed, represents more than 100,000 givers, and was set apart by a dedicatory service on August 1st. The building is located on the highest point of land in Boston, only a few steps from the State House and not much farther from Ford Hall. It is six stories high, of the colonial type, exceedingly plain, but attractive in appearance. It is interesting that one of the speakers at the dedication was the first to sign the original Christian Endeavor roll in Portland, Maine, in February, 1881, when Dr. Francis E. Clark formed the first local society in Williston Church. Of the fifty-seven original signers, ten are still in the membership of this church.

#### The Bible Forbidden in Louisiana

**"T**HE door is shut to the Bible in great portions of Louisiana, and Roman Catholicism is responsible," says the *Bible Society Record*. "If there is a menace to America as a

home base for foreign missions, it is this thirteenth-century Romanism of the 300,000 French and Italians in Louisiana, whose priests forbid their people to read the Holy Scriptures for themselves. We are not speaking in vague theories; after seven years of earnest effort to put the Bible in Roman Catholic sections of Louisiana, we know from sad experience what we are talking about. Our colporteurs, who go from house to house offering the Scriptures, are not only frequently insulted and ordered out of town, but sometimes are actually driven from the door by having dogs set on them."

#### Methodists Care for Orphans

**P**ROPERTY for an orphanage in Grenoble, France, requiring an expenditure of \$35,000, has been purchased by the Woman's Foreign Missionary Society of the Methodist Episcopal Church, according to a statement of Mrs. William Fraser MacDowell, president of the society. Two women have been sent to France to care for this orphanage, where fifty children will be accommodated this year. "The sum of \$5,000 has been transmitted to North Africa for use in our mission there in the care of French orphans," said Mrs. MacDowell. "The same amount has gone to Italy for the care of Italian children orphaned by the war. All our organizations have been greatly interested this year in sending supplies of clothing to France. The cost of the new material used in these supplies is placed at \$9,120."

#### A Union Community Service

**T**HE experiment of a Union Community Service on a large scale has begun in Pittsburgh. Fourteen congregations have officially united for such a service during the Sabbath evenings of the summer months, and the list includes Presbyterian, Baptist, Methodist Episcopal, Protestant Episcopal, Congregational, Reformed and United Presbyterian Churches. Other congregations were also represented by the presence of their pastors and

members. The combined choirs of the churches led in the musical service, and the preachers were selected from the congregations enrolled. The services were held in Carnegie Music Hall. That the eight different denominations represented could thus unite for worship is a significant feature of modern church life. One of the pastors of these churches writes:

"There are two radically different conceptions of Christian unity. The first is superficial and external. It concerns only the outside; it amounts to uniformity. But there is a far deeper conception of Christian unity. It is not so much concerned in binding men together in any particular outward form, as it is in stimulating a unity of spirit. This is the sort of unity which has in it the promise of permanent harmony in the Church of Christ. These Sunday Evening Community Services are an expression of this right sort of Christian unity."—*The United Presbyterian*.

#### Community Spirit in the Colorado Desert

**K**INIKIN HEIGHTS community is located in the desert about seven thousand feet above sea level, far from any town, on the frontier of Colorado. Its residents are chiefly health-seekers, with meager resources, who had become homesteaders and until eight years ago lived most isolated lives—two or three families on a mesa with yawning chasms of cañon between them. Then a former Sunday-school superintendent moved into the community and some former teachers. Immediately a Sunday-school was organized to meet at a private house, and a community interest sprang up. It became apparent that a day school must be started and the first year a short term was held in an old unused granary. The next year a building was constructed by community labor, centrally located. It has become the social center and in it are held both day and Sunday-school, preaching services and prayer meetings. During the past winter a literary society met every week and has been a help so-

cially and educationally. It has been the Sunday-school that deserved the credit for what has been accomplished, for it has united the people and given them a common interest.

#### Heathen Worship in America

**F**OREIGN missionary work is not limited to heathen lands, as the following will prove:

"Twenty years ago the Swami Vivikenanda began missionary work in America. Now his followers in this country claim 100,000 converts and seventy-four meeting places. The sun god, Buddha and other heathen deities have temples in New York City, Boston, Pittsburgh, Washington, Denver, St. Louis, Chicago, San Francisco, Los Angeles and Seattle. Los Angeles has the well known temple to the worship of Krishna, where the rites, of pure East Indian type, are carried on by Americans. In the beautiful \$100,000 Magdazzin temple in Chicago is a young woman, daughter of a former Presbyterian elder, though she now worships the sun god, and is its priestess. Theosophy, ancient Buddhism, the Persian faith of Abbas Effendi and a horde of other non-American and non-Christian religions are found in the United States."—*The Continent*.

#### Advancement of the Negro

**H**AMPTON and Tuskegee Institutes, Fiske University, and other educational work for negroes, conducted by Northern and Southern churches of America, have been the leading factors in promoting the advance of the ten million negroes of the United States on physical, intellectual and spiritual lines. In the half century since the Civil War, the negroes have more than doubled in population, but they have increased their intellectual equipment by about one million percent. There are now over 100,000 colored students in the 400 normal schools and fifty colleges of the South, and there are twenty-six theological seminaries, three schools of law, four of pharmacy, five of medicine and seventeen agricultural colleges, all for negroes.

The cost of this higher education in one year is over \$4,000,000. Intelligent Christian leaders have been developed, and negro school teachers, physicians and lawyers are steadily increasing in number and influence.

## LATIN AMERICA

### The Evangelical Seminary in Mexico

**"FEW** institutions have taken a firmer hold on the thought and life of the people than the Evangelical Seminary in Mexico City," so writes Mr. Orwyn W. E. Cook. The native leaders and the members of the churches have shown an increasing interest in this center from which will come the trained ministry for Mexico's tomorrow. With such a backing the faculty and council look forward with high hopes.

The first anniversary exercises were held in the "patio" of the school on July 14th. There were present representatives of all the churches. The addresses looked to the place of the seminary in the life of Mexico and especially emphasized the power of a prepared ministry in helping to solve Mexico's difficult and intricate problems. The Rev. I. D. Chagoyán laid emphasis upon the need for a profound knowledge of the Scripture message from burning hearts of men who have seen the Christ. The call today throughout Mexico—and throughout all Latin-America—is for leadership, scholarly and spiritual, religious and evangelistic. When the Mexican people see in the ministers of the Evangelical churches a leadership of this type the new day will come. Evangelical Christianity has a message not only for the lower classes but the rich, not only for the ignorant but for the learned, and the future will demand that attention be given to the needs of all and not of any one class.

This example of inter-denominational co-operation can not fail to point the way to future successes. The individual churches, their history, their points of distinctive emphasis and their work throughout the world are not lost sight of nor minimized, but

the great common points of our faith, our common hope and the love and fraternity that unite us in Christ are dominant. Mexico needs a great national church united on the basis of St. Paul, "One Lord, one faith, one baptism." The missionary societies of the co-operating churches have shown a deep interest in the school and are planning large things for the days to come.

ORWYN W. E. COOK.

### Bible Day in Mexico

**T**HE churches in Mexico have adopted a Bible Day on which they present the importance of the circulation and study of the Scriptures and take offerings for the American Bible Society. The first collection of nine pesos came from the Seventh Day Adventists and \$25 American money have been received from three Baptist churches. The Native Pastors' Association of Mexico City have taken up the idea of Bible Sunday very enthusiastically. In fact they celebrate Bible Week, finishing with Bible Sunday.—*Bible Society Record*.

### Allah and the Panama Canal

**REV. JOHN VAN ESS**, writing in *Asia*, tells the following amusing and significant incident:

"One day D—— wandered into a school up the Tigris. On the wall hung a map of the western hemisphere. The class was being taught something about the new world. The teacher, knowing that his visitor was an American, asked him to tell something of his homeland. So D—— pointed to the Isthmus of Panama and told of the canal and the project of uniting two worlds. When he was through the teacher stepped forward with the following cogent moral: 'This teaches us how we are privileged to live in a land where Allah is known and feared. Over there they purpose to cross Allah's path by making water to flow where he made land.'

"But D——'s reply took the wind out of the sails of the mullah. 'I see,' said he, 'you have made a bridge across



the Tigris here. If Allah had wanted you to walk on the other side, why did he separate you from it by a river?"

### The Bible in Brazil

**I**N a little village in the Brazilian forests a colporteur of a Bible Society had sold a number of copies of the Scriptures, but no sooner did the native priest discover that the villagers were reading the words of Christ than he ordered them to deliver up all the copies to be publicly burned. A great fire was kindled and the crowd stood looking on, sullen and reluctant, while their purchases went up in smoke. They did not altogether approve of the proceedings, for what they had read of the books had not seemed to them very dangerous. But one by one the Bibles and Testaments were torn from their covers and thrown into the blaze, and as a breeze fanned the burning leaves one was whisked out of the fire, carried over the house-tops and away to the outskirts of the village, until a final puff of wind sent it in at the widow of a devout senora. As she read the fragment she was greatly impressed, and when her husband returned in the evening he, too, was deeply interested and the leaf was carefully put away. A year passed and another colporteur visited the village and called at the home of the senora. She hurried away and brought out her treasured leaf, asking if he could tell her the rest of the story. "Why," said the colporteur, "this belongs to the book I am selling," and he showed her the third chapter of John, from which the page had come. Gladly a Testament was purchased and the woman and her husband sat down together to read the story. They studied over it earnestly until they found the peace of the Gospel and one by one their whole family came to know the Word of God. So it came about that through the very action of a fanatical priest a center of Christian knowledge grew up in that village.

### Progress in Chile

**F**IFTY years of evangelical effort in Chile have brought remarkable results. Half a century ago a score of men and women met in a Valparaíso dwelling to form a league for extending religious ideas which ran counter to all former thinking. They were ridiculed, persecuted, distrusted, but carried on with resolute courage. At the present day the evangelical community numbers thousands. Their influence on legislation in Chile can be plainly seen, and great progress is being made in the effort to abolish illiteracy.

### EUROPE

#### Will There Be a New "Church of France"?

**T**HE *London Morning Post*, in a recent issue, makes the following comment upon the somewhat prevalent idea that the Pope and Roman Catholic authorities at Rome are more in sympathy with the Kaiser than with the Allies:

"The silence of the (Papal) Church upon the issue of right and wrong in Germany's assault upon the peace of Europe, the treatment of Cardinal Mercier, the coincidence between the papal note and Germany's interest at the time it was issued—these and other incidents have aroused a feeling among Roman Catholics akin to the national resentment in England before the Reformation. Nor would we be surprised to see among the Roman Catholics of France an irresistible movement for the foundation of a Gallican Church similar in national independence and sentiment to the Church of England as one of the results of this war."

A fulfilment of this forecast would make an important epoch in France's religious history.

### The Belgian Missionary Church

**T**HE Belgian Missionary Church (Protestant) is maintaining its work heroically, distributing New Testaments among prisoners and wounded, keeping up the morale of the unemployed and preaching the

Gospel. The Treasurer of this Church reported recently that during the year ending March 31, 1918, gifts had been increased over the previous year by twelve per cent. In addition, they gave \$4,000 to orphanages, medical missions and pensions for old people. They are doing a most efficient work of material and spiritual relief in more than seventy stations and out-stations.

#### Protestant Work in Spain

Plans are being made to celebrate in October the fiftieth anniversary of the beginning of Protestant missions in Spain. A congress is to be held in Madrid in which Protestant work in all parts of the peninsula will be represented and it is hoped that nationwide attention will be directed to the work constantly being carried on.

The American Board is now maintaining chapels and day-schools in five cities and six villages and there is also the high school for girls at Barcelona with a teaching force of six American and six Spanish women.

#### Russian Bible Society in 1818

IT is interesting to know that there was a period in Russia in which the Bible was freely distributed in that country. During the latter part of the régime of the Emperor Alexander I, a Russian Bible Society was in existence which, under the favoring auspices of the Emperor, distributed a great many copies of the Bible. In 1818 as many as 128 branch organizations were affiliated with this society and the Bible was printed for them in 28 different languages.

This work of Bible distribution originated in Moscow when a minister of the Gospel became tutor to the children of a Russian princess and employed his influence so well for the spiritual good of those about him that he finally obtained the Emperor's permission to found this first Russian Bible Society.

## AFRICA

### Industrial Work in North Africa

THE importance of organizing industrial work for converts from Mohammedanism is understood when one realizes that to become a Christian often means persecution, a broken home and inability to find employment. The carpet school at Cherchell, Algeria, in which women and girls are employed, is conducted by the North Africa Mission and not only enables converts to earn a living, but brings them under Christian teaching and influence. It serves the same purpose, from an evangelistic standpoint, as a mission hospital, where the patients are brought in contact with systematic Gospel instruction. In other places, agriculture, carpentry and other trades have been valuable agencies, both for materially helping native converts and spiritually winning the unconverted.

It is unfortunate that the work is now somewhat hindered by the war, because of the great difficulty of obtaining wool and dyes, and the fact that the import of the goods is prohibited by the government.

### Training Egyptian Workers

THOUGH it has never had a regular building of its own, the Cairo Theological Seminary has been for fifty-four years an important element in the work of the United Presbyterian Mission in Egypt. During that time 136 graduates have been sent out.

Practically all of them were graduates of the mission college in Assiut. The Synod of the Nile has itself insisted upon a high educational standard, requiring that every candidate for the seminary have a diploma from the college or its equivalent. Many of these men have come from the middle classes, but they have risen to take their stand with the best of the land.

The seminary had twenty-one students the past year. Then with the rapid opening of doors on every hand to the Moslem population in recent years, and the consequent call for a large increase of forces to extend the

work, an Evangelists' School has been opened for the training of lay preachers. To this are admitted men of less educational preparation, yet able to present the gospel effectively, as has been demonstrated, among the humbler classes. A shorter and simpler course of study is provided for them in connection with the seminary, the instruction being given by the regular seminary professors. Fourteen men took this course the past year.

### Work for Jews in Egypt

**T**HERE are now more than 64,000 Jews in Egypt, most of whom have migrated from Europe since the opening of the Suez Canal. They are of all classes—rich and poor, educated and ignorant, and speak scores of different languages. About half of them—32,000—live in Cairo and the rest in the larger cities of the Nile delta. Efforts were made to reach them with the Gospel at various times during the last century, the earliest being in 1821, but the results were not encouraging. Work was again undertaken in 1906 by the London Jewish Society and at present is being carried on in the rooms of the Nile Mission Press in Cairo, and bazaars and cafes, streets and homes. Regular meetings were held on Saturday afternoons, with an address in Arabic, until a young Rabbi pronounced a ban upon those who attended and since then fear has kept the people away. However, through lectures and English classes, opportunity is found for teaching the Bible truths and the knowledge which many young Jews have of the New Testament is astonishing.

In addition to the work of the London Jewish Society, there is that being carried on by the Scotch Mission for Jews in Alexandria; the American Mission schools and the Church Missionary Society Hospital, all helping to spread a knowledge of Christ among these Jewish people.

### Shaking Bones in West Africa

**A**FTER a morning service in Portuguese West Africa a Mbunda man, dressed in three skins—his own and two cormorant skins—brought forward an armful of ring-streaked posts, each post representing an ancestral spirit, and said that he had been listening to the Gospel message as to the folly of such things, and had decided to give up the old ways for the new. He was followed by a Nkangala man, with a bunch of ancestral worship sticks, saying that he wished to abandon these for the worship of the true God and His Son, Jesus Christ. Thereupon a fire was kindled and these worship sticks went up in smoke, without audible protest on the part of the spirits they represented. As the flames arose, the wife of the Nkangala man came shyly with her personal fetish to put on the fire. This action on the part of these people means a clean-cut break with their old system of religion that has dominated them and their fathers before them with its dark influence. The incident resembles the shaking among the dry bones in the valley that was the result of Ezekiel's message.

### New Church for Mebea People

**T**HE Mebea people of West Africa have no particular status in the world. To those dwelling in the interior the Mebeas are coast people, while to the beach man the Mebea is a bush man and is accordingly looked down upon by the former, who considers himself vastly superior to the people of the heathen interior. The Mebea people are comparatively few in number, hardly running into the thousands, and live in a narrow line parallel with the coast from a little south of Benito to a point just north of Kribi.

The Christians among the Mebea people have heretofore been connected with the Kribi church, some of them having come from the outstations of Batanga. But in January of this year a church was organized for the Mebeas, in a village fifteen miles north

of Kribi, at Aion Kwate. The new church was organized with 105 members, with 62 on the roll for baptism in the near future and 477 catechisms. There is promise of development among them, but their rating as an inferior tribe in the native churches to which they have heretofore belonged, has kept them back.—*The Continent*.

#### A Congo Contrast

**"THIRTY** years ago," says Doctor King, of Banza Manteke, "a white man's life wouldn't have been worth a song if he had tried to travel and preach in this region. Now there are no towns in this district that I have seen or heard of where the people are not willing to have the story of Jesus told to them over and over again. On my last trip out, my carriers did not have to buy as much as a peanut. So happy were the people to see us that they gave the carriers all the food they could eat, all they could carry away, and then, at times, food remained on the ground that could not be carried. Such an expression of love is very gratifying by contrast with the past, when the people at times even sought to kill the missionaries."—*Baptist Observer*.

#### The Basutos Discuss Education

**A**T a recent meeting of the *Khotla*, or Zambesian Council, representatives of the Paris Evangelical Society presented to the black chiefs a plea for a thoroughgoing school system. The missionaries pointed out that while their task was a two-fold one—that of education and evangelization—the former work should be carried on by the native community. They also urged the importance of educating the girls.

The replies of the chiefs were encouraging when one remembers how recently they had lived in savage paganism. "Listen and hear," said one of these chiefs, "up to now the missionaries have borne the burden of the schools. This is not right. This burden is a *wanda* (i. e., a load carried on a pole by two persons). The

missionaries bear the front end, leading the way and we ought to hold up the rear end."

#### ISLANDS OF THE SEA

##### Philippine Health Commission

**T**HE Philippine Health Service is seeking to eliminate causes of disease, rather than to battle with diseases now existing, and to point out ways by which the people may raise their standards of living. One of the first moves of this health commission upon entering a town is to open a free dispensary. The work of this dispensary is not limited to the care and treatment of the sick, but it serves as a sort of lyceum where information is given out concerning hygiene, sanitation and dietetics. In order to supplement the instruction, model gardens are planned, with vegetables carefully selected with a view to furnishing the substances needed for a balanced diet. This feature of the work is of special importance because of the uniformly poor nutrition of the Filipinos.

#### The Filipino Idea of Women

**"T**HE Filipino woman, although this is not generally recognized, is one of the greatest apologetics for Christianity in the Orient. She is today so far in advance of her other Oriental sisters in freedom, social position and independence, that she is in a class by herself. Some idea of seclusion for women exists in the Philippines, of course, but it is that of the convent, not of the 'purdah.' Like other Oriental women, she holds the family purse, but she does more than that: she is the business agent of the family. She keeps the shop, holds the property and carries, to a very large degree, the business responsibility of the Islands. Nowhere else in the Orient will one find a woman lawyer practising at the bar and writing suffrage articles for the daily papers. One cannot account for the Filipino woman on the ground of the racial superiority of the Malay. The only way to explain the unique place which the Filipino woman already occupied in the

East is to recognize that for centuries before the American occupation, the people were being taught a Christian valuation of womanhood."—*Asia*.

#### Winning Young Filipinos

**T**HE Sunday-school work seems to Rev. J. L. McLaughlin, Secretary for the Philippine Islands of the World's Sunday School Association, to be one of the most encouraging parts of the whole missionary propaganda. He writes: "I was able to hold Sunday-school conferences in two principal centers while I was in the South. Silliman Institute, the Presbyterian Industrial School, has over 800 students, and I was there for six days, holding meetings every day and individual conferences with the men. Recently some 160 young men there definitely gave themselves to Christ, and quite a few of them are going into Christian service. About 100 of them are going to put in their Christmas holidays in Sunday-school work."

#### A Thomas Mott Osborne in Borneo

**A**S a preparation for his work as a missionary in Borneo, Rev. Charles E. Davis specialized in rice cultivation at the Kansas Agricultural College. But when he arrived in Borneo he found it was not a rice-producing country and in altering his cherished plans he found a more important work than the growing of rice. He established a new kind of school in Sarawak, an independent state of Borneo—a reform school which was strictly a back-to-the-country movement. It exchanges opium dens and dark streets for a bit of damp brown earth, where young outlaws and loafers of the city learn the mysteries of hoes and spades and vegetable life and soon become working units in the colony.

The government, as an evidence of good-will and friendliness toward this Thomas Mott Osborne of Borneo, contributed one-half of the building expenses and in addition grants a sum each year for the industrial work.

#### The Gospel on "Lepers' Island"

**T**HE British and Foreign Bible Society has added to its list of versions, a Scripture portion for a tribe on the west coast of Oba, which is sometimes known as Lepers' Island. This tribe, which is being evangelized from Nduindui, a station opened ten years ago by the venerable Rev. Peter Milne, of the New Hebrides Presbyterian Mission, is now under the care of Mr. A. T. Waters of the "Churches of Christ" communion, who says that the people have no form of salutation, such as "good day," and no phrase for "thank you." Mr. Waters is able to report, on the island of Oba, some 800 baptized Christians. There are also about twenty-five schools, which are self-supporting. Oba Christians also make themselves responsible for missionaries on the neighboring island of Maewo. Some villages have consecrated plots of land known as "the Lord's coco-nut gardens," the proceeds of which are devoted to the spread of the Gospel.—*The Christian*.

#### MISCELLANEOUS

##### Prayer Every Minute

**T**HE members of an organization called "Mothers of Defenders of Democracy," with headquarters in New York, claim to have the approval of Cardinal Gibbons for Catholics and Dr. MacFarland for Protestants in the project announced in their "Appeal for Continuous Day and Night Prayer." This states the purpose as being "To envelop the whole nation in continuous prayer, making President Wilson's proclamation for May 30th, the basis of continuous appeal for National Guidance, Protection of Our Sons, and Victory of International Justice and Righteousness."

The plan is "successive one-minute silent individual prayers every minute of the day and night, hundreds and thousands praying—one group successively following another, so that there shall be no break in the continuous appeal."

Great stress seems to be laid in the further explanation of the project on this feature of having someone at prayer every minute of the day, and it is proposed "to envelop the entire world in continuous prayer as soon as the work is organized in the United States."

#### A Moravian Mother

**I**N these days mothers unhesitatingly give up their sons for the service of their country. But no finer story of sacrifice made with joy could be told than that of a Moravian mother who had given a son to missions, and was one day told of his death. She asked, "Is my son Thomas gone to Heaven through the missionary life? Would to God He would call my son John to the service!" John was called, became a missionary and also died. When the mother heard the sad message she exclaimed, "Would that He would call my last son, William!" Her prayer was answered. William went and also fell on the field. But this mother's holy courage and devotion to her Lord could not be daunted, for she exclaimed, "Would that I had a thousand sons to give to God!"

This Moravian mother stands for the spirit of that noble missionary church, the Moravian, the oldest Protestant missionary church in the world.—*The Missionary Link*.

#### Comparative Values

**"T**HERE is a strong tendency among Christians in these days," writes Henry W. Frost, the Home Director of the China Inland Mission for the United States and Canada, "to abandon the regular work of the Church at home and abroad in behalf of the present particular service of ministering to the soldiers and sailors of the various nations. That these men are in great need is certain, and that the serious-mindedness of those at the front furnishes a special opportunity to lead many of them to Christ, is beyond disputing. But this does not give warrant to a mass movement, both in giving and serving, in their direction

at the expense of overwhelming and ever-existing needs in other directions.

"The spectacular is ever attractive, and it is easy to become enthusiastic over what appeals to the imagination. At the same time, the prosaic may constitute a greater need and demand a more constant sacrifice.

"We commend any and all true spiritual work being done for soldiers and sailors to our friends, not because they are militants, but simply because they are men in need of salvation. But we also commend to them the suffering and rapidly dying hundreds of millions of the human race who live in the regions beyond, whose spiritual need is beyond all describing and for whom few are caring."—*China's Millions*.

#### OBITUARY NOTICES

##### Dr. W. A. Shedd of Persia

**O**NE of the true modern Christian statesmen passed away on August 7 when Dr. William A. Shedd of Urumia, died of cholera at Sain Kaleh. Dr. Shedd was a missionary of the Presbyterian board and had served in Persia for nearly thirty years. His loss is irreparable. Although very quiet and unassuming in manner, Dr. Shedd was a hero and a statesman. He knew the Persians and was loved and respected by them. His self-sacrifice and power were especially evident when the Russians withdrew from Urumia and left the Assyrian Christians at the mercy of the Moslems.

##### Miss A. K. Ashe of India

**F**OR thirty years Miss A. Katherine Ashe devoted her life to the moral and spiritual welfare of the British soldiers in India. She was frail in body but strong in spirit. What other women by the thousands have been stimulated to do by the unusual demands of a world war, Miss Ashe has done quietly and unostentatiously in times of comparative peace. She was honored by King George on his birthday by being made a Matron of the Order of the British Empire. Miss Ashe died recently in Upper Popa, India.

# THE MISSIONARY LIBRARY

**Ancient People at New Tasks.** By Willard Price. Illustrated. 12 mo., 208 pp., 60 cents. Missionary Education Movement. New York, 1918.

**F**ACTS, important facts, significant facts in regard to the industrial progress of the world are what make this volume of unusual interest and value. Mr. Price has made several visits to Asia and South America and gives from first-hand knowledge a vivid description of the transition of the old order to the new in social and industrial life. The relation of these facts to the missionary task of the Christian church is clearly brought out and no thoughtful, unprejudiced reader can fail to see the importance of industrial development to the future church in mission lands.

First are shown by a series of vivid word pictures the condition of working classes in South America and the new ideals introduced from the north. One company found that it paid to increase the pay of its men from twenty-five cents and two plates of beans to \$1.50 a day with proper living conditions.

Next we see the modern factories of Japan of which there are now at least 20,000, in which more than 1,000,000 men, women and children are employed. The conditions in many of them are distressing—the ages of operators, the long hours, low wages, unsanitary surroundings and immorality make for degradation and death. The laws are mediaeval. The one bright spot is the work conducted by Christian missions among some of these workers. In China the problem discussed is the reforestation of the denuded hills. This will help to stop the disastrous floods which in turn produce famine, disease and death.

India, on the other hand, faces famine because of lack of rain and poor agricultural methods. The problem, therefore, is how to produce better crops—a problem that Prof. Sam Higginbottom is doing much to solve.

Mr. Price goes on to show how the

Filipino is being regenerated with tools and Bibles; Africa is in great need of Christian influences to save her diamond and gold miners in the great mining centers like Johannesburg. Missions are said to be the “only murder preventives.”

The missionary has a great work to do in all these lands in reforming conditions, teaching better methods and proclaiming the Gospel of Christ.

**The Dark People.** By Ernest Poole. Illustrated, 12mo, 226 pp. \$1.50. The Macmillan Co., 1918.

The novelist-author of “The Harbor” has recently returned from Russia and here relates his experiences among the Bolsheviki. It is a pathetic picture of chaos—a struggle for freedom without a guide. Mr. Poole does not philosophize, he relates incidents that show the trend of Russian thought and action. He doesn’t suggest a solution for the problem, but in describing “The Dark People” leaves us in the dark.

**China Inside Out.** By George A. Miller. Illustrated. 12mo, 180 pp. \$1.00 net. The Abingdon Press, 1918.

A traveler may not see as truly or as deeply into the life and thought of a foreign land, but he often judges more correctly of the points of interest to those at home. Scenes and characteristics which are overlooked by a long resident are immediately seized upon as interesting and meaningful to the passerby. Mr. Miller has grasped and entertainingly described such scenes and characteristics relating to the Chinese, the missionary work, the native Christians and the Church. The book will furnish hundreds of facts and incidents for talks to Sunday Schools and Young People’s Societies.

**Frontier Missionary Problems.** By Rev. Bruce Kinney, D.D. Illustrated, 8vo, 249 pp. \$1.25 net. Fleming H. Revell Co., 1918.

The Indian, the Mormon, the Spanish-American and the pioneer form the

problems considered by Dr. Kinney in his able and interesting study. He considers the Indian our creditor, the Mormon a menace and the frontiersman a challenge. The solution of all the problems he finds in the Gospel of Christ and the method—personal evangelism. Dr. Kinney's volume furnishes rich material for sermons on Home Missions.

**1,000 Miles of Miracles in China.** By Archibald E. Glover. Illustrated, 12mo, 372 pp. 2s 6d net. Pickering and Ingles, Glasgow, Scotland, 1918.

The fact that this book has passed through eight editions and has been translated into Arabic is a sufficient testimony to its interest and value. The story is one of escape from the Chinese Boxers in 1900. It is worth reading.

**Crescent and Iron Cross.** By E. F. Benson. Pp. 240. Price \$1.25. George H. Doran Company, New York. 1918.

Many books have appeared on the present world-war which do not concern the missionary in his task. Others he *must* read if he would understand the relation of the present war in its origin and final issues to the coming of the Kingdom in the Near East. The present volume belongs to this class. Mr. Benson describes the hideous oppression under which the subject peoples of the Ottoman Empire have so long suffered. His facts are derived from a study of official documents. His style is interesting, but in his passionate denunciation of treachery and murder, his metaphors sometimes get sadly mixed and occasionally inelegant. He holds up the old Turk and the new Turk in the light, not of what they promised, but of what they did to the non-Moslem population. He shows how the Young Turks became a party which had for its main object a system of tyranny and murder such as the world has

never seen. The author gives reasons for his conclusion that the male portion of the Armenian race in the Ottoman Empire has practically ceased to exist. He describes the horrors as well as the heroisms that characterized the fate of Armenia.

We learn from this book that what was once the Ottoman Empire is now practically a German province. In matters naval, military, educational, legal, industrial, financial, Germany is supreme. But she will not remain supreme. The last chapter is prophetic. It is entitled "Thy Kingdom is Divided," and we are shown the handwriting on the wall.

**The Presentation of Christianity to Moslems.** The Report of a Committee appointed by the Board of Missionary Preparation. Pp. 142. Price \$0.50. Board of Missionary Preparation, New York. 1918.

We call the special attention to this report, which represents the patient and painstaking co-operation of more than two score professional students of Islam, secretaries and missionaries. The Board of Missionary Preparation in America under the chairmanship of President W. Douglas Mackenzie, D.D., and with Rev. Frank K. Sanders, Ph.D., as director, constituted five committees on Animism, Buddhism, Confucianism, Hinduism and Mohammedanism. The report on Mohammedanism was first prepared by Dr. Charles R. Watson, chairman of the committee. Owing to his necessary absence from America, the entire work was carefully revised, notably by Prof. Macdonald of Hartford, whose thorough knowledge of the subject and sympathy with the Moslem viewpoint is evident almost in every paragraph. The result is, therefore, a carefully worded consensus of wide-ranging, expert opinion.



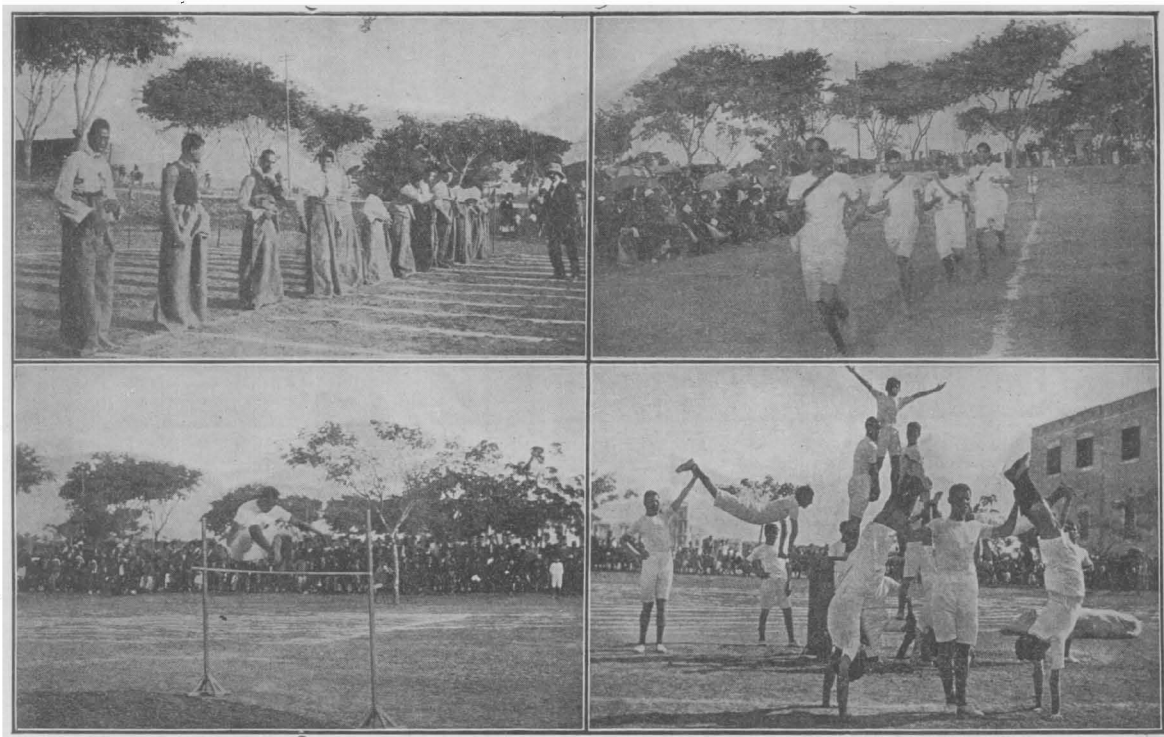
## Indian Ruler Encourages Missions

The Maharajah of Kolhapur, one of the five great native rulers of India, is deeply interested in Christian education. Although he has not definitely accepted Christianity, he is anxious that the sons of the nobility shall come under Christian influence. His own sons were sent to an American missionary, Dr. Irwin, for instruction, and after his death, Mrs. Irwin was asked to continue supervising the education of these young princes.

The maharajah has for several years wished that the Presbyterian Mission should build a young men's high school and in order to encourage the plan gave the mission a plot of ground containing thirty-two acres. He also offered to furnish stone and wood for the building, but, partly because of war conditions, work on the school was only recently begun. At the king's request, his prime minister sent the following letter to the mission:

"Hitherto, the whole work of uplifting the depressed classes has been done solely by your mission, by approaching them directly. Now, by undertaking the tuition of the sons of the chiefs and higher aristocracy, you will be achieving that effect in an indirect and perhaps a better way. You are surrounding these minor high class youths with a far purer and nobler atmosphere than they can hope to breathe in their present environments, and when under your careful tuition their standard of morals is raised they will naturally, as leaders in society, be themselves spreading higher and nobler ideals of life wherever they go. Some of them will be called to rule tens of thousands of people, and you can very well imagine their potentiality for good. That is why his Highness is very keen to send the sons of the nobility to you."

The school at present is being held in rented quarters and is called the Irwin Christian High School. Brahmins, Parsees, Marathis, Jains, Mohammedans and Christians in attendance make it a veritable melting pot for all classes, and all have worked and played together as if no such thing as caste existed. Rev. M. W. Strahler is principal of the new institution.



PHYSICAL TRAINING IN THE AMERICAN MISSION COLLEGE AT ASSIUT, EGYPT.