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A STUDENT CONFERENCE IN WAR TIME

CHRISTIAN leaders in America are convinced that war time—when men and women are making extreme sacrifices to secure future liberty and justice—is not the time to curtail our efforts to give the Gospel of Christ to the world. The time when all foundations are being shaken is not the time to give up strengthening the foundation on which all truth and liberty rest. The time when men and women are sacrificing energy, money and life itself to establish peace on earth is not the time to call a halt on devoting all that we have to promote peace between men and God. Greater tasks than ever are before the present generation and these make earnest, united effort more than ever necessary.

It was for these reasons that the Student Volunteer Movement called a conference of selected student leaders to meet at Northfield, Massachusetts, January third to sixth, in place of the usual quadrennial convention. In response, some eight hundred students, professors and other leaders came together, from thirty-six States and from every province of Canada, to consider the present world situation and to face the responsibilities thrust upon the Christian forces in colleges and universities to help extend the Kingdom of Christ among all nations. Under Dr. John R. Mott's presiding genius, the program was particularly effective and the students were unusually responsive.

Dr. Mott's opening address called attention effectively to the fact we are living in a shaken world. "The pillars of civilization, on which we prided ourselves at the time of the Kansas City convention, are broken. Education has proved insufficient, for the most highly educated nation in the world has become the most dangerous. The world is struggling beneath an almost intolerable load of debt, physical suffering,

disease and moral failure. . . . Europe and the West must now be moulded anew. While the world is responsive and teachable is the time to strike the hardest blow that Christian forces have ever struck to shape the world's life according to the unchallenged principles of Christ—changeless amid all the change that has been sweeping through the world."

One of the most picturesque and impressive sessions of the Conference was on the closing evening, when sixteen students from foreign lands presented, in short, stirring talks in most creditable English, the needs of their countries for help from their Christian brethren in North America. These students come from Syria, Armenia, Liberia, the Philippines, Japan, China, Argentina, Salvador, Brazil, Bolivia, Uruguay, Porto Rico, Ceylon and India.

Other speakers, including Robert E. Speer and Robert P. Wilder, who helped to found the Student Volunteer Movement; Dr. James L. Barton and Bishop McDowell, emphasized the great responsibility resting upon our colleges in view of this world situation. A deep impression made was that hundreds of students would go from this conference back to their colleges, ready to lead their comrades into undertaking a task which cannot be discharged by simply gathering funds for foreign missions, or even by sending some of their number as foreign missionaries. As one of the speakers expressed it, "we must evangelize the unevangelized portions of life itself." Christian principles must be given wider application within the college communities themselves. Only a task great enough and hard enough to challenge all the resourcefulness and energy of the students of North America should be set before them.

This conviction led to the drafting of the following program, which was enthusiastically adopted:

1. To enlist 200,000 different students in study and discussion of Christian principles based on: (a) The life and teaching of Jesus Christ; (b) the need of these principles in the world today; (c) the need of these principles in North America today.
2. A call for decision on the part of students to live these principles, at whatever cost, on the campus in the nation and in the world.
3. A sufficient number of qualified men and women to evangelize the world in this generation.
4. At least one-half million dollars during the academic year, 1918-1919, for the evangelization of the world, and sufficient funds to meet our obligations to the War Work.

The student leaders expect close co-operation between the colleges and the churches in carrying out these proposals. The funds raised are to be expended through the regular denominational agencies to which the colleges are related; through interdenominational agencies, such as union colleges on foreign fields, and through the work of the Student Christian Associations abroad.

The conference powerfully brought home the fact that, even in the midst of war, missions are of unprecedented importance and that the call for missionary expansion now, even while nations are under the weightiest of burdens, must be answered at all costs. It is for young men and young women to register their decisions for life work. Young men may be obliged to postpone special preparation and entry into the work of evangelizing the world because of obligations to their country in its time of need; but the determination of a great life purpose will make all the richer their experience in national service. It will make their influence larger among their fellows, and amid the restlessness and confusion of the days of readjustment following the close of the war, they will have a clearer goal toward which they can immediately direct their steps. The spirit engendered and manifested at Northfield may be expected to produce a powerful effect throughout the United States and Canada by extending the spirit of devotion, sacrifice and loyalty to Christ, with a readiness to serve men of all nations and to lead them into the Kingdom of God.

CASTING OUT THE DEMON

THE effect of intoxicating drink is strikingly like the Biblical reports of demon possession. The loss of self-control and of self-respect, the tendency to yield to base passions and the evil consequences that follow, all show the kinship between the two forms of evil-spirit, and yet, in spite of all the disability, poverty, disease, murder, arson, cruelty, immorality and other forms of crime that have resulted from the use of intoxicants as a beverage, the governments have continued to license their manufacture and sale.

For many years temperance and total abstinence societies, prohibition parties and anti-saloon leagues have fought to deliver men from the degrading habit of strong drink, and have battled to make the traffic illegal. Preliminary skirmishes have occasionally been won, but it has taken the great world-war, with all its suffering and horrors, to bring nations to their senses. Russia at one stroke abolished vodka, to the inestimable blessing of the people; France also banished absinthe. England, however, still fears to grapple with the evil, and crime, immorality and inefficiency continue to be the products of the distillery, the brewery and the saloon in the British Isles.

In America a great victory has been won. Following the action by the House of Representatives, the United States Senate has passed, by a large majority, a resolution embodying an Amendment to the Constitution which, if ratified by the separate States, will prohibit the manufacture, sale, transportation, importation or exportation of *all alcoholic beverages*. The Constitution itself provides that such an Amendment must be ratified by three-fourths of the States by legislative

action; the Congressional prohibitory Amendment gives them seven years to make this ratification, and states that the Amendment shall take effect one year after its ratification. Thus, if thirty-six States ratify the Amendment within the next seven years, the United States will be "bone dry" in 1926. The Mississippi and the Virginia Legislatures have already ratified the Amendment.

Clergymen, women, business organizations, physicians and educators have all advocated temperance. Economy, morality, health, business efficiency and intellectual advancement, as well as Christian ideals, all argue for the destruction of the drug habit and the drink traffic. It is earnestly to be hoped that a campaign of education will be launched in every city and town of every State and territory to convince the people that their own welfare and that of the nation demands the adoption of the proposed Amendment to the Constitution.

Already patriotic citizens in every part of the nation are lining up on the side of national prohibition. Towns and cities are refusing to license saloons. Washington, the national capital, is "dry"; breweries are advertising the manufacture of non-alcoholic beverages, distilleries are being turned into commercial alcohol plants, ice-plants and bakeries, and saloons are going out of business.

Even before the States take their final action great benefit may be expected from the action of Congress. The drink traffic is discredited; during the war, millions of tons of grain are saved for food; much alcohol will be reserved for medical and commercial uses, temptation will be lessened or taken from multitudes of men and women, and immense sums of money that have been worse than wasted may now be set free for constructive work.

There is reason to hope that the demon of strong drink will be cast out, but after that—what? Will seven other worse demons come in his place? For any permanent good the Spirit of God must come to dwell in the individual American, and must control the ideals and the program and the forces of the nation. Driving out evil is not sufficient. The door must be opened to admit the good—the supreme good—God.

CONSTRUCTIVE STATESMANSHIP IN CHINA

"THE present situation in the world is unique in the history of the Christian religion; unique in opportunity, unique in danger, unique in responsibility, unique in duty. The Church is confronting a rapidly climaxing world-crisis; stupendous changes are constituting the greatest single opportunity which has ever confronted the Christian religion, and it is an opportunity that will not linger." This statement is as true in regard to China as it is in regard to the world as a whole.

Unique situations demand statesmanlike methods. For one hundred

and ten years Protestant missionary forces have been at work in China, and today over 140 societies, with 5,744 Protestant missionaries, are located in 917 stations with 6,222 out-stations. For the most part these workers have been laboring independently, often overlapping, while large regions were neglected. Many missions have had no large, far-reaching policy, but have been content to work, each in its own field, without reference to the whole problem, and knowing little of what others were doing.

In the last five years a decided advance step has been taken in co-operation between Protestant organizations, and the good results are already evident. Without discrediting denominational beliefs and policies, the Protestant missions in China have for five years been working out a basis for co-operative effort. The China Continuation Committee was founded in Shanghai on March 15, 1913, at the time of the visit of Dr. John R. Mott, Chairman of the Edinburgh World Missionary Conference. The purpose of this committee is to survey the whole field of China, to study the main problems of Chinese evangelization, to take stock of the forces at work for the physical, moral, educational and spiritual uplift of the people, and to bring these forces into cooperation so far as is practicable, to bring the whole Message of Christ to the whole of China. Missionary leaders and Chinese Christians were convinced that there must be some such international and interdenominational body formed to unite and direct the forces now at work in China.

The reports of the general and sub-committees are printed in the China Church year book, and show the excellent results of the Continuation Committee work. The central office has been a clearing house for missionary information, and a center from which information and inspiration have been scattered. Many of the results will appear only as the years go by, and will be indirect. The greatest effect has been the spirit of fellowship among missionaries and the increased readiness to co-operate. As in other countries, the functions of the Committee have not been legislative and executive, but consultative and advisory.

Some of the recent achievements of the China Continuation Committee should be duplicated in all mission fields. They mark a decided advance in missionary statesmanship: (1) The Bureau of Information has served the missionary force, the native church and the secular press. Books on evangelism, prayer and other subjects have been listed; bulletins have been published describing evangelistic plans and methods in various parts of China and India. (2) The Committee has also taken up many problems, such as needy fields, breaches of comity, the location of new missions, simplified writing of Chinese, etc. (3) Valuable statistics have been gathered and published, as have also charts and reports of various departments of work. (4) The Committee has been a decided force in promoting comity and co-operation; has helped

direct the preparation of missionaries; has promoted the distribution of Christian literature, and has united forces in advance evangelistic effort. (5) The Committee has acted in behalf of all societies in giving relief to missionaries and institutions brought into distress through the war.

Probably the greatest benefit of this union Committee is the broad vision it has given to the whole missionary force, and the impulse that has come to view the task as a whole and to lead all societies to unite in making adequate plans for the future of the Church in China. Some of the items in the program for the present year are plans for the Eddy Evangelistic Campaign, a pronouncement on the attitude of the Church toward ancestor worship, the promotion of family worship, plans for better Bible study, etc.

Many influential missionaries believe that still greater benefits would be realized if the members of the Continuation Committee were elected by their missions, and if their decisions were made legislative and mandatory. The time may come when such a body will be created in each field, having executive powers. In the meantime, emphasis is laid on the need to cultivate the spirit of unity and on the prime necessity for dependence on spiritual methods and the power that comes only from God.

NATIONAL PROGRESS IN CHINA

IF THE war in Europe had not so absorbed our attention during the past three years and a half, the events in China would have commanded more notice. The changes that have taken place are in part the result of silent forces long at work, and in part they are the effect of disturbances elsewhere. Their significance is such that in ordinary times the whole world would pause to attend. There has been the death struggle of a passing civilization—strife to regain autocratic control, renewed or intensified by the strife in Europe. The silent forces have been education and Christianity, the foundation of true civilization.

Seventeen years ago the Boxer outbreak brought about the downfall of the old order in China. Six years ago the monarchy was overthrown and the new order established. Few Westerners realize the full significance of the change, or understand the value to civilization, if the struggle for Christian liberty is successful.

The new order has been full of uncertainty, with four presidents and two brief monarchical restorations in the six years. Local disturbances, sectional disorders and national suspense have followed. There have been discussion, fighting, pillage; but, on the whole, little bloodshed and a general progression toward security and order.

After the monarchical movement of Yuan Shih-kai ended with his sudden death the people hoped for order and progress. Then a conflict arose between the military and the republican parties that culminated in

a seven-day restoration of the boy Emperor. While democracy suffered a temporary check, it is evident that the monarchy is gone forever. There is still conflict between republican and militarist, and it is expected that the issue of the struggle will still be constitutional liberty.

The movement to restore Confucianism as the State religion was one reactionary attempt of the year. This was opposed not only by Christians, but by Buddhists, Mohammedans and others. The failure of the attempt is considered an assurance that religious liberty will prevail.

The Christian missionaries, the Young Men's Christian Association and other quiet forces have been shaping the ideals of the Chinese of influence and of students for their part in local and national affairs. Schools, literature, lectures, educational conferences, athletic meets, health campaigns and evangelistic efforts have contributed much toward raising the ideals of the people. National Christian leaders have been trained and churches are growing in self-support.

Presidents and teachers of government schools have reiterated the testimony of former years that the old religions do not sustain the character of their students, that the new patriotism does not do it, for it flares and wanes and selfish interests ever recur. "What is needed," they say, "is a force to stay the characters of men in a changing civilization, and to center their unselfish thought on their country's need." Christianity supplies this need.

China has now over half a million Protestant Christians, of whom 295,000 are communicants in 4,000 churches. There is an increasing number of national leaders in educational and public life who are coming out on the side of Christ.

A STAND AGAINST IDOLATRY IN INDIA

ONE of the striking developments of the mass movements in India is the way in which the missionaries are enlisting the influence of the Chaudhris, the natural village leaders. Rev. Rockwell Clancy, of Allahabad, tells a remarkable story of a group of Chaudhris who were asked to join together in a fight against idolatry, heathen festivals, feasts for the dead and the use of intoxicating liquors and drugs. After consultation the Christian preacher wrote down what they had promised, and they made their marks with their thumbs dipped in ink. Not long after, when some of these men were at a wedding at which an offering was made at a heathen shrine, these Chaudhris refused to eat of the idolatrous feast. The same Chaudhris are now talking of building a small church or schoolhouse in their village where they can have worship on Sundays and school on week days.

In other parts of India, thousands of people whose names are recorded for baptism are not yet baptized because the missionaries cannot supply teachers as fast as the people want to come.



EDITORIAL COMMENT



FIRST—OUR COUNTRY OR OUR GOD

ONE of the great lessons to be learned from the present war and the causes that led up to it, is the obvious one that the world is greater than any one country, humanity is greater than any one race, and the Church of Christ is greater than any one denomination. It takes a world war to draw some of us out of our provincialism and out of sectarianism.

It is unquestionably best for mankind that patriotism should be promoted so that each citizen may have the incentive to develop the resources of his own country, and take a pride in seeing his nation stand for the best. As men are constituted, it is also good that every Christian should be loyal to his own particular creed and denomination, so far as that branch of the church is truly loyal to Christ. The time has come, however, when every intelligent man or woman must place the welfare of the world before the prosperity of his own country, when the needs of men of any land or race must have prior claim to the comforts and luxuries of family and nation. The same is true of the Church. One who thinks that his own denomination comprises the Church of Christ must be blind and deaf; one who fails to realize that all men have an equal right to the blessings of Christ's gospel has not yet comprehended that gospel.

The war must lead us to recognize the fact that "God hath made of one blood all nations for to dwell on the face of all the earth," and that what affects one must affect all. One nation cannot be selfish or heathenish and other more enlightened nations not be contaminated. The world to be safe must be safe for all. Mankind to be saved must all be saved—as individuals.

The war makes clear the other fact that men must unite on a program—not each section work on an individual scheme and theory. There must be unity, if not union. The churches must face their common task together—recognizing individuality, but making sectarianism subject to the whole Christian program.

A paper has recently been sent out by the "Advisory Council on Americanization to the United States Bureau of Education" calling for united action of all forces to train into American citizens the 66,643 aliens who are subject to draft. Many of these Italians, Poles, Hungarians, Russians, Jews and others cannot speak English. There are 1,500 foreign-language newspapers published in the United States and many of them are anti-American in spirit and ideals. The unnaturalized and undigested alien element is a menace to the best American ideals, and is often anti-Christian.

The registration and drafting of these aliens and un-American residents furnish a great opportunity to educate them in the English language and in American institutions. Those of military age and others registered may well be required to attend classes in camps, cities and factory centers conducted by carefully selected teachers. The foreign-language press should be used to print a series of educational articles, and speakers should be sent out to lecture. At the same time the Christian churches should co-operate to train these same millions in a thorough understanding of Christian standards. The "America-First Campaign" may well be accompanied by a "Christianity First" campaign. These aims and ideals are not at all antagonistic or inharmonious. As a matter of fact, the best Christians are the finest patriots, and a man can serve his country best by seeking first the Kingdom of God.

A WAR PROGRAMME FOR YOUNG PEOPLE

AN eminent English minister well expressed the Christian's supreme responsibility when he said: "Any religious effort which tends to build up the spiritual side of man's nature is doing as much to win the war and to make the war worth winning as all the armaments of the world. The great empires of the world fell because they became decadent, not in material strength, but in spiritual strength."

In a leaflet issued just before sailing for two months' service in England and France, Dr. Daniel A. Poling, associated President of the United Society of Christian Endeavor, has set forth the duties and opportunities of the present year in a spiritual enlistment pledge.

"Believing that the present war puts a peculiar responsibility for larger and better service upon the Christians of America, and that it is possible for all to serve in some capacity, I will as a religious duty, and for the sake of my country and my fellow men, pledge myself to some or all of the following methods of universal service:

- No. 1.—As a soldier or sailor, or in the hospital service, I will strive always to act as a Christian, loyal to God and country.
- No. 2.—I will during the coming year seek to increase in some measure the world's food-supply.
- No. 3.—By food-economy and by wise thrift I will strive to prevent needless waste, that others may have more.
- No. 4.—I will preserve, so far as I may, the fruits and produce of the soil for future use.
- No. 5.—I will engage in some form of Red Cross relief work, contributing money or making needed articles for those who are fighting our battles at the front.
- No. 6.—I will endeavor by sympathy, prayer, personal correspondence, and in other ways to help one or more of the men with the colors.
- No. 7.—Realizing that there is especial need to keep the fires of religion burning brightly in these serious and critical days of war, I promise renewed allegiance to my church and to the meetings and work of my Christian Endeavor society.
- No. 8.—I will strive to keep free from rancor and personal hate, and when the war is over I will do my utmost to promote the spirit of Christian fellowship among the denominations and the races in our own country and among the nations of the world.

There are also suggestions for organized correspondence; work for soldiers' dependents; Christian Endeavor rallies in camps, assistance to chaplains and other methods of service.



CHRISTIAN MOHAMMEDAN SCHOOL BOYS GOING OUT FOR STREET MEETINGS
ON CHRISTMAS DAY—CHENGCHOW, HONAN



THREE GENERATIONS OF CONVERTED MOSLEMS, KIANG-SI PROVINCE

Practical Results of Work for Moslems in China

The Moslems of Central China

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

Editor of *The Moslem World*; Author of "The Disintegration of Islam," etc.

China has a Moslem population estimated at between five and twenty millions. During the summer of 1917 Dr. Zwemer visited China in the interest of Christian work among Moslems. He was unable to reach the distinctively Moslem provinces, Yunnan in the southwest or Kansu in the northwest, on account of the disturbed condition of the country. The uprisings between factions in Szechuan and Yunnan Provinces, and the difficulty of traveling so far by cart in the limited time at his disposal, made it impracticable to go there. He did, however, touch nine other provinces on a journey of over 4,000 miles by rail and saw Islam at close range in the provinces of Honan and Hupeh.—
EDITOR.

HONAN PROVINCE has a Moslem population of 250,000 and Hupeh of only 15,000. On our recent visit through nine provinces we discovered that Moslems are found at all the great centers of traffic, as for centuries they have been engaged in the carrying trade. They are also prominent as butchers and restaurant keepers, while a considerable number are found in the armies, both of the monarchists and of those loyal to the republic.

Honan Province is rich in coal and iron and the soil is fertile for the most part. Three railways cross the province and make the centers of population easily accessible: the Peking-Hankow line from North to South, the Kaifeng-Hsuechowfu, and the Kaifeng-Shensi line via Honanfu and Tungkwan Pass. It is destined to pass on beyond Honanfu into Kansuh Province and will be the great future highway into Central Asia. Honan was once notorious as one of the most anti-foreign provinces. Kaifeng, the last of the provincial capitals to open its gates to the missionary, was occupied in 1902. Until 1900 the province had only three Protestant missionary societies. After the Boxer uprising others followed until now 121 missionaries, representing nine societies, are located in forty stations.

Hupeh is the central province proper of all China, and Hankow, with its twin suburbs of Wu-chang and Hanyang, already has a population of 1,770,000. In the opinion of some of the residents, this Chinese Chicago and Pittsburgh, with railways, steel and iron works and arsenals, is destined to be not only the commercial metropolis of China but perhaps the largest city of the world.

Although, therefore, the number of Moslems in other provinces may be greater, those in Central China are most accessible and are sure to influence the others of their community out of all proportion to their numbers. The new mosque being built on so large a scale at Hankow, the schools for Arabic study at Kaifeng and Honanfu, and new industries in the hands of Moslems at Chengchow seem to indicate the strategy of these cities for Moslem evangelization also.

Islam dies hard. While visiting the Tung-Ta-Ssu mosque at Kaifeng—and there are six others as well as seven mosques for women—we were shown the ornamented wooden cases in which the Jewish scrolls were formerly kept when their synagogue was still standing. The remnant of the Jews took refuge here and at last became Buddhists. Their old copies of the law found there went to Christian hands, but the empty case rests as a memorial in the mosque. How typical it seemed of Islam in China, with all its Jewish ritual and pharisaic punctiliousness in regard to diet and defilement, while the testimony to the Messiah is neglected!

We found the Moslems at Kaifeng generally friendly, and although it was the fast month one of the Ahungs promised to preside at a general meeting in a Chinese theatre, arranged by the missionaries of the Southern Baptist Society and the Canadian Church Mission. Another Ahung, the watchdog of the mosque, rather discouraged it and this ruling elder was apparently afraid that their broadminded Ahung who had been in Peking would be led into a trap. Our meeting in the theatre with lantern slides proved a great success as regards numbers. The place was packed and the police kept a crowd outside at bay while nearly a thousand people were inside, more than two-thirds of them Moslems.

Moslems here frequently attend the preaching services at the missions. Many Moslem children are in the schools and the only question that seems to arise is that of providing specially cooked food for Moslem boys who are boarders. The most important question is that of abstaining from pork in every form, and when one sees the swine of Honan and their filthy habits one's sympathy is with the Moslems. Every restaurant or food shop kept by the Mohammedans has a special license from the Ahung and one can soon recognize the Moslem quarter by the "tea-kettle" signs with some Arabic words from the Koran concerning the lawfulness of pure food only. This sign board, called "paiza," has on it not only a crude representation of the ablution kettle used in the mosques but other symbols such as the cloud and the pomegranate, which show traces of Buddhist or Nestorian influence. According to Professor P. Y. Saeki, the Nestorian Christians about the ninth century suffered such persecution that many of them lapsed into Islam. Many Moslems of China are, therefore, in a real sense "prodigal sons."

At Chengchow the Rev. W. W. Lawton, of the Southern Baptist Mission, has for many years been in close touch with the Moslems. Many of them attend the church, and some have been baptised. Within the city walls there are 1,000 Moslem families, while some 600 families live outside. There are five mosques for men and two especially for women. Arabic is taught to the boys and girls. This is an old Moslem center as it is at the cross-roads of busy traffic north, south, east and westwards.

We had two services for Moslems with about one hundred present

in each case. All of them belong here to the Hanifi sect and I was surprised at the number of books in their mosque library.

We visited Chinghua, but the Mohammedans live outside of the town in the western suburb and our time was too short to meet any of them. By taking a branch railway toward the coal mining district as far as the terminus and after that a tramp of fifty li through mud and rain storm we reached the important center of Hwaiching, a station of the Canadian Presbyterian Mission and a center of Moslem education. There is a large school for girls and another for boys. The Ahung read Arabic and Persian fluently and spoke the former fairly well. Their grammar is faultless but the standards of pronunciation are peculiar. At first it is difficult to understand them, although they seemed to have no difficulty in understanding me. The strong Arabic *R* becomes an *L*, the *B* a *P*, and all the final vowels are carefully pronounced in pedantic fashion. This is not only for the sake of grammatical correctness but in conformity to the open syllabic character of Chinese transliteration; e.g., *haram* becomes *halamu*, *quran* becomes *kolanu*, *wajib* *wachippu*, and strangest of all, one must recognize al Bukhari in the form of al Bulakhali. The strong guttural 'ain is not pronounced, so that the Arabic 'Isa becomes *Ersa*—Jesus.

A HOT ARGUMENT

A meeting in the largest mosque had been arranged and I spoke on the "Five Pillars of the Faith." There was an argumentative Ahung named Chow, a petulant Pharisee, whose chief attraction was his ability to roll his eyes. After my address the Ahung waxed hot in argument and spoiled his own case. He afterwards said that the reason for his so doing was to save his face before the other Ahungs and also to keep the ignorant people from thinking that the two religions were the same! He and other Ahungs, together with a large company of the faithful, called on us and I took occasion to say to Chow, in the presence of the gathering, that his statements of the morning that the Jesus Society was there to spoil Mohammedans was hardly substantiated by the facts—that the foreigners have built hospitals and schools, not to mention other phases of the work. He did not have much "face," especially when some of his followers shouted out, "No, no, no, you do not injure people." The Moslems are called by the Chinese "the people who fast."

The Ahungs were deeply interested in politics and wanted to know all about the war, but they had no knowledge, even at second-hand, of affairs in Mecca. No prayer is offered in this part of China for the Khalifa. The Imperial Tablet, in honor of the emperor, has been removed from its prominent position since the declaration of the Republic. In some mosques we found it in the back yard, in other places it was covered up. The use of incense, however, continues and is universal throughout China.

The architecture of the mosques of Central China is thoroughly national and therefore the ornamentation is often Taoist, Buddhist, or Confucian in character, with dragons and other symbols of idolatry. When I called the attention of one of the priests to this, he remarked "Halamu, halamu!" It is forbidden but we cannot help it, we are in China! Another peculiarity of the mosques here is that the *Mihrab* is often built as a recess with very large dimensions. One was twenty feet in width and had tables and chairs, making it the seat of honor. Arabic inscriptions abound on the walls of the mosques, and often over the doors of the houses. Chinese Moslems have done the same things with the Arabic script that they have with the Arabs' religion: they have rounded the corners and tipped the characters over so as to incline to the Chinese angle and resemble Chinese characters. With a little practice, however, this sort of script becomes quite legible.

At Hsin Hsiang Hsin, another center in Honan, we met an Ahung named T'ang-who, who belonged to the Shathali sect of Dervish Orders. He had the Koran in thirty parts to be read in Ramadan. The inscription on the ornamental cover-case was in Arabic—"This box contains all the learning of the world." I secured a stick, in use for keeping the children at school, inscribed on one side in Chinese, "Noo Toim Mosque," and on the other in Arabic, "A blow from your teacher is worth all the kindness of your parents." There are said to be about 700 families here but there is only one mosque. In another mosque in this vicinity we found the scourge in use, which consisted of a rod about two feet in length with heavy oxhide thongs, a deadly weapon, and used to punish wine drinkers, adulterers, etc.

At Honanfu we met in the great Eastern Mosque an Ahung named Liu, rather self-important but better than his neighbor. He was suspicious and did not like my statement that we were Christian Moslems. He had several noted books on Mysticism, "The Perfect Man," "The Jewels" of Sha'urani; Persian books on Sufism, Persian sermons, Arabic grammar in manuscripts, and great volumes on jurisprudence. He did not want to speak about old and new sects. He said, "You Christians are divided, i.e., Catholic and Protestant, but Islam is a unit." When I pressed him a bit farther by mentioning points of difference, he reluctantly admitted that there were slight differences of belief. We saw the brass drum to be used during Ramadan to awaken the people before dawn to fast. In another mosque there was an Ahung named Ts'ai. He was from Szechwan and did not understand Arabic very well. We asked him why the Chinese did not circumcise their boys and veil their women. To save his face he said: "We do have these customs, but then you know," making a wry face, "Chinese find that the Arab customs are so bothersome," etc.

In Honanfu, within eight li of the city, there are twelve mosques and over 1,000 families. Three missionary societies work here: the

China Inland Mission, the Lutherans, and the Roman Catholics. The Ahungs seems to have a large collection of Arabic and Persian literature. Many of the books dealt with Mysticism.

We met everywhere with friendliness and no signs of fanaticism, save in the matter of diet. Food was served us, but on no occasion do I remember that Moslems were willing to partake of Christian food in return, even a cup of tea was politely refused. One of the peculiarities of Islam in China is the emphasis laid everywhere on the question of diet and ablution. Moslem restaurants, butcher shops, bakeries, etc., have a special sign to direct the Faithful lest he be defiled by heathen food. Hogs are so common everywhere in China that Moslems make a special effort to defend themselves against this religious abomination. A special soap factory exists at Chengchow, in Honan Province, for the manufacture of soap that is ritually clean. One of the advertising circulars came to our hand bearing at the top the new flag of the Chinese Republic and the Turkish flag as well. The Arabic and Chinese text, recommending the soap, states that it is manufactured for the glory of God and the good of Islam, for fear that Moslem prayers may be abrogated by using soap for ablution which contains lard and other impurities. The circular closes with the pious wish that God may bless this effort for the good of the True Believers and is dated 1335 A.H.—1917.

I cannot better sum up the impressions of my visit than by giving our experience in the new mosque at Hankow. The old Ahung was a delightful host and explained the reason for prayer being held in an adjoining house. He allowed us to photograph the building operations and the pulpit. On the table we found a large collection of Arabic and Chinese literature, among others a little Arabic pamphlet, "Do You Pray?" published by the Nile Mission Press, and which had found its way here months ago through the efforts of Mr. Rhodes of Chefoo. He not only engaged in conversation on the Scriptures, but joined us with all who were present, in a Christian prayer in the mosque. It all seemed very different from the spirit of Arabia and Egypt.

Confucianism has not only torn the veil from Moslem womanhood in China, but has undermined the spirit of fanaticism. Chinese etiquette, their high regard for rules of civility toward strangers, their love of fair play in argument, all these have modified the spirit of Islam.

A great opportunity lies before the Church in China, but it is neglected. Not a single worker has been especially set apart or qualified by study of Arabic for the task. When the missionaries met in council at Chigunshan, Honan Province, in regard to the Moslem problem, they passed the following resolutions which I would press upon the attention of all the societies concerned:

"We consider this province of Honan to be in a peculiar position of strategic importance touching the Moslem problem of Northwest China, for the following reasons:

"1. The province contains a large Mohammedan population, amongst whom are the leading and most progressive merchants; the type of Mohammedanism prevalent in the province is Sufism, which ought to make its adherents peculiarly susceptible to the spiritual claims of the Gospel, and very accessible to the Christian messengers; many Mohammedan children are to be found as pupils in the mission schools in the province.

"2. That in view of the above we consider steps should at once be taken to inaugurate and develop systematic work amongst Honan Moslems and request the coming Honan Evangelistic Conference to endeavor to co-ordinate the missions in some definite policy and organization, if necessary, for the attainment of this object.

"3. That where possible, in strong Mohammedan centres, missions should be asked to set apart missionaries who would give whole or part time to the local work of reaching Moslems.

"4. That particular attention should be directed to the children of Mohammedans attending mission schools and to the families from which these pupils come.

"5. That missionaries could greatly foster work among Mohammedans by constantly keeping before Chinese Christians and workers the desirability of reaching their Moslem brethren and should encourage and help them in every way possible to do this work.

"6. That the exceptional Moslem situation in Honan lays upon every individual missionary in the province a heavy responsibility for the conversion of these people, and provides a challenge to every member of this conference to deeper consecration in earnest prayer and effort on behalf of the Moslems of Honan."

There are already signs of a harvest among Moslems in China. Shall we not pray for the school boys who went out on Christmas Day with their new flag and banner, and for all Moslem converts and their families? One of our illustrations shows a converted family, three generations of Moslems from Kwangsi Province, who have accepted Christ. This man was the first Chinese baptised in Kweilin, in 1902. Subsequently his wife and old mother were baptised and all the children. For many years he has been a Church Missionary Society catechist and is now preparing for ordination. The first Chinese clergyman in Bishop Cassel's diocese was a Mohammedan of high birth.

Christian literature for Moslem readers in Chinese or better in Arabic-Chinese is very meagre, but steps are now being taken by the Christian Literature Society to supply this deficiency. Alas, there is not a single missionary in all China acquainted with Arabic who devotes himself to this work, and William Borden's high ambition and great life-purpose still challenge a successor to volunteer for the task. Of all Moslem peoples the Chinese Moslems are most accessible. Confucian ethics has torn the veil from Moslem womanhood in China and prevented or restrained the spirit of intolerance so common elsewhere. The mosques and schools are open to visitors; Christian literature and discussion are welcomed. Their long isolation from the West and its Pan-Islamic program and the loneliness of these monotheists in the midst of vast idolatrous masses incline them to be friendly to the messengers of Jesus the Christ.

S. M. Z.



A CHINESE PRAYER MOTTO

Center: Pray for One Another; Top: Name of Prayer Group; Left: Co-operate, Eph. 4:3; Right: Love, Forbear, Eph. 4:2 Bottom: John 14:13

9. 因代禱得着與主同工之良友甚多。主蒙主保護。從此之愛情。永存不息。且為無已。而非世之互解所能比擬也。

10. 此禱禱之工。非但一人行之。即他人及他團體。亦有行之者。如男女學堂。教會。傳道先生等。凡行此禱禱者。約二十餘處。二十人舉行此工者。余所知者。已有十餘人。且均言此工之美。且為信不暇詳述。其所蒙之恩賜。

以上所記者。不能盡述。是皆抗之新禱生。活靈。指于斯。而亦惟照其所見聞於人者。所聞歷于己者。簡略述之。理之貴。亦非難。諸君之。王。並能。中國。而進。事業上。或不無小補也。

青年禱禱會並 團幹事丁正美

A PAGE FROM THE CHINESE MANUSCRIPT OF REV. DING LI-MEI

The Prayer-Life of Chinese Christians

BY DING LI-MEI, SHANGHAI, CHINA

Secretary of the Student Volunteer Movement for the Ministry in China

IN the history of the Christian Church, beginning with her Lord Jesus Christ Himself and continuing through His apostles, all Christians who have been filled with wisdom and good works have held prayer to be a sacred service of prime importance.

The Gospel has now been preached in China for over a century, in her twenty-two provinces, as well as in distant territory like Mongolia and Tibet. Christian believers and inquirers number more than half a million. God has opened very wide the door for preaching the Word and for winning men to Him. Western and Chinese Christians alike will unite in acknowledging that the chief explanation for this is to be found in the great volume of prayer for China's redemption which has gone up from Europe and America, as well as from China. The prayer-life of Chinese Christians has commanded my closest attention from my youth up. During the ten years and more which I devoted to preaching in my native province, and the eight years which have followed in which my work has called me to many other parts of China, my ears have heard and my eyes have seen many things in regard to prayer, a few of which I wish especially to bring to the attention of the readers of *The Missionary Review of the World*.

1. The first week in every year is a time when practically every Church in China holds special meetings for prayer, somewhat after the manner of the churches of the West. In some places cottage prayer-meetings are held in rotation, and in others, bands of Christians go from village to village preaching. Blessed results have followed.

2. The prayerful observance of Christmas, Thanksgiving and other special days of prayer is growing from year to year, and much good has come from such observance.

3. In these days family prayers is the habit in too few Christian homes. There are many hindrances, yet we cannot fail to see that the absence of this habit has much to do with the spiritual weakness of many Christians.

4. In times of national stress, or when the churches have confronted difficult problems, circulars have been issued calling on all Christians to pray. Notable illustrations of this occurred when the Republic was founded and later when a constitutional limitation of religious liberty was threatening.

5. Every Christian school, hospital or other institution places an emphasis on prayer by conducting a prayer service once or twice a day.

6. The custom is growing of holding a special retreat of one or more days immediately preceding the annual gatherings of the various denominational organizations, and the universal testimony is that such retreats bring untold benefits.

7. The hearty response given by the churches to the suggestions of the Special Committee on the Promotion of Intercession of the China Continuation Committee evidences the important place which the Chinese Christians give to prayer.

8. Many Chinese Christians live constant and sincere lives of prayer. I want at least to mention two or three.

In Gimeh County, Shantung, there lives a very poor woman, Mrs. Liang by name, over seventy years of age. She cannot be called bright; she is unlettered, and has no eloquence of speech. But in her prayers she is exceedingly zealous and sincere, and they are mighty in their working, as all who know her acknowledge. When she entered the Church she was the only Christian in her family or village. Now more than eighty in her family and over twenty others in her village are Christians. All of her own family but one or two are Christians. Not far from her home a church has recently been built, with schools in it for boys and girls. Another school for boys has been opened in the village. Although the prayers of many have entered into this fruitage, it is safe to say that Mrs. Liang's prayers occupy the chief place.

In the Methodist Church in Peking there is another Christian woman, Miss Pan Yuan Ying, who is much given to prayer. Every morning she prays for at least 135 people by name. She has a weekly cycle of prayer which she follows day by day. In evangelistic work she

has much power. Those who hear her preach, whether Christians or non-Christians, are greatly moved.

In Shanghai Miss Dora Yü has opened a place for Bible study and prayer, and formed a Bible class for women. For all the expenses of this work, for her own personal needs, and for her work outside Shanghai, whether for Bible teaching or evangelism, she looks to God in trustful prayer. She is truly one of the prayer-leaders of the Chinese Church.

A PERSONAL TESTIMONY

This brings me to my own personal testimony. From boyhood I have taken delight in conversing with my friends on prayer and Bible study. Even when in school I joined two or three of my most intimate schoolmates in secret meetings for prayer and the study of Holy Scripture. I also knew what it was to retire alone to pray for fellow-Christians in school and church, whose zeal had become chilled, or for other important objects. Many times was I conscious of the Lord's favor in answering my most fervent supplications throughout these early years. After finishing school I spent three years in theological studies, giving myself wholly to a search for Truth. During these years the number of fellow-prayerers grew, until by 1899 my prayer list included 105 names, of which nine-tenths were students. The list has continued to grow, until now, in 1917, it numbers 2,347, and is divided into three classes.

The first class is composed of eighteen smaller groups, numbering from six to forty-eight each, made up of those who have all promised to pray every day for all others in the same group. I keep a separate list of each group. The eighteen groups contain in all 342 names.

The second class has only the names of those who have made individual covenants with me to pray one for the other, and includes pastors, principals of schools, teachers, doctors, merchants, and military men; it contains the names of both men and women, of Chinese and foreigners, of children of seven or eight and youths in their teens, and also those who live in non-Christian families. We mutually remember one another and sympathize with one another. The strength of this bond exceeds that of any merely natural bond by a thousand times ten thousand. In this class I have 1,760 names.

The third class is made up of those whom I have voluntarily selected and especially delight in remembering before the Lord and who for the most part are carrying large responsibilities in some phase or other of the Church's work in Asia, Europe or America, such as Dr. John R. Mott and Dr. Sherwood Eddy, of America, and Dr. F. B. Meyer and Dr. R. F. Horton, of England, a list of 245 names in all.

As I think back over twenty years of experience in intercessory prayer, the longer I practice it, the more its importance grows on me.

I do not know all the benefits which others may have received through these prayers, nor does it matter that I do not. I cannot refrain from enumerating ten out of the uncounted blessings which I myself have experienced in the practice of this habit:

(1) I am so much with the Lord that He seems my closest Friend.

(2) My spiritual life is refreshed like the sprouting grain with rain.

(3) Justice, peace and joy constantly fill my soul as the light fills the heavens and I get uncommon strength.

(4) When I study the Bible I seem to see heaven opened, and realize that I am having communion of heart with Christ Himself.

(5) When I talk about the Gospel in private or in public I have an unshakable confidence that the hand of the Lord is supporting me.

(6) My love has been steadily expanded until I now am conscious of no man in the universe whom I cannot love.

(7) When I fall into sin, whether secret or open, whether great or small, I experience an immediate rebuke of conscience, which drives me at once to confession and repentance.

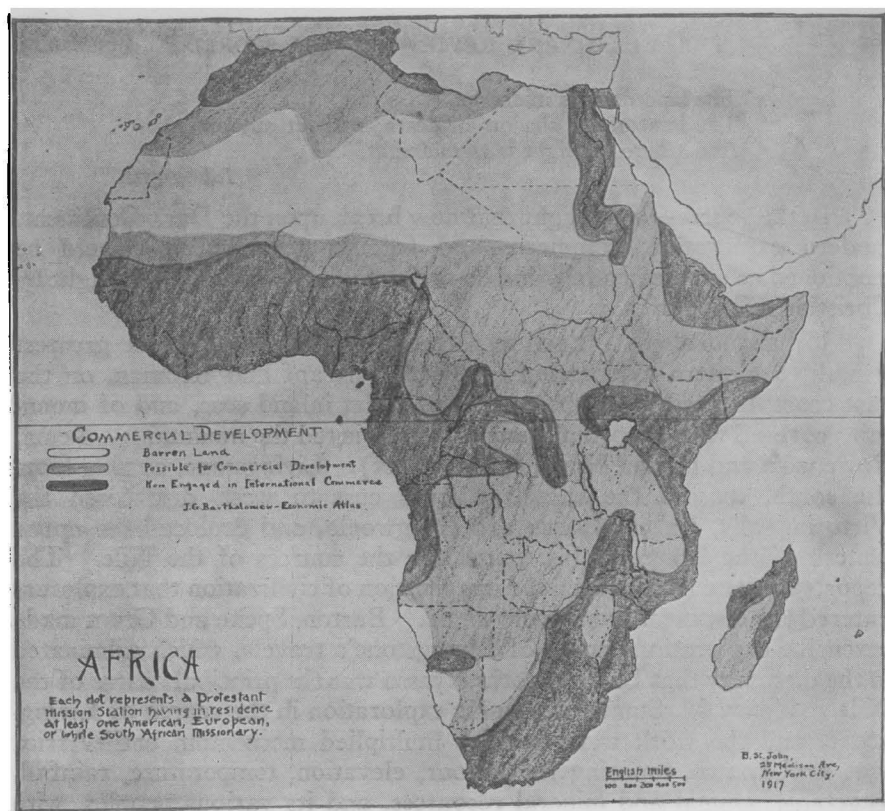
(8) In all my work for the Lord, although the results are not alike evident or immediate, I do not know of any effort that has been in vain.

(9) Intercessory prayer has greatly enlarged my circle of friends among God's co-workers, and through the Lord's kind care these friendships will never cease, but will continue to grow, thus far excelling the friendships of the world.

(10) And best of all, I am not the only one who is trying to persevere in intercession. Others in my own and in other Christian organizations, both men and women, in church and school and ministry, have likewise been banded together in similar covenants of prayer these same twenty years. I am personally acquainted with not less than ten who have their individual lists for prayer besides the cycles prepared for the use of groups. They are unanimous in their testimonies to the blessings of this habit.

I know that the picture I have presented of the prayer-life of the Chinese Christian is not complete, but I earnestly hope that this brief statement of what I have seen, and heard, and experienced, may be of help to some who read this testimony.

Are we praying for our missionaries and for the work in which they and we are engaged? If a million people were on their knees night and morning asking God to thrust out the men and women needed, and to move upon the hearts of the churches so that they would provide the funds needed for their maintenance and equipment, we would see such results as we have never seen and shall not see until we avail ourselves of the infinite resources of our God. There is urgent need now of prayer that is fervent and effectual.



Lightening the Dark Continent

BY PROF. WILSON S. NAYLOR, APPLETON, WISCONSIN

Professor of Biblical Literature in Lawrence College, Author of "Daybreak in the Dark Continent"

THE term "Dark Continent," as applied to Africa, is of manifold meaning. For centuries without number only very narrow strips on very short sections of the coast line were known to the peoples of other continents. Its aboriginal, and, as usually understood, native peoples are of dark color. It is a land whose people are devoted to dark customs and practices. It is a land where religion is a thing of darkness and blind superstition, where an Ezekiel might summon his hearers to witness "what they do in the dark, each man in the chambers of his imagery," and might promise a revelation of greater abominations than his hearers had ever seen.

The lightening of the Dark Continent has been a slow process. We do not know when the first rays of light flickered over the midnight darkness of this continent. Beyond the tracings of history it has been—

"The land dark as midnight,
The land of the shadow of death, without any order,
And where the light is as midnight."

Job 10:22.

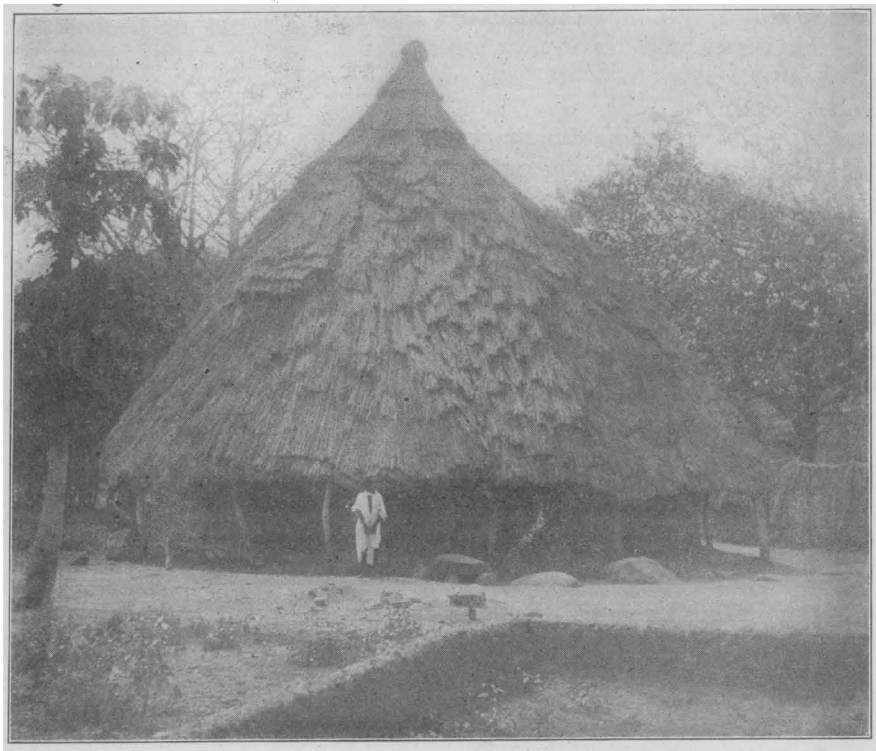
In the sources of the light that now break upon the Dark Continent. modern exploration, commerce and foreign governments should be mentioned as supplementing, and co-ordinating with, the light brought by Christian missionaries.

I. *Exploration.* It fell to three missionaries to give the greatest stimuli to modern exploration in Africa. Krapf and Rebman, on the east coast, learned from the natives of great inland seas, and of mountains covered with perpetual snow. They visited the mountains—Kenia, Ruwenzori and Kilima Njaro (19,000 feet). Livingstone, coming from the south, crossed the continent from east to west, discovered the Victoria Falls, Lakes Nyassa and Bangwoelo, and explored the upper waters of the Kongo in his search for the sources of the Nile. The reports of these men so fired the imagination of civilization that explorers entered the continent from every angle. Burton, Speke and Grant made extensive explorations north of Livingstone's travels, which culminated in the discovery that Lake Victoria Nyassa was the principal source of the Nile. Henry M. Stanley began his exploration in the search of Livingstone, and the work went on with multiplied momentum until Africa was well known, touching its contour, elevation, temperature, rainfall, vegetable, animal and mineral resources, and its various peoples, with their languages and customs.

II. *Commerce.* After the world adjacent to Africa had passed the stage of literal hand-to-mouth living, doubtless the first trade on the border between Arabia and Egypt, or on the coast lines where any of the primitive ships might row, sail or drift, was the simple barter and exchange of goods to meet immediate need. Long before the fore-runners of modern commerce entered Africa a prophet had seen it as a land whose tents were in affliction. It remained for the Arab, beginning in the seventh century, and for the Portuguese of the fifteenth century, to establish and develop the foreign slave trade which robbed the continent of its man-power. It would thus be easy to say much of the pernicious trade in slaves and strong drink, as well as of the degrading influence of many traders, and yet it remains a fact that commerce has accomplished much in the way of lightening the Dark Continent.

I met a young man, fifteen hundred miles north of Capetown, whose aggressive spirit of optimism was contagious. Upon asking his business I learned that he was the advance agent of Heinz's pickles. Possibly a dyspeptic might imagine that the African would get on very well without pickles, but these and all other commodities of legitimate trade have their mission in spreading the light. Some "Christians" years ago were shocked when a prominent writer welcomed the civilizing influences

of trade, that he hoped to see develop into tens of thousands of miles of cloth per annum. The typical African clothing for those slightly touched by the influences of commerce is a long strip of cloth, about eighteen inches wide, wound round and round the body, as far as it will go. Sometimes it covers most of the body, sometimes a very little; sometimes it is draped to give a touch of the Roman toga effect. Now when it is recalled



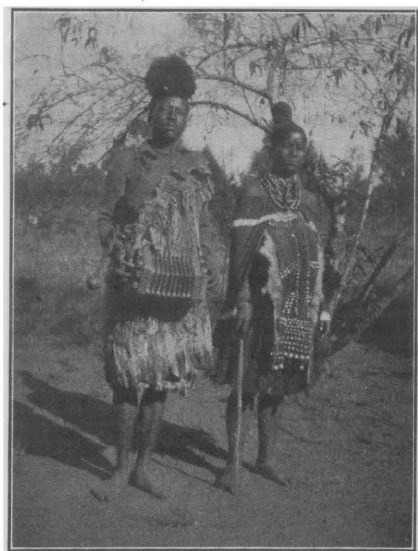
A COMMUNITY HOUSE IN THE WESTERN SUDAN

that clothing is always one of the first steps toward civilization, the ambition to see trade develop into tens of thousands of miles of cloth annually becomes not only a laudable, but a most practical, if not a spiritual, Christian hope.

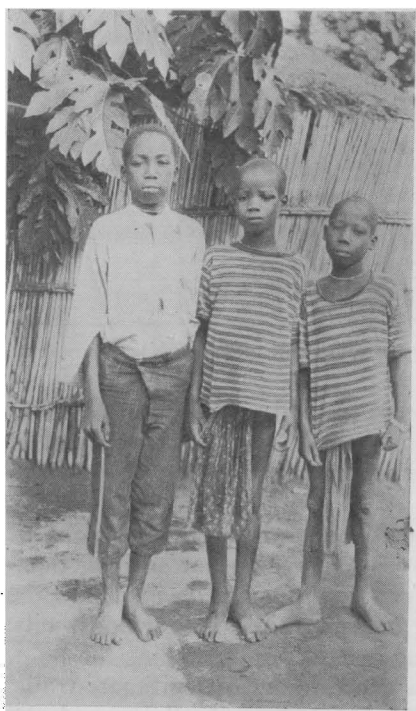
Thanks to Fowell Buxton, Wilberforce, and other champions of African freedom, the commerce in slaves and ivory that so long dominated Africa has given place to an ever-increasing trade in diamonds, gold, copper, wool, cotton, feathers, hides, grains, rare woods, oils, domestic animals, etc. All this is having its effect on spreading the light, because the African, through incentives growing out of legitimate trade, is being delivered from the bondage of the corruption of idleness. Long ago Fowell Buxton pointed out "that the deliverance of Africa is to be

effected by calling out her own resources. It is the Bible of the plow that must regenerate Africa." Livingstone was so convinced of this truth that he forsook traditional missionary work for exploration, that thereby he might open Africa to legitimate commerce, which in turn would develop the industry of the African.

It is a comment upon what commerce and its co-ordinate activities are doing in the lightening of the Dark Continent, that Central Africa is now following daily the course of the world war. Fifty years ago the commerce of Africa was such a negligible quantity that the Statesman's Year Book scarcely mentioned it. Twenty years ago its



PAGAN ZULUS—MAN AND WOMAN



ZAMBEZI MISSION BOYS IN SOUTH AFRICA

commerce was measured by the hundreds of millions of dollars; today, by the billion. Forty years ago there were no railways in Africa; now, over the thousands of miles where Livingstone toiled afoot great trunk lines of railways extend from north, south, east and west. Numerous connecting and feeding lines radiate through interior and coast, making a grand total of many thousands of miles of railway in operation, and projected for immediate construction.

III. *The foreign governments*, from time to time interested in Africa, have also had their mission in lightening the continent. They were first concerned in maintaining trading posts or promoting sporadic colonization schemes. They have ended in partitioning the entire continent among themselves. When all is said against the foreign domination of Africa there are but few well-informed people who would

deny that for the most part foreign governments have increased the light in Africa. They have established stable rule; they restrain savagery; prevent inter-tribal wars; suppress witchcraft, infanticide, burial alive; promote education, industry and hygienic conditions. Exploitation has given way to the development of the country, and of the native, both industrially and intellectually. For instance, "starvation month," a period of about two months annually preceding the new crop, is gradually being eliminated through the foresight and frugality of adequate provision for the entire year.

Perhaps modern governments and Christian missions find their most common point of meeting in Africa in their joint recognition of the value of medical science in redeeming the Dark Continent. "No man can grow intellectually as long as he believes the fetich doctor can exorcise the evil spirits that make him ill, or sell him charms that make him well or give him victory." It is a real discovery, transforming in its effects, when the African sees that there is nothing supernatural or superstitious in healing.

IV. *Christian missions.* After all is said of all that science has done, through exploration, commerce and government, in giving light to Africa, it yet remains true that real civilization can not be developed in a people without vital Christianity. "Simon Van der Stell, Governor of Cape Colony, sent a Hottentot boy to school, clothed him in military dress, hat bordered with gold, wig, silk stockings and a sword. He learned Dutch, Portuguese and other languages, and, on returning from India, where he had spent seven years, he threw his fine clothes into a chest, donned his carosse (a native skin robe), and taking nothing but his sword and his cravat went back to his people in the bush." It takes more than fine clothes and foreign tongues to make a Christian,

Rev. James Bryant, of South Africa, wrote in 1849:

"Of fourteen young men who have left my employ within two years, one has since been converted at another station, and, of course, clothes

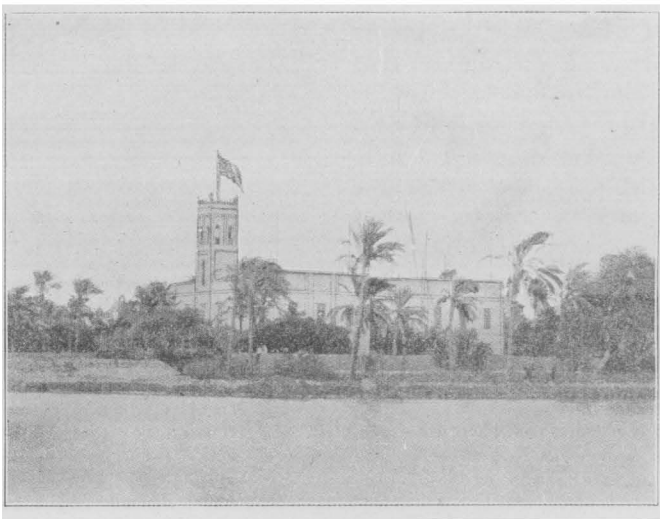


A WEST AFRICAN MOSLEM
His gown is covered with sacred amulets

himself; the other thirteen have gone back to their heathen friends and go as naked as ever. Wash a pig, shut him up in a parlor, and you may keep him clean for a while, but as soon as he is free, he will return to his wallowing in the mire. Change him into a lamb and he will at once abandon his filthy habits."

It should be expected that it would require much time and effort to teach the savage African "the beaten tracks of respectability." The surprise is that he adapts himself so readily to what he at first looks upon as a white man's importation, totally foreign to the black man. In 1816 there were only thirty mission stations in all of Africa. Two-thirds of these were on the southern point of the continent, and the remainder were scattered along the west coast. Up to Livingstone's time there had been some growth in Christian missions, but mainly around the few centres just cited.

Today, while there are vast stretches, notably in Portuguese Africa, the Kongo basin, and the Sudan (a total in square miles of much more than half the continent), without missionary station or itinerant, yet vast progress has been made in spreading the light of the Sun of Righteousness in the Dark Continent. In 1900 there were 560,000 Christian adherents in Africa; in 1910, 1,707,741, an increase in ten years of 196 per cent., or more than twice as many in ten years' time as the cumulative result of the hundred years of Protestant missions just preceding. Mr. W. T. Stead said that the development of Africa was due to three causes: foreign trade, foreign government and Christian missions; and that of these, the first had contributed the least, and the last the most to the development of the continent and people.



ASSUIT COLLEGE, EGYPT

The American United Presbyterian Mission. One of the centers for enlightening the Dark Continent

A Soldier's Religion at the Front

BY REV. THOMAS TIPLADY, C.F.

Author of "The Cross at the Front" ("The Kitten in the Crater")

IN eighteen months at the front I never met an avowed atheist. He cannot exist there. There may be atheists at the base camps. I do not know. There are atheists at home but they either stay there or when they reach the front they realize that there are more things in heaven and earth than were dreamed of in their philosophy. They lose the enthusiasm on the subject of atheism which characterized them in the parks and at the street corners at home. They realize that atheism does not help men in the trench or when they are going "over the top." They may still have their own doubts as to the truth of Christianity, but they see that it helps those who accept it; and, amid the flying bolts of death, they are not prepared to destroy a dug-out so reliable and strong. They at least wish it were true and they think that, judging by its results, it ought to be true. They therefore hold their peace.

Mr. Arnold Bennett, the novelist who says that the war witnesses to the downfall of Christianity, has never lived at the front and will find no one there to support his views. The soldiers are not satisfied with the churches but they are satisfied with Christ. They do not want less Christianity, but more. Their complaint is not that the churches are too Christian, but that they are not Christian enough.

It is true that Christians love money, place, power and pleasure too much and do not embrace hardship, sacrifice and humble service as they ought as professed followers of Jesus Christ. Those who do live out their Christianity the soldiers regard as "White Men"; and they not only love and admire them but are ready to risk their lives for them. The ideal of Christ is so deeply stamped on their hearts that they judge every one by it. It is their standard of measurement. They do not care two pins to what church a man belongs nor what creed he professes to believe. All they care about is to see him following Christ. They themselves are men of action. They express their love of the right, true and free, not by words but by deeds. Their creed is not one of words but of wounds, hardship and death. They expect therefore like proofs of faith from Christians. What does it matter, they say, to what church a man belongs, or what creed he recites, if he is not like Christ and does not follow the example of Christ? To every Christian the soldier applies the measuring rod of St. James—"Show me thy faith by thy works." He is impatient of words. He wants deeds.

A chaplain at the front will lose all influence unless he has the courage to face danger and death. He, above all men, they think, ought not to be afraid, for he believes in and preaches the providential care of God

and the immortality of the soul. If heaven be a fact and not fiction, why should he fear to die? This point of view forgets how largely fear and courage depend on temperament and a man's physical nature, but it shows that the soldiers expect a man's faith to prove itself. If he is naturally of a nervous temperament and yet, despite tremblings and twitchings, forces himself forward into danger to do his duty and help his comrades, they think all the more of him and of his religion.

During a service in a field a shell fell a few yards from the chaplain. As they heard the sound of its approach every one, soldiers and chaplain alike, instinctively rushed for cover. It was a most sensible thing to do, but the chaplain lost prestige because he ran with the soldiers. They thought that his superior faith in God ought to have held him to his altar. The officer who told me of the incident summed up the soldiers' view of the incident in a sentence: "His surplice did not save him."

Men expect faith to save and religion to work. The Christian, they think, ought to be the bravest of the brave. They are living in the midst of danger and death and they want something that helps them to endure. They have no use for shams and fiction. They want something real, something with a bottom to it. Atheism has no bottom. It has no reality. It does not help a man in a trench and so they have no use for it. Christianity is real. It has a foundation. It helps. They see the way-side crucifix and know what Christ did, was, and is. They know the courage Christianity gave to the saints and martyrs. They see daily the help it gives to officers and men around them, and so they want it.

The one spiritual need of the soldiers is Christianity; and it must be brought to them by men who believe in it and are shaped by it. The American churches must send their *best* Christians to France. They must send them as chaplains, as officers, and as private soldiers. Christian huts are good, but Christian men are better. Christian huts are not allowed within four or five miles of the firing line as they would be in danger of shell-fire and might be turned into shambles; but men wearing the national uniform, whether as chaplains or combatants, have no such limitations. They are among their fellows in trench and billet, and their lives and teaching speak amid the burstings of shells and the cries of wounded. The first need of soldiers at the front is therefore for Christianity in the flesh, the Gospel incarnate. Give us men!

When the war came there was in France hostility between the State and the Church. There were faults on both sides. The priests and ministers who belonged to classes called up before 1905 and who were still of military age were allowed chaplaincies or put in the Army Ambulance Corps; but those in the later classes were compelled to serve as combatants like other men. As a consequence there are ministers serving as soldiers in every trench and battery. What has been the result? One that was not expected, yet might have been. French interpreters tell me that the presence of Christian ministers in the trenches as comrades in

arms has led to a religious revival. It has bridged the gulf that yawned between the churches and the manhood of France. The men are being won back to Christianity. They have seen its power in the lives of the ministers and have found that it helps them in their bitter need. Neither Christian huts nor books can take the place of Christian men. These are living oracles read and known of all men. Let the churches give their best men for service in the firing line.

In the British Army the chaplain has the rank of captain and the senior chaplains have the ranks of Majors and Colonels. The Principal Chaplain is a General. It has been found necessary to give them this high rank in order to enable them to do their work effectively. As a captain a chaplain can insist on proper opportunities being given to the men for worship. He can stand up for the spiritual work of the Army against officers who think little of anything but the physical training of the men. Officers become absorbed in their own duties and want all the time they can get with the men for military training. The chaplain represents the spiritual side of things and his rank makes his representation effective. As captains demanding opportunities for the spiritual training of the soldiers chaplains are minding their own business; and have as much right to ask for a parade service as any other captain would have to ask for a kit inspection. Our rank enables us to insist on the service being put in the regimental orders and in the order being properly announced to the men. Also if any man has a moral or spiritual grievance we are in a position to have it put right. Without a high rank our work would suffer in a thousand ways.

The English Army has grown wise through the years. It understands human nature, and the abuses of power; and it is with good reason that it has given the chaplain the highest starting rank of any branch of the service. The chaplain has the widest liberty of any one in the Army. His rank gives him freedom and, on the other hand, his rank gives the Army power over him if he should abuse his freedom; for he is subject to the Army Rules and Regulations like any other officer.

The idea that our rank creates a gulf between us and the men is almost entirely without basis. It is a theory formulated at a distance from actualities and not an experience. As we are not responsible for the discipline of the men, we are allowed a freedom of association not granted to combatant officers. While we meet the officers as equals we stand among the men as their spiritual representatives. We have no difficulty in approaching them and they have no hesitation in entering into conversation. They salute us and we acknowledge the salute, but, at the Front, a salute has the same meaning as a handshake in civilian life. It is an acknowledgment of comradeship in arms. Ranks vary but we are all soldiers. It is the Mason's sign. Often the salute, especially among our own regiments, is accompanied with a smile; and our acknowledgment is accompanied with a "good morning" or "good evening."

Rank gives increased pleasure to a conversation or visit, for rank counts greatly in the army. Anyone who understands human nature, especially soldier nature, will realize the value of rank to a chaplain. Words are weighed according to the prestige of the man who utters them, and prestige is partly moral and intellectual and partly social. A man who has to be treated with respect by the Colonel will be regarded with respect by the private; and respect is the foundation of influence.

As captains we have a right of way to the officers and men in the dressing stations, trenches and billets; and we have a right to use the Regimental Orders, time and buildings. If the American chaplains forego this advantage they will live to regret it; for all rights and privileges in the army rest upon rank. It is rank that enforces rules. Without rank they fall into abeyance.

While in the trenches and the little villages along the line one of the great spiritual needs of the soldier is a plentiful supply of good literature. There are no shops or stalls where he may buy books and he is too burdened with his equipment to be able to carry books with him from behind the Front. To get books in the trenches, or in the villages from which he goes out digging, he must either get them by post, carry them in his pack, or have them given to him by the chaplain with the regiment. There is no other way possible. There is, therefore, a great shortage of books where they are most needed. Only cheap editions should be sent out because the regiments have not enough transport to carry books from place to place. Books must be given away outright and allowed to circulate from man to man until worn out. No book is ever wasted. The demand for them is too great and the supply too small for any to lie unused. There is no demand for "goody-goody books." Those needed are good, strong sensible books with red blood in them; books that are really potted men. Provided the books are vital and real they are wanted from all sections of literature; for there are all types of men in an army. Poetry, essays, fiction, theology, history, biography, romance and travel, all are welcome; and all minister, if morally sound, to the spiritual needs of the men. But they need to be reasonably short, for the men have not time to finish long works. They should be sent direct to the *chaplain* of the regiment. They are usually given out to men who are resting in villages beyond range of the guns, or in camps at the Base. Every regiment has a chaplain. It is not necessary to know his name. If books are addressed to "the Chaplain of the ——— Regiment" they will surely find him, and finding him they will find the men.

There is one department of literature in which I would like to see America give a lead and break new ground. The Bible is too bulky a volume for a soldier's pocket. Therefore few carry one. The New Testament is, however, a very convenient size, and consequently millions of copies have been given to the army; and every Christian soldier

carries one in his breast pocket. But no one seems to realize the value of the *Old Testament* as a war book. Cromwell did, and fed his army on it until his men became irresistible warriors. But no one since seems to have appreciated its immense value to men on active service. I have seen thousands of New Testaments in France but never a copy of an Old Testament printed by itself. If the Testaments were both printed separately men would carry the Old in one breast pocket and the New in the other. As, however, the Old Testament is three times longer than the New Testament, it would perhaps be better to make a selection of about one-third of the Old Testament books and print them together. Every soldier fond of reading would make room for a book of such inspired wisdom and sweetness.

In the villages and towns *behind* the Front, and in the camps at the Base, the great need is for Christian huts. We want all the Church huts and Y. M. C. A. huts we can get. There cannot be too many and the good done by them cannot be overestimated. They have given pleasure and comfort to millions and have saved hundreds of thousands from sin and misery. The Y. M. C. A. ought to be supported with both hands. It is doing a magnificent work and will have a warm place in the affections and memories of our soldiers for half a century to come. Church huts are also needed. The churches will miss a great opportunity of doing good and of endearing their name in the memories of the soldiers if they fail to build huts for them. It is not enough to help the Y. M. C. A. The Churches must take the responsibility for their own members. The duty of each Religious Communion is to provide for the needs of its own men and it cannot escape this duty by merely helping the Y. M. C. A. or some other organization to care for them. Mothers should rear their own children, not put them out to nurse, if they wish to win their affection and acquire a dominant influence over their lives. The Churches cannot depute others to look after their soldier-boys and still retain their allegiance.

But, wherever they come from, we want huts all along the back of the Front and at the Base where men are encamped for rest and training. Then the workers in the huts and the chaplains in the regiments will be able to provide adequately for both the social and spiritual needs of the soldiers. The war is a magnificent opportunity for the Church of Christ to win to itself and Christ the manhood of the nation.

I believe that America will surprise the world by her military achievement. And I believe, with all my heart, that the Churches of America will rise to the full height of their magnificent moral and spiritual opportunities. May God bless all who fight for freedom and justice beneath the folds of the Star Spangled Banner.



**A CHINESE WOMAN WORSHIPPING AT AN IDOL SHRINE NEAR CANTON, OFFERING
CAKES, FOWL AND PORK**



SOME CHINESE PREACHERS UNDER CARE OF DR. A. A. FULTON OF CANTON
They reach yearly more than 10,000 persons in hundreds of villages and market towns

Contrast of Idolatry and Christianity in China

Unusual Days in South China

BY REV. A. A. FULTON, D.D., CANTON, CHINA

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

THE Kwong Tung, or Broad East, province is one of the wealthiest and most populous of China's twenty provinces. The broad West River, and the North River, with many smaller affluents, provide finest facilities for an immense water traffic, and the southern part of the province is a network of canals and small streams, making easy of access scores of large cities and thousands of towns and villages. The boat-life in Canton is one of the sights of a peculiar kind that cannot be equalled in any part of the world. Tens of thousands of people live in these boats, which are of every length, breadth, and height, from the small, fast clipper boat, fifteen feet long and four feet wide, the home of five persons, to the big salt and wood boat, the home of twenty or thirty persons. Not only at Canton, but on the innumerable streams, creeks and canals of the interior are found other tens of thousands of boats which are needed to carry produce to the different cities and markets on the banks of these streams. These rivers and canals provide the finest opportunities for carrying on the work of evangelization. The splendid facilities for reaching the vast multitudes in one of the most densely populated parts of the world have been very inadequately utilized; and the time has now come when every mission having work in these finely watered districts should have a boat, properly equipped and supplied with a band of workers, under the direction of a capable leader. Such a sailing boat could be had for \$500, and would be one of the most economical and effective means of reaching thousands of villages, remote from chapels, and never visited by any evangelist. Twenty-five years ago I began work in a hired boat, taking with me a native doctor, a graduate of the Canton Hospital, and three evangelists. My work was confined to four districts in the southwestern part of the province. These four counties are the home of the vast majority of the Chinese now living in the United States. More than half of the Chinese in United States come from the San Ning District, which is one of the largest and most populous of these four counties. At that time it was next to impossible to secure even the meanest shop in any market or city for chapel uses. The prejudice was strong against our doctrines. For more than a year we used the boat, visiting hundreds of villages; and by dispensing medicine and by small surgical operations we gradually gained the favor of the people in certain localities, and were able to secure a shop in the outskirts of a market town. After more than two years of work in the hired boat, dispensing medicines and preaching in villages, we were able to gain entrance to half a dozen markets. For some years

we confined our efforts to securing openings in other markets; and with these chapels in our possession we could reach the villages adjacent. Today the old prejudice has vanished; we can go into any of these villages and people will listen as long as we have endurance to preach. Here is a magnificent outlook, with corresponding responsibility upon the Churches.

Idolatry is by no means dead, but the persistent attacks made daily in the seventy chapels and churches in these districts against the folly and cost of idolatrous worship are undermining the foundations of superstitions. Of this we have abundant proof. We had secured with great difficulty a small shop in a very undesirable locality outside of the wall of the city of San Ning. Prejudice was strong against us. At the end of two years we were able to obtain a piece of ground close to the west gate of the city, and in a much better locality. This ground was purchased by converts and a small building was erected. This building was attacked, and would have been destroyed but for the protection given by the magistrate, who affirmed that by treaty right we could not be dispossessed of the chapel. After a year's work better feeling prevailed, and with increased contributions from Chinese in United States we began the erection of a new Chapel. The Gentry strongly opposed us, and petitioned the magistrate to refuse protection. The magistrate gave protection, but refused permission to erect a building higher than the roof of the adjacent idol temple. We erected a building at a cost of \$5,000, worth today \$10,000, and have since added another story. The idol temple has been turned into a wood-shop, and four similar temples have been given over to business and government uses. The Church is now too small to seat the members, and already \$10,000 has been subscribed towards a new building to seat 1,000 members. The present building will be used for school purposes.

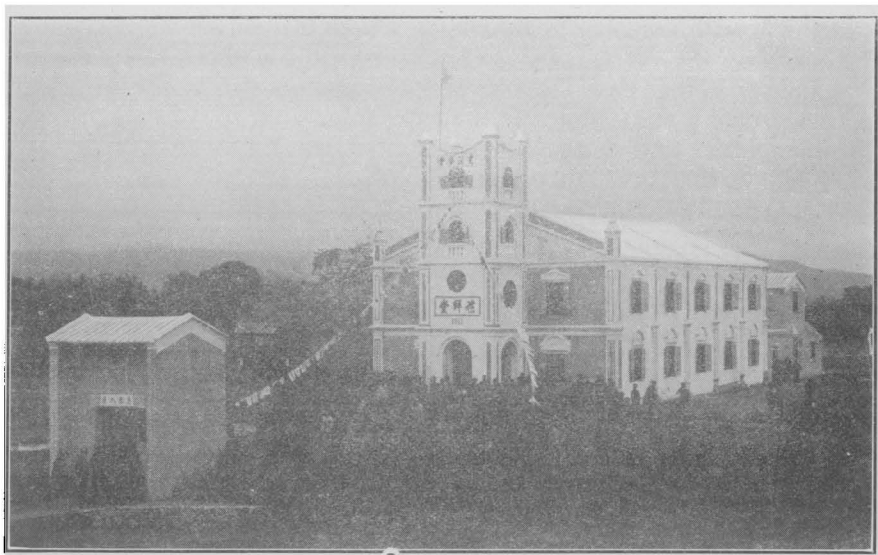
At Chung Lau, another large market town, we began work in a small shop with half a dozen converts. After some years of steady hammering the shop was filled to overflowing with converts, and members opened subscription books towards a new building. The result was the purchase of a site at the cost of \$3,000 and the erection of a building that cost \$12,000—all by Chinese Christians.

When the work in these districts came under my care—about twenty-three years ago—we had six small shops for chapels and about forty converts. Prejudice was so strong against us that it was with great difficulty that we could retain our hold on the six shops. Nearly every one of them was looted and the Christians persecuted. At Chik Hom, one of the largest markets, a shop was secured before I had charge of the work. The shop of one of the first converts was looted and the convert driven away; and for two years the shop was used by soldiers. Only after much litigation were we able to regain possession. A few weeks ago I was at Chik Hom. The old shop had long been given up and a

new building purchased for \$2,500. This building is now inadequate to the needs of the work, and in less than half an hour \$1,270 was subscribed towards a new building to seat 900 members. In the vicinity of this market, which is on the Yan Ping River, we have reached scores of villages, and there are still hundreds, that may be reached by boat, that have never been visited.

Today we confront the most unique and magnificent opportunities for wide-spread, unopposed, evangelistic work. Some years ago I took Robert Speer up one of the high hills which overlook the country near the city of Yan Ping. We counted 600 villages within a radius of about five miles, and in another part of the same district we counted 500 villages within a similar radius. These villages are nearly all new, built of brick, and are the homes of men who made their money in the United States. I reckon that more than ten millions of dollars have been spent in the past fifteen years in the erection of new villages, and new ones are being steadily built that show gradual improvement in lighting and ventilation.

These villages all lie wide open to evangelistic work, and we are planning to reach these villages as fast as we can command the sufficient number of workers. How are the villages of China to be most speedily and effectively reached? China may be compared to a vast forest, with millions of great trees, but with a dense growth of vines and creepers that make penetration almost impossible. Superstition and ignorance



THE CHUNG LAU CHURCH IN SOUTH CHINA

This church was begun in a small shop with ten or twelve converts. Now it has a large congregation that has purchased land and built this fine church at a cost of \$15,000

are the thorns and briars and jungle-grass that must be eradicated before we can get at the tall trees.

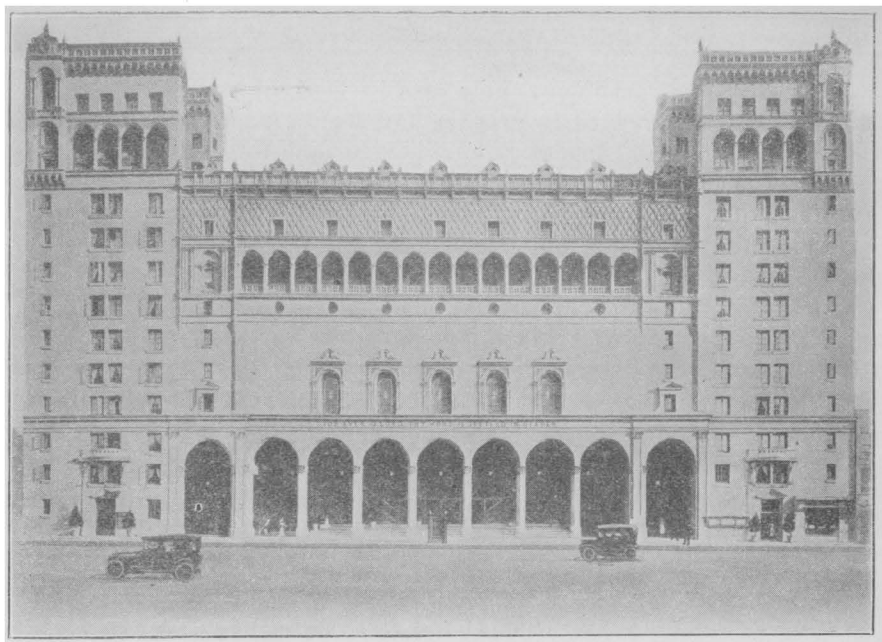
This we can do most effectively by putting a large force at work to remove obstructions. Today, with these great doors wide open and nearly off the hinges, and thousands of villages easily accessible, we find ourselves in a position like that which confronts our own land, with a vast aggregation of merchandise and ships insufficient to meet the demand.

China will not be won by the reception of Christianity in the large cities. That they will have a large influence in support of our work is true, but we shall not win China until we have the tens of thousands of villages in which by far the larger part of the people reside. The resident in the city may have left his village forty years ago, but he will speak of that village as his home, and the ancestral temple will be in the midst of the villages where his clan maintains and exercises complete control. The city of Canton is the largest and wealthiest in Asia, and there are thousands of villages within a few miles of the city, but they will not be evangelized because of the future sure predominance of Christianity in this city. They will require specific, persistent attention by opening schools and by continued and repeated visitation until a number of converts are found in each village, and then we may look for their final conversion.

"China's only hope—learning." So wrote one of her greatest Viceroys. Apart from Christianity, China had not advanced an inch in 1,000 years. China, with hundreds of millions of industrious men and women and with magnificent resources, is undefended, disorganized and practically at the mercy of Japan. How will China become strong? How did the British navy become strong? By eliminating obsolete ships and constructing new ones. By the expulsive power of Christianity the old superstitions that clog and hinder will be driven out, and the purified nation will start on a Christian basis, and all things become new. Thomas Reid once said to Congressmen: "To talk of doing something, by means of something, if you don't specify the thing to be done, or how to do it, is a waste of words."

HIS GIFT AND MINE

"Over against the treasury
He sits who gave himself for me.
He sees the coppers that I give
Who gave his life that I might live.
He sees the silver I withhold
Who left for me his throne of gold,
Who found a manger for his bed,
Who had not where to lay his head.
He sees the gold I clasp so tight,
And I am debtor in his sight."



THE BUILDING OF THE LOS ANGELES BIBLE INSTITUTE, CALIFORNIA

This fine building is splendidly equipped with all modern facilities for a "School of the Prophets," with auditorium, classrooms, dormitories, restaurant, etc.

A Modern School of the Prophets

The Bible Institute of Los Angeles and Its Work

BY REV. J. H. SAMMIS, LOS ANGELES, CALIFORNIA

AMONG the agencies for the speedier evangelization of the world, none is more significant, efficient and hopeful than the "Bible Institute and Missionary Training School" movement. Other agencies have proved inadequate to meet the conditions. The college and seminary process of making missionaries is slow. All men cannot spend seven years to fit themselves to tell

"To sinners round
What a dear Saviour they have found."

The Great Teacher Himself, did not ask more than three years to prepare men for that purpose; in fact, He sent out His first seventy in far less time than that, and ordained one man on the briefest acquaintance, bidding him go home to his friends and tell them how great things the Lord had done for him.

Alarmed and ashamed at the meager achievements of eighteen or

twenty centuries of testimony, holy men of God, moved, we believe, by the Holy Ghost, resolved to prepare and scatter people who could not afford years of study that they might, according to primitive methods, go "everywhere preaching the Word." Spurgeon, Guinness, Moody, Gordon, pioneers in this blessed work, were men of God—clear-eyed, discerning the needs and opportunities of the time, and essaying to fill them; seers in the true sense, they foresaw the approaching apostasy, and prepared to meet it by training many men and women in the spirit and letter of the Word. They have sown the earth with a sound and godly seed—colporteurs, Bible women, church secretaries, pastors' assistants, teachers, evangelists, missionaries, founders and superintendents of Bible schools and colleges. The blessing of the Almighty rests upon their work, a fact which the China Inland, Africa Inland, and Christian Missionary Alliance Missions, as well as other efficient, independent groups attest; while the large contributions made for their support prove that they enjoy the confidence and commendation of the Church.

THE BIBLE INSTITUTES AND THE TRUTH

While many professors and preachers everywhere are adrift, the Bible Institutes are holding fast to the old anchorage, the "Impregnable Rock of Holy Scripture" and the age-long creed of the Church.

Popular faith in the Bible as a revelation of a righteous and gracious God is being undermined; the love of many has waxed cold; "doctrines of demons" are being multiplied and propagated, and gain adherents from the bosom of the Church. Many pulpits give an uncertain sound, preaching the renovation of the social order rather than the regeneration of the individual. Meanwhile, the great bulk of heathenism lies unevangelized, while men are being ordained and sent forth whose education has biased them against "the Gospel of the grace of God," and whose work will pull down what they should build up.

It is probable that many other Bible Institutes would subscribe to the following statement of doctrine which declares the beliefs of the Bible Institute of Los Angeles:

"We hold the historic faith of the Church as expressed in the common creed of Christendom, and including: The Trinity of the Godhead, The Deity of Christ, The Personality of the Holy Ghost, The Supernatural and Plenary Authority of the Holy Scriptures, The Unity in Diversity of the Church which is the Body and Bride of Christ, The Substitutionary Atonement, The Necessity of the New Birth, The Maintenance of Good Works, The Second Coming of Christ, The Immortality of the Spirit, The Resurrection of the Body, The Life Everlasting of Believers, The Endless Punishment of the Impenitent, The Reality and Personality of Satan."

Men who hold a creed like that *believe* they have something to



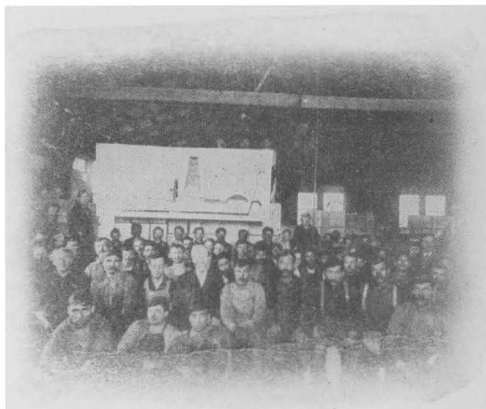
THE WOMAN'S LYCEUM CLUB



THE FISHERMAN'S CLUB



CONDUCTING A STREET MEETING



A GROUP AT A SHOP MEETING



THE JEWISH SUNDAY SCHOOL



THE MEXICAN SUNDAY SCHOOL

Workers of the Los Angeles Bible Institute and Their Work

preach and teach that proves the "power of God unto salvation" and unto evangelization, for their students are filled with interest and zeal to spread their faith and to save some from the burning. Let all Christians give thanks to God that there are still knightly champions of the Gospel, and give these men their countenance and their prayers; they need them in these perilous times.

The Bible Institute is not a rival of the theological schools. The Bible Institute of Los Angeles has upwards of twenty of her graduates now completing their studies in seminaries, and wishes them God-speed with all her heart, thankful that she has had the privilege of rooting and grounding them in the inspired Word; and she limits *herself* to unfolding that Scripture which is given by inspiration of God, that the man of God may be thoroughly furnished unto every good work.

The Bible Institute of Los Angeles is not of man; it is a foundation of God; not made, it *grew*. Altogether unpremeditated and incidental in origin, it developed logically from a simple, every day attempt to do what the hand found to do. The Rev. T. C. Horton, a consecrated servant of God, of strong and lovable personality, was called to labor as the Bible teacher of the congregation of Immanuel Presbyterian Church, in Los Angeles, California. Here he found a score or so of young men, whom he gathered together into a Bible class, inspired with his own enthusiasm, and pledged to meeting weekly for Bible study and working daily at the business of soul-saving. They named the organization "The Fishermen's Club," taking for their motto Matt. 4:19: "Follow me, and I will make you fishers of men."

Mr. Horton believed that the power of God was in His Word, and that it would interest and quicken young men if persistently expounded and pressed upon them. He did not hesitate to keep before them such fundamental doctrines of the Word as we have previously named, to show their manifest truth, their harmony with experience and their consistency with one another, while he kept the boys busy pressing these truths home on the consciences of their comrades. They became deeply interested and grew amazingly fond of fishing.

Shortly after the organization of the Fishermen's Club, Mrs. Horton began the "Lyceum Club," a similar work among young women from the shops, offices and homes of the city. Many of these young people, when they saw the truth and discovered how the Lord could and would use them, became eager to consecrate their lives to specific Christian service. They felt the need of deeper study, and started daily classes in one of the city churches. This incipient Bible Institute was duly organized and incorporated as "The Bible Institute of Los Angeles," with Lyman Stewart as President, T. C. Horton, Superintendent, a sympathetic Board of Directors, and an able and spiritual company of teachers for its Faculty. This new born and rapidly growing institution soon felt the need of a permanent and well-appointed

home, adequate to its present and approaching needs; the magnificent structure now standing at 536-558 South Hope Street, Los Angeles, is the result—a monument to the faith, self-sacrifice and sagacity of this group of servants of the Lord Jesus Christ.

We have been thus explicit in the hope that some pastor-reader may be persuaded that the young people under his care have the same tastes and latent possibilities as those of the Immanuel congregation, and will respond if in prayerful effort he endeavors to waken in them an appetite for God's Word and a zeal for His service. A Bible Institute may not be the outcome, but candidates for Bible Institutes and for the world-wide propagation of the truth will be the result.

The location of the Institute has been described as follows: "Los Angeles is the logical center for such a work. California bids fair to double her population by the end of the first quarter of the 20th century. The sum of her census should reach 6,000,000 by that time, and of these Los Angeles may claim a sixth. Practically a million souls will live within the city's limits. This Californian population will flow in from the round world; already forty-three countries are with us. Add to this our unparalleled tourist and transient population—we are touching elbows with the whole world. Now take your map. You see that what New York is on the Eastern Coast, Los Angeles and San Francisco are destined to be on the Western. What that city is to the Atlantic and Europe, we are to the Pacific and Asia; a more populous continent, more numerous isles, and a more needy hemisphere. Japan is our next door neighbor; China only a door beyond. Alaska and the Philippines are ours, and South America's coastline embraces 50,000,000 as needy of the Word of God as pagan Asia. Mexico is on our borders, and in the last decade, over 33,000 of her citizens crossed them. The great canal has linked the seas, and the commerce of the world passing to and fro from Occident to Orient, discharges its immigrants and merchandise at our commodious harbors. This city with its assured metropolitan prospects and cosmopolitan concourse; affording opportunity for the most varied experience in practical ministry; its strong Christian community, more than three times that of San Francisco; its unsurpassed climate, advantageous to student life, and perennial out of door service—is the natural seat for a Bible School."

The course of study covers two years and includes: Biblical Introduction, Book Study, Chapter Summary, Personal Work, Bible Doctrine, Analysis, Christian Evidences, Missions, Sermon Preparation, Practical Work, Teacher Training, Methods, Music, and Special Lectures.

These studies are pursued under the guidance of a world-renowned faculty, including such names as Dr. R. A. Torrey, Dr. William Evans, Rev. John H. Hunter, and Rev. T. C. Horton.

All work must be conscientiously done. Examinations are rigid.

Each graduate must have acquired a comprehensive knowledge of the English Bible as a whole; have outlined every book; summarized every chapter, and scrutinized every verse. The doctrines are studied under the guidance of Dr. Torrey and formulated only after a direct and definite process of inductive study, comparing Scripture with Scripture.

Much stress is laid on the study and practice of personal work. Students are drilled in the use of the Word with inquirers of all sorts, and must be in continual and daily practice of the work so essential to evangelism anywhere.

The life of these candidates for Christian service in the Institute home is almost ideal. It is pervaded by an atmosphere of quiet, joyous, sane, every day Christianity, where the life of faith, prayer and service is sustained and quickened by fellowship with like-minded members of the Father's family. Though so many denominations and nations are represented, the unity of mind and spirit is as pleasant as it is surprising. Here is realized the apostle's exhortation, "Be of one mind." *One mind* is a mental state, impossible without a recognized standard. The students soon come to know the nature of the Bible as a veritable revelation from God, and therefore accept its authority as the mold of their opinions and the end of controversy among them. They take it not for what it might or should say, but for what it *does* say; and their lives are a demonstration of their wisdom. Nothing would secure the dissolution of denominational variance like letting the Book do the talking, while the Church does the work.

The foregoing seems practical enough, but the Institute has what it calls its "Practical Departments," where the student is led to *do* the work to which he has consecrated his life; so that when he enters upon the actual discharge of those duties he may do it as a veteran and not as a raw recruit. This practical work is a great boon to the city and its local Christian agencies. Here between three and four hundred young Christians, overflowing with intelligent zeal, are working soul savers, in one way or another, wherever they go—not only in religious meetings, Sunday-schools, etc., but by the wayside, in the city resorts, conveyances, and everywhere else.

Besides systematic house to house visitation, tract distribution, Sunday-school work, preaching on the streets, in shops, factories, car barns, etc., students carry on a Jewish Mission, an itinerating evangelization of the vast oil fields of the state, a Rescue Mission in the city, and a Seaman's Mission at the harbor. The Spanish work among the constantly growing Spanish speaking population of many thousand, is diligently prosecuted with excellent results. A corps of truly remarkable Bible women give their whole time to canvassing the neighborhoods of the city, pressing upon housewives and mothers the claims of the Gospel, and the consolations of its support and promise; and their reports which may be heard from time to time at monthly luncheons

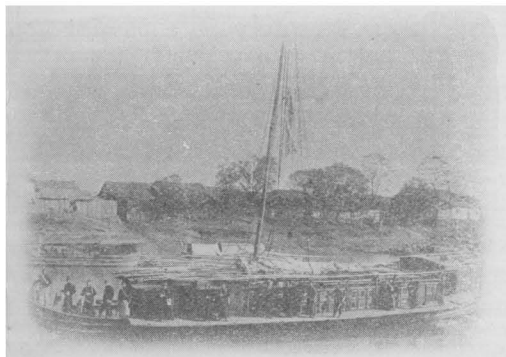
given at the Institute building, are of surpassing interest and encouragement.

While, of course, each student is not personally engaged in all this life and detail, yet all have some part in it, and are living, moving and having their being in an atmosphere of devout, aggressive service, acquiring a knowledge of the spirit and methods necessary to the missionary.

The Bible Institute's "Biola" Press and "Biola" Book Room, are important elements in its work, the latter being a depot of *attested* Christian literature for reading, study and distribution—the former being especially for the printing of Institute publications, of which it has turned out millions of pages, particularly illustrated tracts in Oriental languages. The Institute also publishes a monthly magazine, "The King's Business," which is edited by Dr. R. A. Torrey, and is one of the most helpful of evangelical and evangelistic periodicals.

The Institute has lately established itself in the Province of Hunan, China, and become sponsor for the work of Dr. Frank A. Kellar, so graphically described in *THE MISSIONARY REVIEW* two years ago. This work is done by means of houseboats in which the students travel and pursue their studies, propagating the Gospel as in houseboat and town. It is proposed to increase the fleet to twelve boats and to erect also an Institute building, for which ground has already been purchased, where after two years' study and service on the boats, the graduates may receive an additional year of preparation, together with such students from other missions as may wish to take the regular Institute course.

This Hunan Work is unique in form and rich in possibilities. The work is diligently prosecuted and carefully watched, and results are permanently conserved.



IN CHINA—A COLPORTAGE BOAT



AT HOME A TRAVELING PULPIT

How the Institute Workers Travel

Canada, the War and Missions

BY PRINCIPAL GANDIER, TORONTO, CANADA

BEFORE the war Canada was a young country, whose people were free from the burdens of Empire, were full of their own plans, and had little more sense of responsibility for the older world of Europe than a healthy growing boy of fifteen has for his aunts and his cousins.

The earliest of her people (and one-third of her population still) were French Canadians, simple-minded and devout Roman Catholics. With but little education, unable to read or not given to reading, contented to obey and allow the priest to think for them—they were a child-like people, parochial in their interests and outlook. Though loyal to Britain, because of the freedom she gave them in language and religion, they were out of sympathy with modern France as an apostate from the Church. Living their own shielded life, quite apart from world changes and commotions, they had little knowledge of world problems and little interest in world politics. To send their sons, or have their sons taken from them, to die on the battle-fields of Europe was to them a wicked and unnatural thing to which they would not consent.

The early settlers in the Maritime Provinces and Ontario were chiefly of British stock and of Protestant faith. They brought with them a love for God's Book, God's House, and God's day. They could not live without the Church and the school, and these were planted in the days of their poverty and early struggles. The first colleges were for the training of a Christian ministry, and these widened out into universities.

As the West opened up all nationalities flocked in, but the youths who went West from Ontario and the Maritime Provinces dominated the West with the ideals of the East, until there grew up a citizenship in four provinces west of the great lakes who led the whole Dominion in progressive social legislation. A relatively small population had laid upon it the herculean task of developing the resources of half a continent, creating means of transportation, and working out political and social institutions adapted to her rapid growth and varied condition of life.

What saved Canada from taking a provincial attitude and refusing to take her part in the world conflict? It was largely the sense of a responsibility as wide as humanity, begotten in the Protestant people by the Foreign Mission policy of their churches. Even in pioneer days they were not allowed to think only of themselves and their own new country. Seventy-five years ago there was a little group of weak and struggling congregations composed of poor people in Nova Scotia and Prince Edward Island. Here John Geddie dared to stand up and advocate the

establishment of a mission amongst the cannibals of the New Hebrides. He suggested that the backward state of things at home might be the result of not looking more to interests abroad, and that a wider beneficence, which looked to the welfare of those beyond, would be returned in larger blessing upon the church in all her labors at home.

A little church, poor, inadequately manned, undertook missionary effort amongst the heathen on the other side of the world and, as a result, there came a new stimulus and a new ability to do the work at home. Young men offered for the ministry, a college was equipped for their training, the needy home fields were occupied, and congregations suffused with the missionary spirit rapidly became self-sustaining. The foreign work developed along with the home work until the Canadian churches had missions in every part of the heathen world, and were the first to have a national missionary convention and adopt a national missionary policy.

With a world outlook of this kind, is it any wonder that the Protestant churches in Canada were quick to see the world significance of this war and to feel their responsibility to share in the sacrifice by which the family of nations drawn together in love and common service? Britain made no request to Canada for one man or one dollar, but spontaneously and without delay the Government of Canada said: "We are behind you in this world-service with all our men and all our wealth." The call was given for volunteers and four hundred thousand men responded. In one denomination, out of four hundred students and other young men employed in Home Mission effort of one kind or another, three hundred enlisted for overseas service; and every Protestant church can tell much the same story.

Now in the fourth year of war, when Canadians know what war means by bitter bereavement in thousands of homes, they have returned a non-party Government pledged to see this conflict through; and by use of the selective draft for National Service are seeking to secure more men for the front without lessening the production of food and war necessities. The man who, perhaps more than any other, has made a Union War Government possible in Canada is the Honorable N. W. Rowell, a member of the Continuation Committee of the World Missionary Conference and a leader in the Laymen's Missionary Movement.

In the midst of this tremendous effort there has been some diverting of thought and energy from the Foreign Mission work of the churches. A few missionaries from China and India have been drafted into special service for the Empire such as they only could render. Comparatively few new men are being sent to the mission fields, and no great forward movement is being pushed by the Boards; but with all the other demands the givings of the people have not decreased and there is no thought of withdrawal from any field or any phase of the work. On the contrary, in the lurid light of this war, Canadian Christians are seeing as never

before that the one need of the world and the only hope of the world is Jesus Christ, that no nation is safe until all nations are Christian. Herein we may find a new challenge to the Church, a new call for enlistment in Christ's world-wide campaign of love—the only campaign which can put an end to war and make the nations one family in Christ. Had there been in European Christianity a sympathy wider than national boundaries, a love for fellow-men broad as the love of God, a recognition of men everywhere as potential sons of God—not enemies to be destroyed, but brothers to be redeemed, this war in Europe had never come. It is the lack of the very things for which Foreign Missions stand that has put a nominally Christian Europe where it is today. Had Roman Catholic Greek and Protestant Christians put one-tenth of the blood and treasure, which they have lavished on this war, into an effort to carry out the Great Commission of Christ which sent Paul to Europe, had one-tenth the number of men gone forth with the love of Christ in their hearts to declare God's message of peace and good-will, there would be no need of war funds today and, instead of a Europe filled with race-hatred and drenched in blood, we would have nations united in love and brotherhood spending and being spent in efforts for the common good.

For the future we must take our choice—pour out our blood and treasure freely in Christ's world-wide campaign of love, or have cumulative sin and hatred call again for blood and treasure in war still more terrible than the present conflict. And so today the churches of Canada are making special appeal to the Christian boys, not yet old enough for military service, to count all things which appeal to youthful ambitions but loss for the excellency of the knowledge of Christ Jesus our Lord, and for the privilege of devoting their whole lives to the importation of that knowledge to others. Our faith and hope is that, under the quickening influence of the sacrifices of this war, a whole army of young men and young women will rise up from the Christian congregations all over the land to follow Christ the King—ready for home service or overseas service, as the King may will—ready for life, or ready for death in that world-wide campaign by which alone the spirit of war can be cast out and the spirit of brotherhood prevail. There will be the same call which war makes for heroism, endurance and self-sacrifice, but the call will come at the bidding of love and not of hatred, and it will be to construct and not to destroy, to save and not to kill.

The Key in Your Pocket

Ministers laymen, yea, and women, too, often cry aloud in meetings for prayer, for God to open the windows of heaven and pour out His promised blessings until there shall not be room enough to receive them." Yet all the while they have in their pockets the key that can open the windows—the tithe of their incomes—and they refuse to use it. (Malachi 3:10).

The Rev. John Newton Forman of India

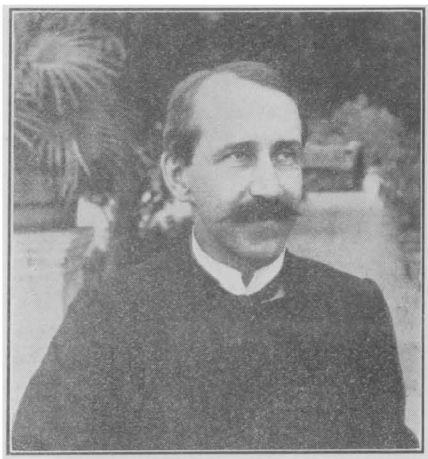
BY REV. J.-C. R. EWING, D.D., LL.D., LAHORE, INDIA

President of Forman Christian College

ONE of the great missionaries of the Church to non-Christian lands, has just been called to rest. It is no exaggeration to declare that, from amongst all the missionaries in India, few, if any, could be found whose loss would have been so keenly felt by the Church in that country.

He belonged to a great missionary family. His grandfather, Rev. John Newton, entered the Panjab in 1834, and his father, Rev. Chas. W. Forman, D.D., in 1848. Five of the children and eleven of the grand-children of Mr. Newton in the course of years found a sphere for the work of their lives in India.

One of Mr. Newton's five children became the wife of Dr. Forman and was the mother of three missionary sons and two missionary daughters. Of these sons one is the subject of this sketch. The Newton and Forman families have given an aggregate of approximately five hundred years of service to India.



JOHN NEWTON FORMAN

John Forman was born at Amritsar in the Panjab on July 11, 1863. At the age of fourteen he was sent to America for purposes of education. He graduated from Princeton in the class of 1884 and at once entered the Princeton Theological Seminary. Having spent two years there he entered the Union Seminary, but almost immediately suspended his studies in order to undertake active service in connection with the newly organized Student Volunteer Movement. It was in this connection that he became known to the great body of Christian students of the time, both in this country and in England, as he and his friend, Robert Wilder, labored to place before the youth of these countries the privilege and duty of giving the Gospel to the nations.

Without returning to the Seminary he was ordained to the Gospel ministry in 1887, the charge to the evangelist being delivered by the friend and pupil of his grandfather and father, Rev. Dr. K. C. Chat-

terjee, who was visiting America at the time. In January, 1888, he sailed for India, under the auspices of the Presbyterian Board of Foreign Missions, and with the exception of brief periods of furlough, spent all of the time that remained to him in the closest touch with the people of Hindustan.

In an attempt to summarize the qualities of the man, and the unusual beauty and power of his life, the following points are worthy of notice. It is no part of our present purpose to describe the nature of the influence exerted by him upon the Church at home, in the months preceding his entry upon active service abroad and during his visits to this country. Of this service others are better qualified to speak.

John Forman was preëminently a *preacher*. To the public proclamation of the Message of the Gospel he devoted his days, with a persistency, fidelity and diligence which none of us have seen surpassed. He was equipped with a most unusual facility in the use of the Urdu and Hindi languages. As a child he had used the former, and so he came to a careful study of the language at a later period, possessed of the enormous advantage of being able to speak India's languages with the tone and accent of the people themselves.

It was not unusual to hear Indians remark that they themselves could not hope to be able to rival "Ján Forman Sáhib" in the use of their own tongue. His facility in the use of English was great, but his capacity for chaste and eloquent speech in Urdu was even more noteworthy.

2. He was a great *Evangelist*. He was constantly in demand as a leader in conventions for the deepening of spiritual life, and it is perhaps not too much to say that no missionary of his day exercised so widely-extended as well as helpful an influence upon the Christian Church of all denominations. When the General Assembly in 1915 organized a great campaign movement, the thoughts of all turned to Mr. Forman, and in response to this call he visited practically all of the congregations allied to the Presbyterian Church in India. This unique and fruitful service was his final gift to the Church, for the spiritual growth of which he rejoiced to spend himself.

A great host of men and women who have attended conventions at Sialkote, Saharanpur, Lucknow, Jabalpur, Lahore, Mainpuri and other places as well, are devoutly thanking God for his messages of tenderness and power which meant so much to them and are grieving that they will see here his face no more.

His sanity as a leader was conspicuous. At no time was he ever known to be swept away or even seriously moved by any of the more or less fanatical 'fads,' with which he was sometimes brought face to face. As a steadying influence, his presence in the midst of the warmth of a revival was invaluable.

Shortly after entering India, an impression came to him that possibly he was doing wrong to live as a European, and thus to fail in coming

into the closest touch with the masses. In his perplexity he sought the advice of the late Dr. Ellinwood, his father and one or two friends. They urged that he refrain from severing his relation with the Board. Accordingly, he determined to relinquish all allowances except \$10.00 a month, and departed to a remote place, far removed from all western life and influence. Six months of testing this method convinced him that this was not for him a plan of work conducive to the greatest results. With characteristic humility and frankness he announced the failure of the scheme, and forthwith returned to his place in the Mission.

3. His personality was one of unusual beauty and strength. He was preëminently a man of prayer. Careful and systematic study of God's Word was a part of the work of every day. His face often seemed to shine with a light which is never seen except on the face of one who is in conscious fellowship with God. Grace, gentleness and humility marked his attitude toward the lowliest. It was indeed amongst the very ignorant and lowly that the chief task of his life was accomplished, and yet how gladly he gave to them the best gifts that he had—all unconscious the while that they were such as might have won for a man of less consecration a place amongst the learned and the great.

Few men of his day have preached the Gospel to so many people as he. He found little interest or profit in argumentative discussions. He had a definite message, and it was the old Message of man's sin, God's love and the sufficiency of Jesus Christ, the Saviour.

The hearts of many go forth in deepest sympathy to his devoted wife and daughter who are temporarily in America, to his brothers and sisters on the field, two brothers and two sisters in the U. S. A., and to a multitude of Indian Christians whom he loved, and who will feel his absence from them with the keenest sense of personal loss.

Why he should have been called and others of us left is a question for which we have no answer, save that his Lord, whom he loved so devotedly and served so assiduously, had need of him in a higher service. India is the poorer for his absence, but he awaits a reunion in the life beyond with thousands whom he helped while here, and whose lives are enriching the India that he has left.

Missionary Service Flags

Several Mission Boards are publishing lists of their missionaries and missionary sons who are in the service of their country as soldiers, chaplains, physicians, nurses and Y. M. C. A. workers. The Presbyterian Board has issued a long list and now the *Congregationalist* suggests that "the American Board might well devise a service flag, to be hung on those churches from which a son or daughter has gone forth to the service of Christ in the mission field. It would be interesting to learn what churches could display them. They would be comparatively few, for there are only 680 Congregational missionaries to be located among 6,089 churches; not that, indeed, for very many of the American Board's staff have come from other than Congregational churches. The smaller and remoter churches would outshine in this particular the larger and more conspicuous ones."

What Asia Thinks of Missionaries

By TYLER DENNET

Condensed from an article from the January number of ASIA, a journal of the American Asiatic Association, New York.

"THE missionaries are a bad lot." One can hardly set foot on trans-Pacific steamer without hearing this verdict. "They come out here to live in luxury and to make money; they never make a sincere convert." Such reports come in freely from the tourist, who rapidly gathers convictions from what he hears on the steamer and in the hotels, and also from highly respected people who have had long residence in the Orient.

During the last few years I have spent nearly half my time, as tourist and writer, traveling about in "foreign missionary countries" and on the steamers between them and home. These criticisms have always interested me. When I first heard them I had few positive convictions on the subject, but I attempted wherever possible to make a personal investigation of every charge. I have almost never failed, when talking with either a foreigner or a native, to come around to this question: What do you think of the missionaries? What follows is merely a record of these investigations.

There are two ways for the tourist to see the Orient; one is to follow the trail of the good hotels, carry a few consular introductions, as many cards as possible to business men, and to supplement these with the eagerly proffered services of ricksha coolies, taxi drivers and hotel guides. The other way is to go to the missionary for advice and information.

The native guide, either professional or volunteer, has one big idea and very few small ones. As directly, or adroitly as possible, he wishes to get his party to some place where the tourist will spend some money, upon which the guide can return later to collect a commission. . . . It is unfortunately true that a great

many tourists never get very far outside of routes marked out by these zealous and often self-appointed guides.

Introductions to consuls and other government officials and to European residents are valuable. It is regrettable that tourists do not use them more. Not only do these people lead an exiled life, which makes a visit from a countryman with the latest news from home very welcome, but they are also able to answer many questions and offer much advice of great value. . . . However, one may utilize to the limit the services of both guide and the European and yet see very little of the real Orient. . . . Like some other places, Asia is chiefly a state of mind or a point of view. One will have to search elsewhere than in streets, shops or temples to find it.

Some years ago in Tokyo I met Carl Crow. I was about to take my first plunge into China, and was then carrying in my grip Crow's guide-book to the country. "What suggestions have you for the trip?" I asked. "How can I see China best?"

"Go to the missionaries," replied Crow. Then he modestly added that his guide-book was largely a compilation of information which he had collected from the missionaries. "They are the only people," he explained, "who really know the country."

I have had frequent occasion to test this assertion and I feel impelled to record that it is profoundly true. . . . If one wishes to see the Orient that is, one will have to make very generous use of the missionary. And yet very few tourists see him at all.

The missionary is often the one person available who understands both the language of the tourist and the language of the country; but more important is

the fact that often he alone understands why one asks the questions one does. . . . The English-speaking native may understand one's words but unless he belongs to the very limited class of those who have been educated abroad he is practically at a loss to understand why anyone would ask such a fool question anyhow. . . .

In the back of my mind when I met the missionary were the current criticisms. I have always found him willing to meet them frankly when they were stated. . . .

Do they ever make sincere converts? The name "rice Christians" has spread throughout Asia. It implies that the convert is held by the inducement of his daily rice and other economic, social, and even political advantages. I have been told again and again very soberly and seriously by Europeans who have lived for ten, twenty and thirty years in the Orient that missionaries never have made a sincere convert.

One would indeed be very courageous, as well as something else, to suggest in Japan to Prof. Nitobe of the Imperial University, Senator Soroku Ebara of the House of Peers, Dr. Ukita, editor of the *Taiyo*; Takutaro Sakai of the Mitsui Bank, Mr. Kobayashi, the tooth-powder man; Mr. Ohara, the millionaire silk manufacturer of Kurashiki; Mr. Hatano of the Ayabe Silk Filatures, Madame Yajima and Miss Tsuda, both of whom were recently decorated by the Emperor; Madame Hirooka, daughter of the Mitsui family and one of the richest women in Japan, that they were "rice Christians." Madame Hirooka told me that during the last three years she has, under the direction of the Union Evangelistic Campaign, stumped the Empire from Hokkaido to Shimonoseki, speaking in practically every large town in church, hall or theater, wherever she could find shelter, for Christianity. Mr. Kobayashi, Mr. Ohara and Hatano, and I might mention many other Christian manufacturers, are setting standards in industrial betterment and in welfare work for their employees far in advance

of public sentiment, and equal in extent and thoroughness to the best there was of the kind in the United States not many years ago.

There has never been a time since the Japanese Parliament was organized that there have not been more than a dozen Christians in the membership. The Japanese are as sensitive as Americans to detect insincerity among Christians. The very fact that these people whom I have mentioned are who they are and what they are, contributes an important answer to the question, What does Japan think of its Christians? The strength of Christianity in Japan is all the more remarkable when one remembers that there are still many people living who remember when this severe edict was in force: "So long as the sun shall warm the earth let no Christian be so bold as to come to Japan; and let them all know that the King of Spain himself, or the Christian God, or the Great God of All, if he violates this command, shall pay for it with his head."

As one passes over to China one encounters a similar list of imposing names. There are the Nieh Brothers, cotton manufacturers of Shanghai; Wong Kwong, president of the Yangtse Engineering Works at Hankow; many of the officers of the Hanyang Iron Works; Dr. P. W. Kuo, dean of the Government Normal College at Nanking; Dr. W. W. Yen, recently minister to Germany, and his brother who is building the government railway from Hankow to Canton; C. T. Wang, until the recent revolution left him without office, Vice-President of the Senate; C. C. Wong, who has served as Auditor General for the Ministry of Posts and Communications; and Yung Tao, the millionaire philanthropist of Peking. I selected these names from a much longer list representative Chinese Christians who talked freely of their Christian convictions.

The president of the recent Kwangtung Provincial Assembly was the Reverend K. Y. Shia, who was called to that office from the pastorate of the Second Congregational Church of Honolulu!

Over in India, where I was repeatedly assured that all Christians are "rice Christians," I met Sir Rajah Harnam Singh, a charming Hindu gentleman, whose adherence to his Christian views cost him a kingdom. He assured me that he had no regrets. Two years ago he served as moderator of the Presbyterian General Assembly for India. . . .

I have never been content to rest on the missionary's estimate of his own work. I have been astonished to meet among his converts men and women of such distinction, but I have gone even further than that to find out what Asia thinks of missionaries. I took the question to Sir James Meston, of Lucknow, Lieutenant Governor of the United Provinces, and recently member of the first Imperial Council in London. He is an old Indian Civil Service man who has worked his way up through the ranks to his present position. . . .

He said, "Of course, there is a great difference of opinion about mission work. Some scoff at it; some value it for its purpose to convert the native to Christianity; others appreciate it for its humanitarian services. The government takes a neutral attitude but it does enormously value the assistance rendered by the missionaries to good government. The missions have helped in education and have done a great deal for the depressed classes which the government could not do and which the Indian is unwilling to do. . . .

Never shall I forget a frank conversation which I had in his palace with His Highness the Gaekwar of Baroda. He told me of some of the measures which he has already introduced for the betterment of his subjects, and of the difficulties which he had encountered. His admiration for things American is so unqualified as to be almost naive, but I think I was most of all impressed when he said, "I am thinking of calling together the missionaries and asking them to tell me their views on how we can improve the quality of the native priesthood. Then I want to call the priests together and say to them, 'Look at the missionaries. See the sacrifices they are making to help our people. You ought

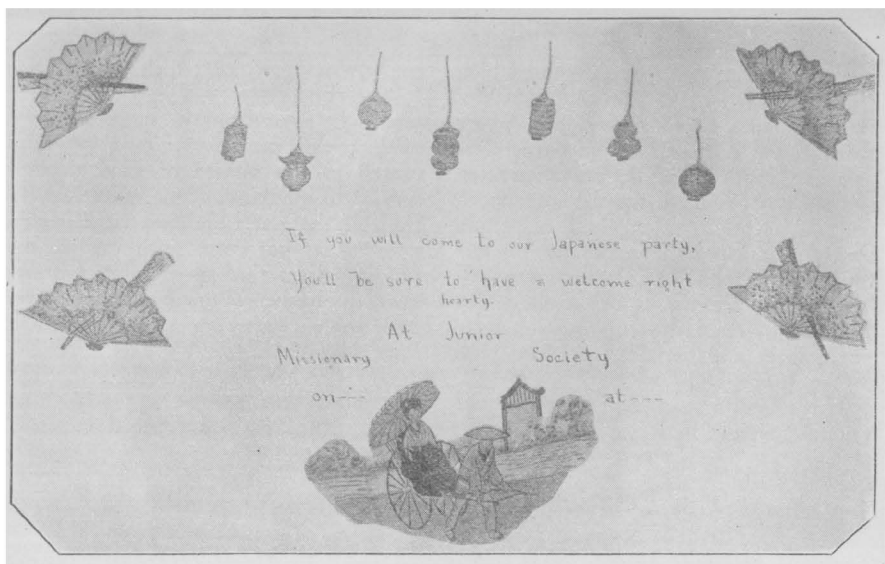
to go out and do the same kind of work.'"

The *Times of India*, published in Bombay, is one of the two or three outstanding newspapers of the land. Sir Stanley Reed, the editor, perhaps more than any other European newspaper man in India, enjoys the confidence of the Indians themselves. I asked him, "What do you think of the missionaries?"

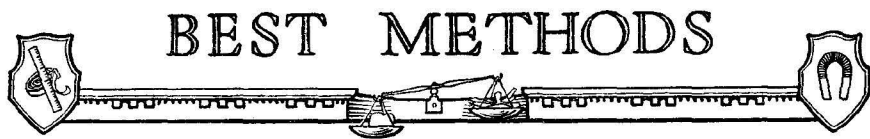
"One cannot estimate the influence of the missions," he replied, "by the number of converts or by the statistical reports. I am not an active member of any church, but I will say this: If missions could not show one single convert, they would still be justified ten thousand fold by the moral influence which they exert on the country. I have fifty or sixty Indian friends here in Bombay, unusual men, leaders of exceptional ability, reformers. One and all, they have been powerfully influenced by Christianity, although some of them will not admit it, and others do not know whence the influence has come."

Perhaps the most significant statement of any comes from Dr. G. E. Morrison, formerly correspondent to the *London Times* in Peking, and more recently special foreign adviser to the President of China. He said to me, "It is easy to criticize the missionaries, to say humorous things and to see the ridiculous, but their work is good. Whenever I hear anyone abusing missionaries and saying that their work is valueless, I set him down as a fool. He simply does not know what he is talking about. One cannot travel a week in any direction even in the remotest corners of the Republic and not run upon a mission. These places are sources of good and only of good. They are the greatest forces for the uplift of this country."

Most tourists never see a missionary unless by chance they meet him on a steamer. The missionary does not frequent the hotels. He is almost never at the club. He does not attend the race-meeting. Usually he is off in the interior where no tourist ever goes. There are few facilities for bringing the missionary and the tourist together. . .



ONE OF THE INVITATION POSTERS MADE FROM JAPANESE NAPKINS



BEST METHODS

Edited by MRS. E. C. CRONK, Columbia, South Carolina.
Chairman of the Committee on Methods of the Federation of Woman's
Boards of Foreign Missions.

EYE-GATE METHODS

WE have quoted glibly, "Psychologists tell us that 85 per cent. of all we know is learned through our eyes," yet we have continued to trust largely to our tongues for methods of missionary work. We talk and we argue to win missionary converts and to increase missionary interest. Of course, that is one way, but there are other ways that are often more fruitful. Deeper than the impression made by what we hear is the impression made by what we see. A child, who listened unmoved to the tale of suffering related by his mother, when she appealed to him to do without something himself in order to feed and clothe children who were poor and needy, was taken to see these children in their cold, bare home. Immediately he proposed to give up much

more than the gifts his mother's arguments failed to secure.

SEEING ACTUAL NEED

Delegates to the conferences held in the magnificent grounds at Blue Ridge, North Carolina, know what it is to make a dash from Robert E. Lee Hall to the dining hall on rainy days. One day a committee meeting of distinguished citizens was held at Blue Ridge. Fortunately for future conferences, that meeting chanced to be on a rainy day. The rain was not of the summer shower variety, but was a good steady, soaking downpour. Among the distinguished gentlemen who sank in the mud at each step as that committee walked up the hill was William Jennings Bryan.

No address was delivered on the need for a walk. No "stirring appeal" was

made, save that made by the mud which clung tenaciously to the soles of Mr. Bryan's shoes. No subscription paper was circulated, no collection basket was passed. That mud on the great commoner's shoes was worth more than appeal, and subscription paper, and collection basket all put together. Because his feet touched the mud, Mr. Bryan drew out his check book and wrote a check for \$100.00 to start the fund which is to put a walk and pergola from Lee Hall to the dining hall.

If we could get some of the folks who are not giving to missions to see and

touch the mud in which some other folks constantly walk, check-books would be drawn out without any frenzied appeals, and lives would be consecrated to the service of God through service to mankind. One of the revelations of these terrible days has been the power that has come with the purpose put into lives that were being frittered away uselessly. Women and girls who had been classed as mere butterflies, have become heroic workers for relief agencies, when they have been brought face to face with a suffering world. They are capable of greater achievements.

The Relation Between Seeing and Doing

WHAT THEY SAW

Captain Allen Gardiner, an English naval officer, saw the hopeless condition of the natives of Tierra del Fuego, whom Darwin pronounced "lower than many animals and incapable of being civilized."

A party of tourists were "seeing China." One young girl was impressed with the need of Chinese girls for Christian schools and teachers.

A man of wealth was shown through an Orphan Home and saw the need and destitution of the children there.

Some girls in a southern city were taken to visit the negro quarters and saw that the cooks going out to work either locked their small children in a room alone or turned them out on the streets.

A girl, who went to the Blue Ridge mountains in North Carolina for her summer vacation, saw the ignorance and destitution of some of the children of the mountains.

When the Laymen's Missionary Movement began its work, a party of sixty-six laymen went out to see for themselves the mission fields of the world.

WHAT THEY DID

He determined to return to South America as a messenger of the Cross. There he gave his life in the effort to bring the Gospel to those destitute people.

She let her friends return to America without her, and Frederica Mead stayed in China to teach in Ginling College, Nanking.

He wrote a check which provided a pair of shoes for the little bare feet of every orphan child in the Home.

These girls started a day nursery for negro children and secured funds to provide nurses, a kindergarten teacher for the younger children and industrial teachers for the older ones.

She wrote back home for Bibles and papers and spent her vacation teaching the children, who had never had any other chance to learn.

When they returned, their messages so stirred the first Laymen's Conventions that gifts still continue to come in to supply needs they saw in non-Christian lands.

HOW SHALL THEY SEE?

1. CONDUCT COMMUNITY SURVEYS.

Our missionary societies should not do a "mail order" business exclusively. Some of us live in profound and comfortable ignorance of the missionary needs of our own communities. Every church has members who would do good missionary work right at home if brought face to face with the need.

2. MAKE PROVISION FOR WORK

AMONG FOREIGNERS. — Japan, India, China, Africa, Italy—all the lands of the earth are in our cities and even in our smaller towns. A Philadelphia woman longed to go to the foreign field. Instead of having that great opportunity she was only a pastor's wife in Philadelphia. Even the opportunity she had there seemed to be endangered, for the good residence section in which her husband's church was located began to take on a different complexion, as one by one the prosperous families moved out and dusky foreigners moved in. It seemed as if there was nothing to do but to follow the plan of many other churches and move out of the foreign quarters. Then that pastor's wife began to see. She saw the tired young mothers who seemed to be mere girls. She saw the children with bright eyes shining out from dirty little faces, as the little tots sat on the steps or swarmed over into the congested streets. That church did not move. That pastor's wife did not have to invest any funds in an ocean voyage to reach her opportunity. She simply lifted up her eyes and saw it, and Mrs. E. R. Cassaday began the Italian Kindergarten and the Italian Mission which has done such splendid missionary service in a section of Philadelphia from which many churches ran away.

3. APPOINT COMMITTEES TO VISIT INSTITUTIONS AND FAMILIES NEEDING AID.—An investigation made by one church revealed the fact that no religious services of any kind were held in some of the charitable institutions in that city. The members of that church were greatly blessed and became a great blessing in conducting such services. Go

outside of "the faithful few" in appointing these committees. Recently a woman who was one of the regulars on every committee appointed from her church proposed that she should get some one else to serve in her place on a committee on the orphanage work. She enlisted a woman who had never done anything for the orphans, but who became intensely interested when she visited the institution and saw the needs, and has since given valuable service.

4. MAKE DEFINITE PLANS THAT PEOPLE WHO ARE ABLE TO RELIEVE THE NEED BY GIFTS OF MONEY OR TIME SHALL BE BROUGHT FACE TO FACE WITH THE NEED.—Often people are doing what they are doing because no one has shown them anything better to do.

5. ARRANGE TOURS OF FOREIGN MISSION FIELDS FOR PEOPLE WHO ARE ABLE TO RENDER LARGER SERVICE.—In many instances, a little urging will result in a visit to mission stations being included in the plans of a touring party.

6. ENABLE PEOPLE AT HOME TO SEE THE NEEDS OF THE WORLD BY PICTURES, CHARTS, LANTERN SLIDES, PAGEANTS AND LITERATURE.

LIVING SIGN BOARDS THAT POINT THE WAY

Last winter a lady asked that great missionary leader, Pastor Stearns, whether he had always been a missionary pastor.

"Oh, no," he answered. "There came a man from Japan—." Then followed the story of the missionary from Japan, who came to the young pastor and gave him the thought that there was missionary opportunity above the paying of an apportionment. The support of the one Bible woman undertaken at that time has grown until in 1917, Pastor Stearns reported total cash privileges (which is his way of stating what most people call generous contributions) of \$887,748.33 for foreign missions.

That same sentence, "There came a man," or "There came a woman," is the introduction to the missionary activity of most great workers. The sign boards

that point the way to eager young feet are not the inanimate posts of abstract advice which say: "This is the way to missionary zeal," but are animate men and women whose heroic example points the way, and compels following.

THREE STORIES

1. A missionary mother was paying her bill at the close of a summer conference. That mother was not a woman of wealth, yet she had two sons and two daughters with her at the conference.

"How do you manage to do it?" asked her friend.

"Well, it is not easy," was the answer, "but you see I count that the strongest missionary influence which I can bring to bear on my boys and girls is to have them see and come in contact with the people I want them to be like, so all during the year I save up all I can to make it possible to have my children at this conference, so that they may see and know the great leaders of the world." One of those sons is now a missionary to China, and the indications are that the other children will either be foreign missionaries or missionary leaders in the homeland.

2. The entertainment committee for a large missionary convention placed at the home of a woman of great wealth a plain, unassuming little missionary from India. "Why didn't they send her some of our rich delegates, who would know what to do in such a palace?" wondered some of the delegates. But the little missionary did know what to do. For the first time in her life the woman with millions saw, with her own eyes, in her own home, a woman who made foreign missions a reality to her. Suddenly India seemed to have crossed the ocean and to have come right to her very door. That her dollars should begin to cross the ocean and go to India was only a natural result.

3. When Dr. John Scudder, the pioneer medical missionary from America to India, came home on furlough, thousands of children went to his meetings to see the "missionary doctor." Years afterward, missionaries in many lands testi-

fied that their first missionary impulse was received, as they looked at this missionary hero, and scores of workers in the home-land dated the beginning of their interest to the day on which they met Dr. Scudder.

PICTURE POSSIBILITIES

Not all of us can make world tours. Not all of us can visit the people we long to meet. But all of us can bring the world and its peoples before our eyes by pictures. Never were pictures used as widely as now. Often the contents of a whole magazine or book fades from our minds while the striking, stirring message of some picture abides with us. Every book on missionary methods has something to say about pictures, yet we missionary folk are making scant use of our marvelous picture opportunities.

PICTURE METHODS THAT HAVE BEEN TESTED

OF PICTURES AND ONE EMPTY FRAME.—One Sunday-school teacher kept ever before her class the pictures of missionaries which her church supported. There was always one empty frame. The teacher and the scholars prayed constantly for more missionaries to be sent out. As each recruit sailed, a picture was put in the empty frame and another frame was hung up. The prayer that the picture of some member of the class might some day fill the empty frame was frequently offered.

A FRAME WITH A HINGED BACK.—A teacher who had limited wall space and limited funds at her disposal put small hinges on the back of a picture frame which made it possible to quickly insert different pictures. The boys and girls in her department watched with keen interest to see who would know the picture displayed each Sunday and welcomed eagerly the opportunity to tell the story of each picture they knew, or to learn about new pictures.

INSTEAD OF MATINEE AND MOVIE IDOLS.—Glimpses into the rooms of our

young folks reveal the fact that the companionship of the pictured folk who constantly dwell with them is furnished largely by the theatrical or the sporting page. A father who saw his son gazing with rapt adoration into the eyes of some of the stars circulated by cigarette companies, hung two pictures of great missionary heroes over the boy's desk. Both of them had been star athletes as well as heroic missionaries and the boy heard of their work with keenest interest. Day after day he sat in their presence until they helped to make the atmosphere of his room and to mold the ideals of his life.

At one of the Northfield Conferences, one of the leaders presented several hundred small pictures of great missionaries to the girls. The pictures were eagerly received, and took the place of other faces less worthy in the rooms of many of the girls who were Northfield delegates that year.

BACK TO ALBUMS.—There was a day when a photograph album, encased in brilliant plush, was a necessary adornment of the parlor table. In these latter days, we have relegated most of our photograph albums to the garret, and there is a vacancy which needs to be filled. Why not fill it with a missionary album? When we have boys and girls of the junior age in our homes, in our Sunday-school classes and missionary societies, we do not have to glance into a psychology to grasp the significance of "Collecting Interests Strong." They are going to collect something and missionary albums in our homes, in our Sunday-schools and our missionary societies will give good direction to these strong collecting interests. A Japan album, an India album, a China album, an Africa album will make very real to juniors, as well as to their elders, the conditions and the needs in these lands. An interesting "Guest Book" may be made from pictures of foreigners in America.

UNVEILING MISSIONARY PICTURES.
—A young woman, who was deeply im-

pressed by the first missionary picture she saw unveiled, wrote this description of it: "On the platform stood an easel. On the easel was a picture draped with the stars and stripes. Above was the only flag that ever flies over Old Glory—the Christian flag which bears a blood-red cross. As we sat in the auditorium, eager to see what was underneath the folds of the flag, we were conscious of the atmosphere of waiting expectancy which creates an appetite for the missionary programs here so different from the dead certainty we have about our cut-and-dried meetings at home. We sang a hymn. Then a charming woman and a fine story-teller (I don't mean two women, she was both in one) stepped forward by the picture and told the story of an Iowa orphan girl, who longed to go to school and to have pretty clothes like the other girls. She told of her letter to a college president and her joy over his answer saying she might come; of how she dug away at her college tasks; of the purpose that filled her heart to become a medical missionary. My throat began to choke up a bit when she told about the way this girl lived in an attic in Chicago, cooked her own meals and almost starved herself to death doing it, so she could finish her medical training. Every one of us girls in the audience felt like shouting "Bravo," when we heard how she finally did win out and complete the course, and every one of us felt like we were right there in China as we listened to the story of her splendid work. When the Boxer uprising was mentioned we shuddered. "Surely it couldn't be"—we thought, but it was, and the tears just rolled down our cheeks when we heard of how she was put to death by the very people she had gone to help. I had a queer feeling of exaltation as I listened to the story of how she bound up a gash in the head of a Chinese boy, the very last thing she did, after they had led her down under the tree to take her life. Some how I felt assured that Christianity was going to conquer the world. I was not conscious of the fact that the speaker had not told us the name

of the heroine, until she paused for a moment. Then a boy and a girl stepped forward and lifted the cords which held the flag. As its folds were drawn back, the speaker said: "And so Eleanor Chestnut's name was added to the great band of martyrs who, like their Saviour, have given their lives to carry salvation to those who put them to death," and all of us rose to our feet. As the folds of that flag were drawn back, Eleanor Chestnut's eyes seemed to flash a challenge to me. I have heard many eloquent missionary addresses and appeals, but as she looked at me from the picture while we sang:

"The martyr first whose eagle eye
 Could pierce beyond the grave
 Who saw her Master in the sky
 And called on Him to save.
 Like Him, with pardon on His tongue
 In midst of mortal pain,
 She prayed for them that did the wrong:
 Who follows in her train?"

My heart gave answer to the challenge with a stronger determination than had ever been mine before to follow in that train.

WHERE TO GET PICTURES

1. From the REVIEW and other missionary magazines. It is often worth while to subscribe for an extra copy, from which to cut pictures.

2. From the denominational Mission Boards, most of which issue picture sheets and pictures of missionaries.

3. The Missionary Education Movement, 156 Fifth Avenue, New York, publishes splendid half-tone pictures of great missionaries, at prices ranging from 50 cents to \$3.50 according to size.

4. Some pictures from secular magazines may be made very effective by the addition of a missionary application. Often pictures may be built from many sources. A primary superintendent pasted a picture of "Jesus Blessing Little Children" in the center of a large sheet of cardboard. She called the attention of her scholars to the fact that only the little white children were in that picture, and asked them whether they

thought there were any other children Jesus wanted to bless. She asked them to bring pictures of other children. The next Sunday they came with pictures of the little ones—black, red, yellow and brown. There were Indian babies strapped in their cradles, and little Eskimos in furs. There were the little brown children of India and Japanese tots in their long kimonos. The teacher pasted the pictures around the central figure of the Christ. Then all of the children recited the verse, "Suffer the little children to come unto Me." Each Sunday additional pictures were added, and the verse was recited, while the meaning to the children grew ever larger and larger, as the teacher told how the children of the world were being brought to Jesus through the mission Sunday-schools and kindergartens. Of course, some of the children brought pictures that were not usable. These were graciously received by the teacher and laid away to be used if needed some other time.

STEREOPTICON LECTURES should have a place in the missionary educational program of every church. One church, which has shown a marked increase in missionary activity in recent years, plans at the beginning of the year, a series of stereopticon lectures, so scheduled as to fit in with the Mission Study courses of the various societies.

Most of the denominational Boards have sets of slides on their mission fields, for rent. *The Missionary Education Movement has for rent splendid sets of slides accompanied by interesting lectures on the following subjects:

1. The Social Aspects of Foreign Missions. 2. Child Life of the World. 3. The American Indian. 4. Home Missions and Public Welfare. 5. The New Era in Asia. 6. The Immigrant in America. 7. China Yesterday and To-morrow. 8. By Canoe and Caravan through the Heart of Africa. 9. Sowing and Reaping in Burma. 10. Moslem Millions. 11. Women of the

*These may be rented for \$2.00 plus express. A written lecture goes with each set of slides.

Orient. 12. The Challenge of India. 13. Around the World in Forty Minutes. 14. John Huss and His Countrymen. 15. St. Paul the Missionary. 16. Japan Old and New. 17. South America. 18. Negro Neighbors. 19. Among the Southern Mountains. 20. Lights and Shadows in Central America. 21. Cuba and Porto Rico. 22. The Monk Who Moved the World. 23. From Cape to Cairo. 24. Tony's Adventures.

AN ADDRESS WITHOUT WORDS.—The moving pictures have taught us how effectively a subject may be presented without a spoken word.

Try having some subject presented in your meetings by a series of pictures and charts held up one after another, or passed around from member to member.

The four pictures on the last page of the *MISSIONARY REVIEW* for August, 1917, have been effectively used in this way in presenting the passing opportunity to "work the works of Him that sent me while it is called day."

MISSIONARY MOTTOES AND CHARTS

Among other things of a former generation, which this generation has relegated to the attic, are the mottoes, marvelously wrought by the deft fingers of our grandmothers out of many colored zephyrs. Yet the value of mottoes abideth, and wise is the missionary worker who makes it count as much as possible for missions. Business men have secured many hours of coveted privacy by simply hanging in plain view of the friendly loafer, "If you *will* kill time, kill your own, not ours." The Government spent three million dollars in advertising the recent Liberty Loans, a large part of which was put in posters with striking mottoes.

A splendid missionary program may be arranged by adapting these mottoes:

Take the one, "Our Dad's at the Front Fighting Your Battles: Back Him Up." Cut out pictures of the children of your missionaries, and paste them on this poster.

"America Wake Up," may be used in connection with striking facts about home or foreign missions, together with pictures making the application.

"If You Cannot Enlist, Invest" will make an attractive and appropriate motto with which to present a missionary enterprise, or several facts about what amounts invested in missions will accomplish.

Less dignified, but equally striking, is: "If You Cannot Go Across, Come Across."

The words that we see constantly before us have a wonderful influence on our lives. Delegates at a student conference last summer heard Robert E. Speer tell of a text which had made a profound impression on his life. It was not a text on which he had heard some great minister deliver an eloquent discourse, but the text which he had seen every Sunday on the walls of the church in which he worshipped as a boy.

A platform that may exert wide influence is furnished by the wall space of the auditoriums in which meetings are held. One woman who exerted an influence, which can never be estimated, on a great convention, was not on the platform at all. She spoke not a word that was heard by the audience, yet she spoke, in a way never to be forgotten, from the charts and mottoes which she had placed on the wall. Every bare wall is a missionary opportunity. Societies would do well to appoint one member who should have charge of the wall space for their meetings.

INEXPENSIVE CHART AND POSTER MATERIALS

"That all looks very well," said the delegate who saw the splendid display of charts and posters at a convention, "but I should like to know how a society with no funds at hand is going to buy materials for all these things." The woman who had made the charts smiled. Years before she had entered that school of training which teaches women the gentle art of making many things without buying materials, the entrance cer-

tificate to which school is a marriage certificate to a preacher. She then revealed to the delegate the following economy secrets on the subject of making posters and charts.

The letters which stood out effectively were cut from the *Saturday Evening Post*, which, in kind thoughtfulness to makers of missionary charts, selected a title which practically covers the alphabet, if a few skilful combinations of letters are worked out. Three or four letters may be cut at a time from different colored paper by holding several layers together. Often there are "shut-ins" who are glad to cut out hundreds of letters from these or other patterns, so that a full supply may be always ready for the chart makers.

The lettering done in colored crayons called into use the children's box of Reuben's Crayons. When the charts are made on cloth, a hot iron pressed on the crayon work will keep it from rubbing.

White oil cloth from the five and ten cent store furnished the material for a chart with painted letters and figures, in which changes were to be made.

The chart maker's "treasure chest" was a family joke at first, but soon the whole family became interested in it, and not the family only, but also a wide circle of friends gathered up pictures of every hue to be added to the storehouse. Soon there was such a collection on hand that it was an easy matter to make a chart on any land or any subject.

WHAT ONE MOTTO ACCOMPLISHED

At a Summer Conference several years ago a woman, who is constantly on the lookout for opportunities to circulate missionary literature, gave a hundred beautiful copies of a motto to delegates. The motto selected was David Livingston's famous saying:

"The end of the geographical feat is the beginning of the missionary enterprise."

Two years later, at another conference, a delegate spoke at the farewell meeting. She said, "Two years ago I went home from the conference utterly discouraged. I wanted to go as a foreign missionary, but the door seemed absolutely closed before me. When I reached home, I put up a motto some one had given me at the conference. As I looked at it again and again I knew that I had reached the end of my geography and that I would likely spend all of my life right in the town in which I was living. Then, day by day, the thought grew that with me also the end of geography might be the beginning of missionary enterprise. A deeper purpose to go into all the world filled my heart. Since then I have really begun my missionary enterprise, and already two volunteers for the foreign field have gone out from my Mission Study Class. I trust that this is really the beginning."

PAGEANTS

"What made the deepest impression on you?" was the question asked at an informal meeting at the close of a Summer School. In the back of the auditorium a man rose and said:

"I have charge of a manufacturing plant with men of many different nationalities in my employ. Never in my life has anything made me realize my responsibility to them and my missionary opportunity as did that pageant the girls gave of 'Christ in America.' I am going back home with a new idea and a new ideal."

This is not an unusual answer to such a question. Last summer at the Foreign Missions week at Northfield a very simple presentation of Mrs. Peabody's and Mrs. Montgomery's tour of the mission fields was given. It was too unpretentious to be scheduled as a pageant, yet it was such a forceful presentation of the way mission work is conducted in various fields and of the need of the women of the world for the Gospel, that many delegates said it made a deeper impression on them than did any other part of the program.

Woman's Foreign Mission Bulletin

Edited by MRS. WILLIAM H. FARMER, Montclair, N. J.

The Editor's Message

JANUARY has been, as usual, a month of inspiration and information for all who could be in and near New York City. Important committees have been meeting, conferences have been held to consider the medical, educational and evangelistic needs of women in Africa and the Orient, as well as in the homeland; the notable annual gathering at Garden City has considered all phases of home base and foreign field with a solemn earnestness that is full of Christian optimism, and the Federation of Woman's Boards of Foreign Missions of North America has convened (January 18th) in New York City.

Our next issue of the BULLETIN will bring a full account of noteworthy business transacted and officers elected, as well as a digest of the inspirational addresses. It is the hope of many that the coming year may see a wide-spread development of local missionary federations. Such a movement would further mission study, the sale of literature, enthusiasm for federated prayer and effort, and cordial interdenominational fellowship. If plans are to be large, and success assured, there must be great advance in the Oneness for which Christ prays.

WORK IN CONGO BELGE

[Life in Congoland is similar to that of the Camerun district in Jean Mackenzie's "African Trail." This personal letter from a missionary there will be of interest to all those who are studying the Bulu. Belgian Congo lies directly south of Miss Mackenzie's field.—EDITOR.]

There are no schools in Belgian Congo save mission schools and the entire burden of education falls on us. From the beginning our missionaries have sought to place native teachers in the little towns and villages. At Banza Manteke for many years we had a school where men were given eight to ten months' training, preparatory to such

work. At other stations children were gathered in boarding schools for two or three years and then sent back as teachers to their own towns. It became evident several years ago that we must have better trained teachers and evangelists to hold the present generation, many of whom have been familiar with the Gospels from earliest childhood. The English Baptists, whose stations on the Lower River adjoin our own, found their need for such trained leaders as great as ours, so the two societies joined together in founding the Congo Evangelical Training Institution at Kimpese.

Picked men from both societies are sent here for three years' training. All married men are required to bring their wives and children for whom training is also provided. The Faculty is drawn from both societies. Four years ago the trustees of the Institution invited me to join the Faculty for work among the students' wives. A resident physician is very desirable at such an institution, both for the care and instruction of the student body. We think that we have an ideal educational community.

The student families live in small individual two-room brick cottages back of which are small cook-houses and a considerable stretch of good garden land which they keep under cultivation. Sweet potatoes, peanuts, corn, native peas and beans and manioc are the staples, while down along the stream to the west are magnificent plantain gardens. The houses are furnished with brick beds cemented over; the walls and floors are also coated with cement and can be thoroughly cleaned and disinfected when necessary. Native-made tables and a chair or two complete the simple furnishings. Twice a month I inspect the houses and cook-houses and insist on cleanliness.

The women are in school three hours a day and as practically all have young

children, we allow each woman to bring with her a small boy or girl to serve as a nurse for the little ones while she is in school. These nurse children compose the larger part of the Practice School in which the students receive instruction and practice in teaching. Many of the women can neither read nor write when they come to us, for while the men are picked fellows we have to make the best of the sort of wives they have chosen and do what we can with them. A few prove too old or too stupid ever to master the fine art of reading well, but even such are greatly helped by their three years of residence here. In my Bible work, I place much emphasis upon story telling and often those who read but haltingly, can tell a story splendidly. If we can scatter throughout these lower Congo hill towns a goodly number of mothers with stories to tell to their own and other children, stories from the dear old Book, who knows but that they may prove as potent forces for good and godliness as the village teacher or preacher? The Congo mothers sitting on the ground about their cooking pots, picking open squash seeds, have nothing better than gossip to retail. They have no wholesome stories, no beautiful fairy tales to waken high resolve and cultivate imagination in the minds of the little children.

We try to send the women away thoroughly familiar with the life of our Lord, also with a knowledge of the more prominent Old Testament characters. This year I spent three hours a week with the advanced women, all of whom read intelligently, in a study of the lives of Peter and Paul with the Acts as a text-book and their epistles as commentaries. They were immensely interested. One woman in her final exam. received 98 per cent. on a stiff paper, because I didn't quite want to give her a hundred. We expect them to help their husbands in the day and Sunday-schools in their towns when they return. Mrs. Moon has been training them to teach the younger children in Sunday-school here throughout the year. We find the large primary Lesson rolls,

and, in fact, any good illustrations of Bible subjects, very useful and would be pleased to have you mail us those with which your own Primary Department has finished. Smaller Bible pictures we use to illustrate the women's and children's composition books.

One old white-haired chief came this morning for the third time, much relieved from the ailment from which he sought relief. This morning I had a quiet talk with him about getting acquainted with the good God who could relieve his spirit's indispositions and troubles, while I could only relieve those of his body, which before many years he must lay in the grave. He listened somewhat perplexed, like a little child, and finally said, "I am old, too old to believe new things. Tell the children." I replied that God too was old, older than the world and would understand, men could never grow too old to forsake their sins and evil ways and love and obey the Giver of Life, the God and Father of us all. There are many coming daily for medical attention who are not Christians and so there are daily opportunities for sowing the good seed of the Kingdom. Pray that we may be faithful in season and out of season, ever mirroring the likeness of the Man of Galilee who went about doing good.

CATHERINE L. MABIE.

AN IMPORTANT MEETING IN THE INTEREST OF CHRISTIAN LITERATURE

On Nov. 22, 1917, a mass meeting was held in the Chapel of the Fifth Avenue Presbyterian Church, New York. It was the second in a series of meetings in the interest of Christian literature for the women and children of non-Christian lands, the first having been held in Chicago last year.

Miss O. H. Lawrence, of the Woman's Board of Foreign Missions of the Reformed Church and Secretary of the Woman's Committee for Christian Literature, presided. The devotional service was led by Mrs. A. F. Schaffler, who read as a key-note for the

meeting "the longest verse in the Bible." It was from the book of Esther and contained the first Bible reference to the translation and spreading of literature in other places by the people of God. She urged that in the face of the appalling need of to-day, owing to the absolute lack of adequate literature among Christian converts in other lands, the Christian women of America might "be come to the kingdom for such a time as this."

Miss Alice M. Kyle, Chairman of the Woman's Committee, gave a brief outline of the beginning, growth and accomplishments of this branch of woman's missionary service. It had its first great impulse at the Ecumenical Conference when Mrs. W. B. Capron, for many years a missionary of the American Board in southern India, urged that a committee of women be formed immediately for literary work in mission fields. The committee took definite form after the Edinburgh Conference, when it became a department of the Committee on Christian Literature of the Continuation Committee. It is interdenominational in character and six of the Woman's Foreign Boards are represented on it. Its development has been slow, but its accomplishments in the foreign field have been real, and already it has been able to meet real needs on the foreign field. One of these needs was brought to the committee by Mrs. Peabody and Mrs. Montgomery on their return from their trip through the Orient three years ago. They had found that in China, while a small beginning had been made in the way of a magazine for women, there was no Christian children's magazine in the country. A little magazine of sixteen pages, "Happy Childhood," was started and its popularity and circulation have grown until now its subscription list is between three and four thousand and it is estimated that at least ten thousand Chinese children are reached. A devoted missionary, Mrs. MacGillivray of Shanghai, gives her services as editor, and the magazine is nearly self-supporting, the committee in America subsidizing it to the amount of five hundred dollars a year. The

subscription price is twenty-five cents a year, American stamps are accepted at Shanghai, and a subscription here would place the "Happy Childhood" in the hands of some delighted Chinese boy or girl.

Miss Flora L. Robinson, of the Isabella Thoburn College for women at Lucknow, India, gave an illuminating address on the tragic need for literature among Oriental women. She pointed out that the necessities of the war should not lead us to postpone definite action, but rather to press the work. She showed how we ourselves, since the war began, have needed rather more than less of good reading to help us in these overwhelming readjustments that have come and are coming to us. She spoke of the pathetic women in Indian towns and villages, whose husbands and brothers had gone to a war they could not understand, and from which it seemed impossible for them to hear. She pictured a little group she knew, where a school child had been bribed to read the news to women who hoped they might get some word as to the whereabouts of their own dear ones, and this incident she said could be multiplied many times. Miss Robinson also pleaded for the student class of India, "those who can read, in whom has been created a hunger, but who have nothing with which to satisfy it." She said that it had been said by someone "that the longest bread-line in the world was the line of hungry hearts." She told of one of the last enterprises of that wonderful woman, Pandita Ramabai, who had issued a little cookery book with simple recipes that Indian women could follow, with a passage of Scripture on the back of every page. It is told that already three families at least of the Brahmins, that most difficult caste to reach, have been won to the Gospel through this simple book with its heavenly message.

The next speaker was Mrs. Henry W. Peabody, a member of the Edinburgh Continuation Committee, and chairman of the Central Committee on United Study of Foreign Missions. She said that she never passed a book shop

in America that she did not break one of the ten commandments, for she found it so hard not to covet just a few books for the hungry women and children of the East—"not books of sermons, not tracts," but just the sweet wholesome stories and the bright magazines, that had meant so much to our own childhood. She told of some of the immediate crying needs; how the missionaries in India were pleading for just five hundred dollars which would be enough to start a Christian magazine which would help to support itself; of a Japan missionary who is getting Ralph Connor's "Sky Pilot" translated as a labor of love and hoping and praying for the hundred dollars to issue it in book form; of how that same missionary longs to give Mrs. Richards' "Golden Windows" to Japanese children, and how fifty dollars would finance it to its goal. The demand for good reading is so great in Japan that only the initial cost of translating and publishing the first edition of a book need be paid (from \$50 to \$100) and then it becomes self-supporting.

Dr. Cornelius H. Patton, secretary of the American Board and chairman of the American Section of Literature Committee of Edinburgh Continuation Committee, said that Dr. John R. Mott, in answer to a question about the value of the Christian Literature Committee, replied unhesitatingly that he considered it the most important movement that had come out of the Edinburgh Conference. Dr. Patton said that an entirely new situation was now before us. Through Christian education in mission lands a great need had been created for a literature, and it were better never to have given an education than to leave that need unsupplied. He told of the Japanese, "a reading people," 97 per cent. of its entire population literate; of how even the taxicab and jinrikisha coolies could be seen with books in their hands while waiting for passengers; of the mile and a half of a Tokyo street solidly lined with book stalls, and of the literature that was being sold in those stalls to the great reading public. Japan is literally flooded with immoral and athe-

istic books. So eager are the Japanese to read that it is the Christian's opportunity. China is the great literary nation of the world; the literati are the governing class, the most influential and most highly respected of any people of the country. A Chinese coolie, if he sees a scrap of newspaper on the ground, will pick it up, smooth it out reverently and pin it to a wall that it may not be defiled by the dust or mud of the road. All over the world, one sees the same hunger and the same appalling need. Christian literature as a means of evangelism, should have its place not at the bottom, but very near to the top of our missionary program.

INTERNATIONAL FRIENDSHIP

Christian workers are concerned with all phases of the program of the Church, and the problem of Christianizing international relations should be an integral part of the regular program for every Inter-Church Federation and even for every local church.

Christians are beginning to see that the Church is vitally concerned with the effective establishment of a Christian world-order; that international relations must be Christianized, and that, therefore, every church and every Christian must be educated in these matters and must be organized for the accomplishment of this great, new and inspiring task.

Women have a genius for teaching and for organizing. They should welcome everywhere this call to do constructive work at the Home Base; for permanent peace with justice is to be the heritage of the next generation, if the children of to-day are trained in heart and mind to demand a Christian world-order.

Such questions as these should arrest the attention of every one interested in the Kingdom:

1. Are you a member of the World Alliance?
2. Is your church informed about International Friendship?
3. Is the study of the topic in the course of your Bible School?

NEWS FROM MANY LANDS



CHINA

Modern Missionary Efficiency

FROM Fenchow station as a center, the American Board, with a staff of thirteen American missionaries, and 120 Chinese evangelists, teachers, medical assistants and Bible women, is carrying on a great work in West China, in a territory practically untouched by any other evangelizing agency. Systematic methods are being used. First comes a careful investigation of the country; its agricultural, timber and mineral resources and the natural centers of population, so that permanent stations shall be wisely planted. In the past, points selected for missionary occupation have sometimes proved undesirable from a practical point of view.

With these surveys, the mission force is able wisely to locate its churches, hospitals, dispensaries, and opium refuges, its network of schools ranging from a theological and Bible training school down through the normal, high and grammar grades to the kindergarten. In the short space of ten years a splendid equipment, strategically located, has come into being, the Gospel being preached each week in seventy-seven different places and the printing press last year sending forth nearly three hundred thousand pages designed to uplift the people socially, economically and religiously. The mission conducts a Bible Study circle among the gentry, officials and literati, with an enrollment of 350 men. One church has grown in the decade from 37 members to 350 and in the whole field 4,000 church members have been gathered.

An Arnold of Rugby for China

A BOSTON business man, who heard Chang Po-Ling speak at the recent annual meeting of the American Board, said: "It was worth a trip from Boston to Columbus just to

look into the face of that man. I had no idea there were such Chinese." A similar impression was made upon all who heard this splendid product of missionary work in China. Dr. Wallace Buttrick, the Secretary of the Rockefeller Foundation, upon returning from a trip to China, compared Mr. Chang to the great pagoda on the Yangtze River, which dominates the landscape for many miles around. So towers this man above his fellows. President Eliot, of Harvard, spoke of Chang Po-Ling as the most interesting person he met in China. Mr. Chang is a member of the independent Congregational Church of Tientsin. He conducts a Christian school of 800 boys, which many consider to be the best school in the land. His influence upon these boys is seen in their erect, soldierly bearing, their careful attention to cleanliness in person and apparel, their intellectual keenness, their patriotism and their earnest Christian character. Mr. Chang has come to the United States to place twelve of his graduates in American Christian colleges, and on his own part to engage in study at the Teachers' College, Columbia University, New York. He is an impassioned advocate of Christianity as the only hope of China. No one should lose a chance to hear and see this man. He will give one a new idea of the power of the missionary movement.

Chinese Memorizing the Bible

IN spite of the conflict in which almost the entire world is engaged, the year 1917 has been the greatest in the history of the Bible Success Band; and the number of booklets issued for 1918 promises to be almost double that of the past year. In China alone over 25,000 of the 1917 booklets were called for; and it is expected that at least 50,000 of the 1918 booklets will be issued in Chinese. The Chinese Christians realize fully the blessing that comes from memorizing

Scripture; and the missionaries are keenly interested in promoting the movement throughout the Republic.

It is probable that in China and Korea over 16,000,000 verses will be memorized next year. In Korea, one may see at any time a Bible propped up on the ironing board, the wash tub, or the kitchen table and the earnest faces show that the workers are "meditating thereon day and night."—*The Sunday School Times*.

Changes in Tsinanfu

"NEVER has the country been more open in every direction to outside influence," writes James B. Neal, M.D. "We who have lived in Tsinanfu for twenty-five years and more can scarcely believe that it is the same city which in former days was one of the most hostile in the country, and most opposed to anything in the way of Western improvements. From being one of the most backward cities, it has changed to be one of the most progressive of the provincial capitals with its foreign settlement, the streets of which are well macadamized, broad and electric lighted; with its numerous schools of every grade from the lowest elementary to its large normal school of several hundred students, its law school, its agricultural, commercial and industrial schools, and with a new medical school being planned on Western lines. Two evangelists in the employ of the Bible Institute, which is a rather notable part of the Christian work in Tsinanfu and now incorporated with the Shantung Christian University as its Department of University Extension, have within the past few months visited over two thousand persons in various shops in the city in order to establish friendly relations with them and draw their attention to the claims of Christianity.

Missionary Influence in China

BISHOP CASSELS, of Western China, writes: "Never in my experience of thirty years have missionaries had so much influence with officials,

people and even with brigand chiefs, as during the past months. Again and again have they been called in to act as peace-makers or go-betweens. They have secured protection for ousted officials and for defenceless women and children; they have obtained from brigands more moderate terms for the cities they have captured; they have even secured safe passage for Government troops through districts held by powerful brigand bands.

... Speaking generally, and remembering that there are exceptions, the progress of our work has not been much hindered by the great unrest. Where the missionaries have gained influence by the part they have been allowed to take, it may be hoped that the upheaval will turn out rather unto the furtherance of the Gospel."—*The Mission Field*.

Norwegian Missions in China

THE union of the three leading Norwegian Lutheran Church bodies in the United States into the Norwegian Lutheran Church of America has been followed by union on the mission field. The first regular conference of the Chinese Missions has been held and will be known as the Lutheran United Mission. The new mission carries on its work at 15 stations and out-stations. According to 1915 statistics, the Chinese workers totaled 282; the communicants, 2,618; the total Christian constituency, 5,628.

Medical College in Manchuria

THE first graduates from the Mukden Medical College have completed their course of training under Dr. Christie and his fellow missionaries. Their diplomas have the official stamp of the Governor of Manchuria—the first time, so far as is known, that such a thing has been done in China, and a proof of the confidence of the local government in the completeness of the training.

The men who have graduated number twenty. Six of these have been taken on by the Hospital and College as residents and demonstrators, and a

seventh is acting in the same capacity without salary. Another is employed as itinerant medical evangelist, under the guidance of the College staff. One has gone to France with the China Labor Battalion. Three have already gone to mission hospitals in Manchuria, and it is hoped that two or three others may also be arranged for. One has entered Government military service, and two others are likely to follow suit. All the students are said to be Christians.—*Record of United Free Church of Scotland.*

Medical Problems in Tibet

IN Tibet, that country of the wild frontier, where the one who is strongest prevails, and where crime is punished with a ruthlessness parallel with savagery, the suffering endured by many of the patients who come to the medical missionary is beyond description. One man, for example, had his right hand and his left foot cut off because he was caught stealing. The raw stumps of these wounded members were plunged in boiling butter in order to stop the bleeding. After many weeks of intense suffering, this man was brought to Dr. Shelton, of the Christian Mission for medical attention.

Many people, because of the cold of the mountains and insufficient protection, have their feet or hands frozen off. They come to Dr. Shelton after they have suffered for several months and ask for medical help. Of course, in cases like these, he can only give them temporary relief and show them the kindly spirit of Christianity in their great suffering.

The custom of crucifixion is still in vogue for grosser crimes, and beheading is a very common practice. In spite of the ruthlessness of the authorities, the Tibetans are kindly disposed and respond very quickly to the tenderness and unselfish service of the Christian missionary.

JAPAN-CHOSEN

The New Kumamoto Band

THE famous Kumamoto Band was formed nearly forty years ago, as a result of the influence of Captain

James, a teacher in the Kumamoto Government College. The students who professed conversion to Jesus Christ, sealed their consecration at a meeting on the top of a nearby hill, and signed a compact in their own blood to devote themselves to the Christian ministry. About one-third of the members of that group actually became leaders in the ministry of the Church in Japan.

About five years ago a second Kumamoto Band was formed in the same college, under the leadership of a graduate who was serving as secretary of the Kyoto Imperial University Association. This second band met upon the same hill and signed a compact with their blood pledging themselves to the service of the kingdom of God. Unlike the earlier compact, this later vow pledged them to devote their talents and life to the up-building and extension of the kingdom of God in whatsoever place God might wish to use them. Many of this band are planning to enter the ministry and other forms of Christian leadership, but some are being led into business and professional life, where they may do their best for the great cause.—*The North American Student.*

Trained Nurses in Japan

ALMOST all nurses in Japan are from the servant class, ignorant and uneducated. They are constantly exposed to the most immoral surroundings and temptations, and something should be done to elevate the whole standard of nursing in the country. This could be done through a properly organized training school conducted on American lines, and a magnificent opportunity is offered for constructive Christian mission work.

Miss Tsuda, the principal of a Girls' School in Tokyo, says that a well-equipped training school for nurses is one of the most urgently needed institutions in the Far East. The status of trained nurses in Japan, with the exception of those from St. Luke's and the Red Cross Hospitals, is deplorable.

With a model training school under Christian protection and influence, young

women of a much higher class will gladly enter the profession. The work already done by St. Luke's, the Protestant Episcopal mission hospital, proves this true, and the experiment has commanded wide approval throughout Japan. From such a school, educated girls from good families who have completed their training should go out as leaders and head nurses to other hospitals in Japan and Korea.—*The Living Church*.

Opium Growing in Chosen

REV. E. W. THWING, of the International Reform Bureau in Peking, went to Korea in the summer, to investigate a rumor that opium was being grown there, to be sold to the Chinese. He reports that he found it true, and that he was told that Japanese officials had provided the seeds, and had encouraged the Koreans to plant opium, saying that they could make much money. Mr. Thwing had an interview with the responsible Japanese officials in Seoul and tried to show them the ruin that would come from this new policy. They said that the Government was very strict in regard to the sale and use of opium in Korea, and they gave him copies of the anti-opium laws. They claimed, however, that opium was still needed for medicine; that in China it was still planted; that the Chinese wanted it, and opium was bringing high prices. They seemed somewhat ashamed when Mr. Thwing explained how hard China had worked to suppress it, and, in spite of revolutions and a weak government, had accomplished wonders. Japan, with a strong central government, could easily put down this evil.

A new anti-opium campaign is needed. The public opinion of the world must speak. Organizations that stand for international justice are asked to take action on this subject, and to bring it to the attention of the press.

Growth of a Korean Church

SHERWOOD EDDY, in the course of his various trips to the Far East, has had opportunities to see some

striking changes. The following is his story of the development of a Korean church:

"Twenty years ago, when I first went to Korea, I stopped in the little town of Pyeng Yang and visited a church. It had seven members; it met in a mud hut about ten feet square; it could hardly be called a church. The last Sunday I was there (1915) I saw 1,500 members filling every seat on a rainy Sunday. They were so busy that they had no time to hear a foreigner speak. Eight hundred of them were out to prayer meeting every Wednesday night, and all of them wished to pray. Already they have sent out forty-two branch churches. They have the 1,500 membership at the home church, and that membership increased from the original membership of seven until they have sent out 30,000."

INDIA, BURMA, CEYLON

Indian Christians Wish Representation

AT a meeting of influential Indian Christians held in the Young Men's Christian Association auditorium at Madras, Mr. M. D. Devadoss, barrister-at-law, demanded for his community separate representation in the legislatures that are shortly to be constituted, according to the recommendations of the British mission, which is at present in India on a rapid tour of investigation. His plea, as reproduced in *New India*, was:

"It is very necessary that the Christians have a representative in the legislative and other bodies. No doubt the Christians have many things in common with other people, but there are certain things which are distinctly Christian, and when the interests of Christians clash with the interests of other people, those people will not be able to represent the Christians properly. Therefore, they should have their own representatives in all the great institutions of the country. To mark the progress of the Christians, to show that they are a community by themselves, to justify the fact that they by their education and ad-

vance are fit to take part in the councils of the state, they must be given a proper place which should not be left to the whim of the electorate, which might or might not send proper representatives. They should have the right to send their own representatives, who should be elected, if possible, by the members of their own community."

Evangelism in the Indian Church

WITHIN the Church in India an unusual spirit of evangelism is spreading. At the last meeting of the General Assembly of the Presbyterian Church in India, it was decided that the time had come for a special and definite campaign to win men and women to Christ in all the different sections. The plans originated at that time have met with a splendid response on the part of the Indian Church. Never before has this Church shown such universal readiness to take up the challenge of the unconverted multitudes; never before such an uprising of its forces. Of those engaged in the campaign, there were three volunteers to every one employed. They went forth into city and village. Christian students in the colleges, high schools and other educational institutions were among the most enthusiastic helpers. Three such in Forman Christian College at Lahore, pledged themselves for life for definite Christian service.

A Moslem "Seeker" in Bengal

AN English missionary to Moslems in Bengal writes: "We meet not a few who are growing dissatisfied both with their prophet and their book. They have a secret desire to know more of Jesus Christ. One such Moslem was Karim, the 'gracious,' an elderly man, of humble position, who keeps a tiny shop.

"One of our evangelists first found him, not many months ago. During one of my visits he unwittingly taught me a lesson of more humble reliance upon God. When a customer intruded upon our talk, Karim, with singular politeness,

besought the customer to excuse him that day, as he was busy! On the departure of the customer, he said: 'My good friend, we are engaged in business much more serious than a sale. God knows my needs, and, should He think well, He will send that man to me again.' Karim is a seeker after God, and this seeking is with him a matter of deep concern. He has never resented our talk about Christ; on the contrary, he expects it, and, so far as I know, not once has any bitterness entered into his speech as we have considered together the claims of the Saviour."

India Inspired by China's Example

INDIAN Christians point to missionary work in China as an example of Christian unity. An article in the *Dnyanodaya* of Bombay, after saying, "Those who come out of the non-Christian communities have no historical or sentimental reason for wishing to introduce the unfortunate divisions of the West. For these reasons it is overwhelmingly important that missions of many kinds should earnestly co-operate and often should organically unite," goes on to say: "In Canton a Union Theological College is being organized under the auspices of eight different American and English missionary organizations. The Church of England bishop has given Dr. Fulton, the Presbyterian President, a most cordial letter urging Episcopalians in America to contribute funds for this union theological college! (Praise God.) In such joint institutions students of every section of the Church will receive from an instructor of their own church special instruction in its particular tenets, while the students of all the denominations will receive common instruction in most branches. When can anything like such a union theological institution be organized in India?

"What God is doing in China He wishes to do and will do in India, if He is not hindered by mistaken narrowness on the part of foreign and Indian leaders in India."

MOSLEM LANDS

Christian Literature for Moslem Children

A RECENT report on Moslem Lands, presented to the Executive Committee of the World's Sunday School Association by Bishop Hartzell shows how the Foundations in character building among Moslem children are being laid by giving the Gospel and Christian literature to the childhood of North Africa, Persia, Arabia, Egypt and the Sudan. Under the leadership of Rev. Stephen V. Trowbridge, the World's Sunday School Secretary for Moslem Lands, notable work has already been done and is increasingly appreciated by Egyptian Christians as well as by the missionaries. About 350 Moslem boys are under efficient Christian teaching in the day and Sunday-schools of the American Mission in Egypt. There are 655 boys and girls, of whom 293 are Moslems in mission schools in the Sudan where Dr. Zwemer estimates there are 1,500,000 Moslem children under fourteen years of age. Doors are opening also for Christian literature among the 35,000,000 Malay Moslems, and among the throngs in Sierra Leone, West Africa.

To furnish wholesome Christian literature for Moslem boys, Mr. Trowbridge has translated into Arabic the life of Dr. Hogg, "A Master Builder of the Nile." If the world is to be "made safe for democracy," democracy must be made safe for the world by the supreme leadership of Christ. One great factor in this campaign must be wholesome Christian literature for childhood and youth.

Winning Persian Women

MRS. F. W. STEAD, of the Presbyterian Mission in Kermanshah, Persia, writes of some of her encouraging experiences among the women: "Among the most interesting cases I have had is the old mother of the Ghazi in Bisitu who, when we first began going there, was so bigoted that she would not enter my room nor allow me to sit on her dirty rug, but twice

this year as I called on her in passing through she has taken me by the hand and led me into her room and called the other women of the house and the boys to hear me read. The daughter-in-law of the caravan-serai man in Sahnah, who used to quarrel with the other women of the household for coming to meetings, has made a dinner for me in the garden and invited me to her house, listened most attentively to the Word and invited others to hear also. One of the maids of the Khan's house at Jabrabad learned the Lord's Prayer in two days and was so happy at the thought of having a Father in Heaven, that when she spoke of coming to Kermanshah and I asked her if she had any people there, she said—"I have my Father in Heaven wherever I go, so what do I need of other people?"

Needs of Teheran College, Persia

NEW buildings are greatly needed by Teheran College, which is located in the capital city of Persia. This is one of the most promising of missionary educational institutions.

Sixteen years ago, the number of pupils was sixty-six, and only twenty-two were Mohammedans. In recent years, the over-crowded enrollment has been 540, and 350 of them belong to the ruling race.

Among these have been an even dozen of the sons or grandsons of prime ministers, sons of other cabinet ministers, or royal princes, of members of Majless (Congress), and of the other noblest and most influential families of the whole empire—boys who by their birth are destined to be the rulers of Persia. Many of these boys come twenty, thirty, forty days' journey by caravan, and remain in the school for years, without returning home.

The spirit of the school is democratic. The sons of princes and high officials mingle on terms of perfect equality with the children of the poor of every race and creed.

The earnest enthusiasm for education,

the remarkable success of the day school, and of the self-supporting boarding department, the present over-crowded quarters, and the college site already secured, constitute a mighty call to the home Church.

AFRICA

Armenian Refugees at Port Said

THE little congregation of Protestant Armenian refugees at Port Said were, before their terrible experience, inhabitants of six villages in Asia Minor and most of them belonged to the old Armenian or Gregorian Church. Their religious ceremonies were recited in a dead language—old Armenian, not understood by the present generation. So these members of the "Illuminator's Church," as they called it (after St. Gregory the "Illuminator"), were in dark ignorance of the Gospel. About fifty years ago, the efforts of American missionaries brought them the Evangelical Movement, and introduced a Turkish translation of the Scriptures. About eighty families from these six villages were converted, but it has been very difficult to maintain a Christian atmosphere among a people who have had no mental preparation for it; no background with which to apprehend spiritual things. Since their arrival on Egyptian soil, Rev. Dikran Andreassian, a native pastor, has cared for the spiritual needs of a congregation of about seventy families. He writes that "The sowing has not been without its crops, the most prominent part of which is diffused in the hearts and lives of men and women—something which numerical statistics cannot comprise."

A Great Future for Egypt

DR. CHARLES R. WATSON, of Cairo, is well qualified to speak of things as they are and as they are likely to be in Egypt. He says, "Comparing Egypt of two years ago with Egypt of 1917, certain marked changes are discernible. Then, business conditions were greatly depressed. To-day Egypt seems to be prospering, Cairo especially so; there is great activity in many lines."

Dr. Watson's imagination has been captivated by the prospect for Egypt and the entire Near East after the war, assuming, of course, that the pernicious influence of the Turk is to be broken. "Imagine," he says, "the Near East freed, including Turkey, Arabia, Persia and Egypt, with a vast area of almost 3,000,000 square miles—more than twice that of India—with a population of almost 50,000,000, freed from the blighting influences which have limited its population, retarded its industrial development and degraded its moral and spiritual ideals. Imagine Egypt at the center, geographically, of this liberated world of the Near East. Think of the start it has by virtue of the political liberties and industrial development which the British occupation has secured for it in the past thirty-five years. Consider its strategic location along the highway of the nations, the Suez Canal. From Egypt may be exerted influences making for enlightenment, for moral uplift, for spiritual regeneration, such as the New Day in the Near East demands."—*The Christian Express*.

The Basel Mission on the Gold Coast

THERE will doubtless be many missionary readjustments after the war. For example: the Basel Mission has been at work in the Gold Coast for seventy years. While it is a Swiss society, it has drawn the greater part of its financial support and a large number of its missionaries from South Germany. The work it has accomplished has won the highest praise from government officials and other impartial observers. A Christian community numbering 25,000 baptized persons has been built up and 8,330 pupils attend the schools.

The British Government recognizes the value of the work and is anxious that everything possible should be done to save it from injury, but has concluded that it is necessary that all German influence be eliminated from the Mission. This means that a new society must be formed to take over the German work on the Gold Coast. An appeal has been made to the United Free

Church of Scotland to co-operate in conserving the results already gained and the Foreign Mission Committee feel that the call is not one which can be set aside, in spite of the difficulties due to the claims of the war on the young manhood of the nation. A Christian community of 25,000 Africans cannot be left without provision for their spiritual and educational needs.

The only other large mission in the Gold Coast is that of the Wesleyan Methodist Society, which faces such great demands for expansion that they cannot accept further responsibility. The deputies of the United Free Church of Scotland who have studied the situation say: "The difficulties are great; they must be frankly recognized, but with the will to serve, they are not insuperable." They, therefore, plan to take up the work.

Training Evangelists for the Congo

"**N**EWs comes from our African mission," says a writer in *The Missionary Intelligencer*, of the Foreign Christian Missionary Society, "that all the stations are delighted with the Bolenge school for evangelists, which has recently been started. This is the beginning of a strong school for the training of all our younger native evangelists in the work. It is believed by the mission that courses laid out in this school will be of great help to the young preachers coming on. The Congo people did not have any school until our missionaries went to them. They did not even have a written language, and our workers have had to start the educational service from the ground."

Promise for Ethiopia Fulfilled

AFTER describing a very effective and picturesque sermon by a Congo preacher, Dan Crawford says:

"Well done, Ethiopia! Surely this is a true stretching out of your hands unto God. It is curious that all through Africa this idiom for 'stretching out the hands' exactly agrees with all the usages in Hebrew, and therefore disagrees with

the stupid old error in English of thinking that this means Ethiopia coming to *beg a boon from God*. 'No, the very same Psalm that says that Ethiopia shall soon stretch out her hands to God, explains this as not *begging but bestowing* in the words. 'Because of thy temple at Jerusalem shall kings bring presents unto Thee. . . . Ethiopia shall etc.'

"It is of the land of the slaves that it is written. 'Princes shall come out of . . . Ethiopia,' and we are trying to build up a church of no-begging but ever-bestowing Africans who will freely give because they freely received. Perhaps we did wrong, but these natives have lived with me for a quarter of a century and with their own eyes they saw us turn away costly gifts of ivory and rubber worth thousands of pounds; saw us refuse to develop great economic resources, lest by so doing our own souls and the souls of these young Lubans would suffer thereby."

Church Union in South Africa

THE *Christian Express*, published in Lovedale, South Africa, comments editorially as follows on church conditions in that part of the world:

"Historically the Independents and Presbyterians have been very closely associated. The Scotch Covenanters for the Presbyterians, Cromwell and his Ironsides and the Pilgrim Fathers for the Independents, these are a historical and spiritual ancestry of which no man and no church need be ashamed. The coming together of their descendants is a natural thing. We are glad to see that the South African Presbyterian Assembly welcomed the proposal and has appointed a committee 'to consult and report.' It is an unhappy fact that a further union with the great Dutch Presbyterian Church of this country has not yet even been suggested."

German East Africa

CANON ROGERS has been trying to resuscitate the work of the Church Missionary Society in the territory formerly German East Africa, which has now been entirely occupied

by the British. He paid a visit in May to Buigiri and Mvumi. He heard reports from most of the agents, and they were generally very encouraging. With scarcely an exception these agents had been making efforts to carry on the work, although they were not in receipt of any salary. They kept on in spite of lack of supervision and, in some cases, in the face of the opposition of the headmen. Everywhere Canon Rogers heard of keenness to learn to read, and of men and women being under instruction with a view to baptism.

In May last the Rev. R. H. Leakey spent three weeks in Bukoba in German East Africa to the west of the Victoria Nyanza, and he has since proceeded thither with Mrs. Leakey to take over the work of the Lutheran Mission in that region. He speaks of the mission as having apparently existed more for the purpose of trading than anything else. There is a "good house for the European in charge, an excellent store, and a fine carpenter's shop, but there is no church, and a wretched class-room does duty as a school." All the teachers had been baptized and trained in Uganda, and in May there was a baptismal roll with forty-four names, four of which were of European children. When the German missionaries left there were nine out-stations, and since then the Baganda teacher left in charge has opened ten others. On Trinity Sunday Mr. Leakey baptized thirty-eight men and six women, who were catechumens at the outbreak of war.

African Christians at Work

A PRESBYTERIAN missionary in West Africa writes: "The rather new departure at Efulen of the people going out without pay and gathering in the harvest of souls, which is so ripe, is yielding a splendid fruitage. At Efulen alone there have been 229 converts in six weeks. . . . There is a spirit of work and zeal that has never been there before except in the early days when the Christians were doing the work themselves and not paying evangelists. On a recent

Sunday the Alum congregation pledged 3,465 days of work for the Lord. Efulen's pledge is 5,995 days. That means souls."

NORTH AMERICA

A New Idea in Community Service

IN many small towns in the United States, there is an awakening to the importance of saving the boys and girls by providing positive helpfulness in place of merely negative commands. One town—Marysville—a little village of 3,000 out in Kansas, is like most other country places, with no great temptations but also without much entertainment for the young folks. They make their own entertainment, and it is not always of the best. The men and women who wanted to remedy this condition organized a Community House Association. They secured a building and equipped it as a neighborhood club, with a reception room, with chairs, davenports and tables loaded with magazines. A matron is in charge. At one side are the office of the county Y. M. C. A. and a room for boys, with games, books and papers.

On the other side is a club room where the girls' and women's clubs may meet. It has a library, with 2,000 volumes. In the large room the town's meetings are held; musical entertainments are given weekly; Bible classes meet there; committees are free to use it.

A growing spirit of helpfulness is permeating the smaller cities and is getting into the lives of people. Churches are being rebuilt; school houses are used evenings as well as by day; the women's clubs are discussing social hygiene, better babies, playgrounds, medical inspection of schools and similar topics instead of reading erudite papers on Shakespeare and Browning.

A Chinese Finds Pagans in America

A LETTER written to a friend in China by a Chinese Christian who has come to the United States to study, is suggestive of some of the things that

need remedying in America. This Chinese says:

"What a nation is America! Full of good and full of vices. What a tempting place for the young men of China who come to study! It is my sincere hope that they will get the best out of America and put themselves in the way of Christian influence. Before I came to America, I thought the church members knew more about Christianity than the Chinese. Now I know that most of them do not know what Christianity is. A Christian nation, yet full of pagans! You may think that I make too bold a statement, yet the fact is there."—*The Living Church*.

An Educational Commission from Japan

AMONG the more or less official bodies from other lands which have been in the United States in recent months was a group of twelve Japanese school principals, selected by the Educational Department of the Japanese Government from the middle schools, but financed by a Japanese magazine, who visited New York, Philadelphia and Pittsburgh. Mr. K. Sasaki, principal of one of the high schools in Tokyo, was chairman of the party. These schoolmasters received a special welcome not simply by educational and civic organizations, but by Sunday-school leaders. They expressed the deep impression made upon them by the fact that America while busy commercially, and in vast war preparations, was equally busy in social service lines and was emphasizing tremendously the spiritual. In Brooklyn, Philadelphia and Pittsburgh, they had opportunity for a study of some representative Sunday-schools so that they could observe at close range the intimate and necessary relationship between the public school and the Sunday-school in the development of a rounded character.

In Pittsburgh, through arrangements made by Mr. H. J. Heinz, Chairman of the Executive Committee of the World's Sunday School Association, the visitors were entertained by the Chamber

of Commerce, the Board of Education, and a Committee of which Chancellor McCormick, of Pittsburgh University, was chairman.

Armenians in America

ONE aspect of the sufferings of the Armenian people, perhaps little thought of, is the anxiety and sorrow of the thousands of Armenians in America, who have had no word of their loved ones, nor learned of their tragic fate. A rug merchant in New York told to a sympathetic inquirer how thirteen years ago he had brought his Armenian bride to America. Business prospered and in 1914, to celebrate their tenth wedding anniversary, he sent his wife and little ones home for a visit to their parents. "Then," he said, "came the war! They had just arrived at their destination, and I acted promptly, you may believe. The authorities at Washington were most kind. Through the Embassy at Constantinople they located my wife and the children, and forwarded money I placed in their hands. I learned that my dear ones were well, but alas!—I could not hear from them. More than two years have passed, and still there is no personal letter, though I am assured that they are still preserved. While they are not permitted to return, I have not lost hope that I shall see them again. But you can imagine my feelings in view of what I know is taking place all around them, that practically all the Armenians of the town where they are have been killed or driven away, and that any day I may learn that they are no more—or worse!"

Mormon Doctrine in War Time

MORMONS have not given up polygamy! Americans who have believed that agitation for a constitutional amendment on the subject is unnecessary will be surprised to learn that the Mormons not only have been advocating in Europe that, in view of the destruction of the male population in war, more than one woman should be married to each surviving man, but

also that propaganda to promote polygamy is being conducted in America as well. The *Continent* presents the facts as follows:

"By an arrangement which must have been made through some newspaper syndicate agency, a considerable number of daily papers in this country have been persuaded to publish four successive articles in favor of polygamy from the pen of Susan Young Gates of Utah, the daughter of Brigham Young. Mrs. Gates makes boast of the fact that she was born into a family of nineteen wives, and cites the experience of her childhood as the basis on which she recommends polygamy as the ideal marriage relation. Every word that she writes is an insult to the domestic ideals of Christendom, but nothing else that she says quite equals the effrontery of her declaration that polygamy can only be a blessing where it is consecrated by religious motives under divine sanction. This, of course, is a direct challenge from the heart of Mormonism to the evangelical churches of America."

Buddhism in America

WE have often been warned that if American Christians do not Christianize the Orient, then the Orient will de-Christianize America. It is a contest to prove which is the vital and vitalizing religion. It is rather startling to learn that in Los Angeles 1,200 Japanese were recently converted to Buddhism. There are over 4,000 Japanese Buddhists in Seattle and they have contributed lavishly toward the building and support of a magnificent Buddhist temple. In all, there are seventy-four temples in the United States devoted to the worship of Buddha, most of these being on the Pacific Coast, from which the propaganda is being carried on among the white races. A California missionary describes in *Men and Missions* a Buddhist meeting, packed with an immense audience and lasting from 2:00 until 5:30 P. M.:

"First there was an ovation to Buddha, made by a priest; then a presentation made to an image of the God by

two little Japanese girls. After that the meeting was turned over to the chairmanship of a Los Angeles citizen, —a former 'Christian.' The speakers were a city councilman; a citizen whose theme was that 'all great teachers like Buddha and Christ were climbing a mountain, each from a different side of the hill, all bound for the same top, and in his opinion what they should do was to quit quarreling and do more climbing.'

"Then there spoke a woman from India, a prophet from Persia, and the British consul. The last speaker was the Japanese consul who said that 'Christianity should make a better study of Buddhism before pronouncing it superstition, that it had the same love and compassion that Jesus taught.'

"Such speakers do not know Buddhism in its practical effects nor do they know Jesus Christ and His Gospel."

LATIN AMERICA

The Earthquake in Guatemala

IN the last week of December a great earthquake shook Guatemala City and leveled all buildings to the ground. Over one hundred thousand people were rendered homeless, but few were killed. The Presbyterian Mission houses, including the new Hospital and Training School for Nurses, and the Girls' School, were destroyed. The other mission station at Quezaltenango was not injured. The American Red Cross has sent 5,000 tents and other relief to the stricken city. An earthquake also recently devastated portions of San Salvador.

Fresh Trouble in Mexico

ALL friends of Mexico hope that the country is not to slip back into civil strife and disorder just as it seemed that the land was to have a stable government once more and a chance for peaceful development. Report comes that Villa has broken out again with a much larger number of men in his train than it was supposed he could get together and that he is terrorizing northern Mexico. He succeeded in taking

Ojunago, three hundred miles from Chihuahua, where the American Board has one of its stations, compelling most of the Carrancistas to flee across the border into the United States. Conditions in Chihuahua are regarded critical as the withdrawal of General Murguía to the south has left the city with a reduced garrison and a less efficient commander. Wild reports are in circulation as to Villa's plans and there is much anxiety as to what will happen next.

In view of Villa's boasted antagonism to all Americans, it will be necessary for missionaries, as well as others from the United States, to be on their guard. It is not a question of antipathy to missions or even to individuals, but of general hatred of everything American on the part of this ignorant and lawless rebel chief. It remains to be seen whether the government in the South will be strong enough and resolute enough to counteract this new danger.

Opening a Mission in Costa Rica

DR. GEORGE A. MILLER, Superintendent of the Methodist Mission in Panama, recently visited the Republic of Costa Rica with a view to exploring the missionary possibilities, the Methodist Episcopal Church having been requested by the Inter-denominational Committee on Latin American Fields to survey and occupy this field. They found the door wide open. From the President to the man on the street, scores of people heartily welcomed the missionary representatives and urged them to inaugurate work at once. Both the capital, San José, and Cartago, the second city, are especially inviting. Costa Rica has the most energetic people and the best organized industry of any Central American country, and is at present without Protestant work, except for a weak independent mission. As soon as funds are available strong evangelical work should be established.

EUROPE

Barnardo's Homes

MANY Englishmen are now seeing a patriotic significance in the work of Dr. Barnardo's Homes, which

rescue destitute children and train them to become honest and useful citizens. 7,149 boys and girls were under the care of the Homes at the end of last year, and they have admitted 4,744 children since war broke out.

The Soldier and His Testament

REV. NORMAN MacLEAN, D.D., of Edinburgh, who has spent several months in the army camps in France, writes in the *Record* of the National Bible Society of Scotland: "There is one thing the soldier greatly prizes, and that is his New Testament. In the huts there is a constant request for Testaments, and these requests are never refused. No soldier need go up to the front without the words of eternal life in his knapsack. One of my cherished memories is a soldier coming up after a service and showing me his Testament, and the way in which the bullet had pierced it, and half way through had been deflected, and saved his life. Such a Testament was too precious to be risked any further, and he asked me to take it home to his mother.

"While it would be foolish to expect regeneration from high explosives and trenches, yet, when the great army comes home, the men will welcome the warmer breath of love and brotherhood such as the Church will give them. It is that more fervent atmosphere of love that the Church needs most to provide for the returning soldiers."

Evangelizing British Hop-Pickers

ABOUT the time when the noble and wealthy magnates of the West End of London leave for the country, a kind Providence sends about 90,000 dwellers of the East End also to the country, to the fields and meadows of Kent, Sussex and other home counties, where you find them by the end of August and all September, with their children, engaged in the lightest of all employments, gathering the fragrant fruit of the hop plant. Very few of them ever enter a house of worship. Here, however, the church which they care not to attend in town is brought to them in

the country. The several missions to the hop-pickers send earnest, godly men, who visit the camps of the hop-pickers, and are usually beset, and nearly upset, by the rush for hymn-books.

It is a weird sight on a moonless night around a blazing fire to watch the inner ring of little children seated on the grass and the crowd of men and women standing behind them, and going back into the darkness, all listening eagerly and with the stillness of a cathedral service, to the Gospel of salvation, or singing together the hymns of gladness and life.

Who can compute how much the "Mission to the Hop-Pickers" means to nearly a hundred thousand people, released from the slums and other low haunts of congested cities, and given three to five weeks' sojourn in the open country? These people are given light employment, and receive in wages the means to enable them to face the rigors of the approaching winter, to pay their rent and carry with them many Scripture portions and booklets, the circulation of which among them now numbers several millions.—*Life of Faith.*

Work Among Colonials in France

THE *Journal des Missions* publishes interesting details of the efforts put forth by French Protestants for the help of their fellow Protestants amongst the ever-growing number of natives of the French colonies arriving in France. Nearly the whole of the Tahitians, the majority of the New Caledonians, and at least half the Malagasy are said to be Protestants. To these must be added a large number of Basutos, who come from what is now a British colony, which was originally evangelized by French Protestant missionaries, and in which the great majority of professing Christians look to the Paris Missionary Society as their spiritual parents.

At the great naval port of Toulon there were, at the beginning of July, about 1,500 Malagasy, about 1,000 of whom were Protestants. For a year past, those who can do so have attended a small gospel hall situated far from the barracks. They have been visited by a

missionary, who hoped to settle there in October and to open a regular "Foyer." In the meantime the Protestant church was placed at the disposal of the Malagasy for a Sunday afternoon service. A committee of Malagasy arranges for native preachers, when a European missionary is not present. At Marseilles, Toulouse, Bordeaux, and other places, similar work is being done by local pastors and other Christians.

Missions in the Trenches

THAT there is considerable *religion* in the trenches of Europe is a fact which we are coming to realize, but that this trench religion at times takes on a missionary aspect will surprise many. A missionary meeting in the trenches! Speakers from the missionary front in Africa, China, India holding hardened soldiers spell-bound by their tales of *spiritual* victories among the non-Christian races of the world!—such things we had hardly thought possible.

A missionary from Papua, British New Guinea, has been giving lectures at the front on such topics as "Racial Problems in Relation to Christianity," "Our Duty to the Weaker Races," "The Ultimate Aim." These lectures are followed by discussions often continuing far into the night.

The Gospel in Spain

THE Spanish Branch of the World's Evangelical Alliance has determined to celebrate the fiftieth anniversary of the permission to preach the Gospel in Spain. It has framed an attractive program for the meetings in 1918, and it is hoped that the Congress to be held in Madrid, in October, will mark a new starting point in Spanish evangelization. Until 1868 it was a crime for Spaniards to possess a copy of the Bible in their own tongue and the practice of the Inquisition was continued after the abolition of that institution. In 1868 Queen Isabella was driven from Spain and the exiles for conscience were permitted to return to their native land. The late Bishop Cabrera

was told by General Prim that he could go wherever he wished with "his Bible under his arm." Since that time the story of evangelical work has been marked by years of persecution and times of tolerance. Much has been accomplished in the presence of very great obstacles. Much more requires to be done before Spain knows the Gospel, and it is to be hoped that the condition of Europe next year will permit foreign delegates to join their Spanish brethren in celebrating the Jubilee.—*Evangelical Christendom.*

ISLANDS OF THE SEA

The Lepers in Hawaii

FLEMING H. REVELL, of New York, during a trip to Hawaii visited the leper settlement on the Island of Molokai. He says:

"I found a scattered settlement. Buildings were mostly in groups at widely separated points—boys' homes, girls' homes, cottage homes for families, and others for male or female adults, school buildings, recreation hall, hospital and a goodly number of detached homes where families containing one or more lepers were allowed certain sections of land to cultivate and upon which to build. In common with my experience in other leper settlements visited, in Cuba, Jamaica, Central America, I found here no indication that patients were either despondent or morose. They were the reverse—patient, if suffering keenly; otherwise entering heartily into recreations and entertainments.

"The moral and religious work and influence are mostly in the hands of the Roman Catholics. A priest and four 'brothers' appear devoted to their work in connection with the boys' homes. The grave of Father Damien is to be seen in the little churchyard. The Girls' Home is presided over by a Mother Superior and with three 'sisters' who devote themselves to this department.

"A strict segregation of lepers is instituted under American laws. A notable decrease in numbers attests the importance and the beneficial effect of this

plan. Not many years since, the colony embraced nearly 1,300 lepers, while to-day there are but 600. The Mormons also have a church in Molokai."

MISCELLANEOUS NOTES

Unexplored Mindanao

WHEN a part of the Micronesia Mission was transferred from the American Board to the London Missionary Society, Rev. and Mrs. Frank J. Woodward, formerly at work in the Gilbert Islands, joined the Philippine Mission, with station at Cagayan, Mindanao. Writing from Zamboanga, the very westernmost point of Mindanao, Mr. Woodward says:

"A few weeks ago Captain Fort discovered a new tribe of people living some hundreds of miles north of Davao. The people of this tribe had never been visited by a white man, neither had they seen a horse.

"Captain Fort told us of the discovery, some months previously, of a tribe numbering about five thousand that had not been known to exist. From what I can learn, it appears that most of the interior peoples are more open to the teaching of the Gospel than those along the coast, making an exception of the Moros and Manobos. Captain Fort estimates the population of Mindanao to be at least 800,000."

OBITUARY

William Y. King of Toronto.

ON November 30, 1917, Mr. William Y. King, the American Secretary-Treasurer of the China Inland Mission, died suddenly in Toronto, Canada, as the result of a stroke. Mr. King was born at Ingersol, Ontario, on September 5, 1869, and after some experience in his father's flour mill, entered into business in Montreal. He was a zealous Christian, prayerful, tactful and humble. He became deeply interested in missions when his sister went as a missionary to China in 1896. Later he visited China with his wife and on his return in 1910 was invited to become treasurer of the China Inland Mission.

THE MISSIONARY LIBRARY



China From Within: Impressions and Experiences. By Charles Ernest Scott, M.A., D.D. Illustrated. 327 pp. \$1.75 net. Fleming H. Revell Co., New York. 1917.

FEW theological seminaries have ever listened to a course of lectures like these delivered before Princeton Seminary men in 1914-1915. In form and material they are better adapted for popular reading than for anything like a critical student audience. Seven chapters of missionary material are prefaced by two more general in character dealing with "The Land and the People" and "Racial Traits." The latter chapters are more oratorical and less valuable than the missionary sections, being largely quotations of varying degrees of authority with no attempt to verify references, as Princeton students are supposed to do or to have done for them.

The other chapters are uniquely detailed and make the reader see the Holy Land of China, the Province of Shantung, in its dire need and its great hopefulness. Missionaries doing deputation work will find here the sort of information most welcome among the churches, and with certain desirable variations mentioned below, they may well follow Dr. Scott's plan. In the chapter on the work in cities, a valuable scheme is set forth, practicable in some sections of China and well illustrated in what the Presbyterians are attempting in Shantung, known as the City Evangelization Enterprise. In a Chinese-manned Jesus Doctrine Preaching Hall, costing \$5,000 each and to be planted in all the strategic cities, will be found the varied ministrations of an institutional and indigenous church, when the plan is fully developed. The author's own center at the German-built Tsingtao on Kiaochow Bay is made to be the key of the entire situation—a wonderfully developed occidental city.

But it is rural evangelization which most interests our author and his read-

ers. The plain country folk and their plainer homes; their fairs and their theatres; floods and famines and plagues which so often decimate them; the special political unrest of recent years and its effect upon the people and the infant Church; the itinerant's dusty, windy, muddy trials leading to churches in the house where all sorts of pathetic and triumphant scenes are witnessed:—these are the substance of nearly two hundred pages of the volume. Perhaps the most striking pictures are those describing communion services held under all sorts of incongruous circumstances. The constant refrain of victory through prayer and faithful witnessing is a joy of the book, as readers of *The Sunday School Times*, where some of the best sections have previously been published, will recall.

Much as we approve of this volume, we must point out some features that are open to criticism. Why should the author almost invariably speak of things Chinese in depreciatory terms—always muddy, squalid, filthy, disgusting; and of the unevangelized people as unworthy and evil in all their works and ways, except in his rhetorical preface? The writer has seen the work in Shantung and knows the truth of much that is here said; yet there is a brighter side, even when the people are not converts, that ought also be presented. If Mr. Scott were to meet Christian Chinese educated in America, the very class who if won are so helpful to missions, he would see resentment on their faces as he presented to the future ministers of a great denomination—and to the reading public—this revolting picture of the homes and deeds of their non-Christian countrymen. They would as Christians query some of his proofs of answered prayer, such as the featured one of pages 269-273, though they would add that the volume contains abundant proof of the power of prayer that is not questionable. They would also deplore his fre-

quent introduction of the Chinese language romanized after a system that is applicable only to a local patois painfully "wild and woolly."

Directory of Protestant Missions in China. 1917. Edited by Charles L. Boynton. 12mo. 313 pp. Christian Literature Society, Shanghai. 1917.

THIS directory is prepared for the China Continuation Committee and contains very valuable and up-to-date information. In addition to the regular features of other volumes it contains an alphabetical index of abbreviations of names of societies, dates of the opening of stations, statistics as to each station and explanatory footnotes.

This volume contains the names and addresses of over 4,000 missionaries and facts about their stations and society, but not their length of service. This latter would be a useful addition.

"Li Hung-Chang." By J. O. P. Bland. 327 pp. \$2.00 net. Henry Holt and Company, New York. 1917.

LI HUNG-CHANG was one of the greatest statesmen of the nineteenth century and one of the extraordinary men of history. The late Honorable John W. Foster, who was thoroughly familiar with the public men of his generation, declared that "Li Hung-Chang was not only the greatest man the Chinese race has produced in modern times, but, in a combination of qualities, the most unique personality of the past century among all the nations of the world. The last one hundred years have produced many men of scholarship, several great generals, a number of statesmen of distinguished ability and success, and a few diplomats of high rank; but no one of these can be singled out as having combined in his person all these attainments in such an eminent degree as Li Hung-Chang." Intelligent men and women everywhere are interested in information about such a man. The world was stirred in 1913 by the publication of a volume entitled "Memoirs of the Viceroy Li Hung-Chang." It was a fascinating volume which we read and re-read with keen

interest; but alas, it was later declared to be a literary fraud. A man who could manufacture such a book must have remarkable gifts even though veracity is not one of them. The present volume by Mr. Bland may, however, be regarded as authoritative. The author has had ample opportunities to know China in general and Li Hung-Chang in particular. He has written an admirable biography, one which should be in every public library and in the hands of all students of China and of international affairs.

The Soul of France. By Rev. Ruben Saillens, D.D. 8vo. 274 pp. (5s net). Morgan and Scott, London. 1917.

MANY books have been written about France but none with such fine appreciation and discrimination as this. Dr. Saillens is a Frenchman—born in Lyons;—he is a Protestant and an earnest Christian worker, but he sees the good in Roman Catholics and others from whom he differs. The picture of France and Frenchmen that he gives us is not a passing, superficial glimpse, but a historical survey and an intimate insight into the true soul life of the nation and of individuals.

The book is well written and worth reading. It reveals the poverty and wealth of French religious life from the beginning. Dr. Saillens describes the early days of the nation, the reformation, the religious peculiarities of various sects and classes, the spirit of some great writers and leaders; the revolution, the nineteenth century revival, the Second Empire and the present war. There are strong character studies of such men as Robert Haldane, Merle d'Aubigne, Oberlin, Monod, and others. There are some very striking incidents, especially those relating to soldiers in the present war.

There are still comparatively few Protestants in France—about 600,000—but they can exert a tremendous influence on the life of the nation. The work of spiritual regeneration must come first after the war. The only hope for France is in Jesus Christ and His Gospel. France needs spiritual resurrection.

New Books on Missions

- China, Her History and Diplomacy.** By E. H. Parker. 12vo. 419 pp. \$2.50. E. P. Dutton. 1917.
- The Historical Development of Religion in China.** By W. J. Clennell. 12mo. 260 pp. \$2.00. E. P. Dutton. 1917.
- Complete Atlas of China.** Twenty-two maps. Index. 21s net. C. I. M. and Stanford, Ltd. 1917.
- African Missionary Heroes and Heroines.** By H. K. W. Kumm. 12mo. 215 pp. \$1.25. The Macmillan Company. 1917.
- Adventures in the African Jungle Hunting Pigmies.** By W. E. Geil. Illus. 310 pp. \$1.35. Doubleday, Page & Co. 1917.
- The Cameroons.** By Albert F. Calvert. Illustrated. Maps. 140 pp. 6s net. Werner Laurie, London. 1917.
- The Moffats.** By Ethel Daniels Hubbard. 60 cents. 291 pp. Missionary Education Movement. 1917.
- Round About the Torres Straits.** By Gilbert White. 95 pp. 2s net. Society for the Propagation of Christian Knowledge. 1917.
- Asia Minor.** By W. A. Hawley. Illustrated. 8vo. \$3.50. The John Lane Co. 1917.
- History of India.** By L. J. Trotter. Illustrated. Maps. 498 pp. 10s 6d. S. P. C. K. 1917.
- The Goal of India.** By W. E. S. Holland. Illustrated. 2s. 256 pp. United Council for Missionary Education, London. 1917.
- Beginnings in India.** By Eugene Stock, D.C.L. 128 pp. 2s net. S. P. C. K.
- The First Ten Years of the National Missionary Society, 1905-1916.** 136 pp. National Missionary Society of India. 4 annas. 1917.
- Burma, A Short History of Its People and Religion.** By F. E. Trotman. Illustrated. 151 pp. 1s 6d net. S. P. G., London. 1917.
- Forty Years in Burma.** By John E. Marks. 307 pp. 10s 6d. Hutchinson, London. 1917.
- The Death of a Nation.** By Abraham Yohannan. Illustrated. Map. 170 pp. \$2.00. G. P. Putnam's Sons. 1917.
- An American Missionary in Turkey.** By Clarence D. Ussher. 8vo. 338 pp. Houghton, Mifflin & Co. 1917.
- Women and Church Work.** 116 pp. 2s 6d net. Longmans. 1917.
- Japan at the Cross Roads.** By A. M. Pooley. 8vo. \$3.50. 362 pp. Dodd, Mead & Co. 1917.
- The English Church Mission in Korea.** Illustrated. 80 pp. 1s 6d. Young Church Co. 1917.
- Our Hawaii.** By C. K. London. 12mo. The Macmillan Company. 1917.
- Hawaii, Scenes and Impressions.** Katherine F. Gerould. 181 pp. \$1.50. Charles Scribner's Sons. 1917.
- Central America.** By W. H. Koebel. Illustrated. 8vo. \$3.50. Charles Scribner's Sons. 1917.
- The Soul of the Russian Revolution.** By Moissaye J. Olgin. 8vo. 423 pp. \$2.50. Henry Holt. 1917.
- Inside the Russian Revolution.** By Rheta Childe Dorr. 243 pp. \$1.50. The Macmillan Company. 1917.
- Palestine, the Rebirth of an Ancient People.** By A. M. Hyamson. Illustrated. 292 pp. 10s 6d net. Sidgwick & Jackson. 1917.
- Comparative Religion.** By A. S. Geden. 144 pp. 2s net. S. P. C. K. 1917.
- Popular Aspects of Oriental Religions.** By L. O. Hartman. 255 pp. \$1.55. The Abingdon Press.
- The Religions of the World.** By George A. Barton. 349 pp. \$1.50. Chicago University Press. 1917.
- At the Sixtieth Milestone.** By W. Y. Fullerton. 281 pp. 6s net. Marshall Bros. 1917.
- Negro Education. A Study of the Private and High Schools for Colored People in the U. S.** Illustrated. Maps. 2 volumes. \$2.25. Government Printing Office.
- Some Modern Problems of the Missionary Enterprise.** By J. W. Burton. 61 pp. Laymen's Missionary Movement, Melbourne. 1917.
- Helping the Helpless in Lower New York.** By Lucy Seaman Bainbridge. 12 mo. \$1.00. 172 pp. Fleming H. Revell. 1917.
- The Missionary Education of Juniors.** By J. Gertrude Hutton. 16 mo. 60 cents. 140 pp. Missionary Education Movement. 1917.
- Graded Missionary Education in the Church School.** By Frederica Beard. 75 cents. 133 pp. Griffith & Rowland. 1917.

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