



A MEETING OF CHRISTIANS IN A PRESBYTERIAN MISSION, KAMERUN, WEST AFRICA.

See article by Miss Jean Mackenzie (page 339)

THE MISSIONARY REVIEW^{of} the WORLD

VOL.
XLI.

May, 1918

NUMBER
FIVE

SIGNS OF THE TIMES



AFRICA AFTER THE WAR

WILL the Dark Continent be darker or lighter as a result of the world war? In 1914 there were about 130,000,000 Africans who were still unevangelized. Among these were working some 4,500 Protestant missionaries. They were located in about 1,000 stations and had gathered Christian adherents to the number of one and a half million Africans. The 350 higher schools and colleges and 10,000 elementary schools, conducted by the missionaries, had brought under instruction over 600,000 pupils. The medical missions cared for over one million cases during one year and the leper asylums, orphanages, and other philanthropic institutions cared for many more. Plans were under way to cover the continent with a network of stations, to establish a Christian university at Cairo, to stem the Moslem advance, to found model industrial institutions where most needed and to train large forces of African Christian workers. Then came the war! Since then nearly one thousand German Protestant missionaries have been obliged to discontinue their work. The German missions in Togo and Kamerun (West Africa), in German Southwest Africa (Damaraland), and in German East Africa have been turned over to Swiss, British or American missionaries, or the work is conducted by native Christians. This former German territory comprises nearly one million square miles and contains over 13,000,000 people. In other words it is equal to fifteen times the area and twice the population of New England.

What is to become of this territory after the war and what will be the fate of the German missions in the event of an Allied victory? There are those who hold that it would be a calamity ever to return the colonies to Germany, since her efficiency in colonizing means improvement of the land at the expense of the natives. She is also charged with the intention of building in Africa a military state, dividing the Continent and threatening the peaceful development of the people.

Others hold that, while the German Empire should never regain control of her colonies, it would be a great loss to Africa if German missionaries were not permitted to carry on their work. They have undoubtedly contributed largely to the industrial and educational development of Africa and have many qualities from which other missionaries may learn much. When the time for a peace settlement comes, the right of the Africans to a voice in their future should not be overlooked.

Bishop Hartzell, who has probably traveled further in Africa than any other missionary, sees a great future for Christianity in that Continent. He expresses the belief that this war means a new era for the Africans. The native Christians are rising to positions of leadership and are entering heartily and intelligently into the plans for the evangelization of the Continent. Already nearly thirty-five thousand are engaged in evangelistic and Christian educational work for their fellow Africans. These will be the future preachers and teachers of Africa—and some of them are wonderful evangelists.

The future may be counted on for three advance steps at least: (1) The development of a more adequate plan for co-operation among Christian missionaries in Africa; (2) the increase of responsibility placed on the native church; and (3) a better understanding and co-operation between Africans and Europeans in the further development and enlightenment of the Continent.

MOHAMMEDAN ADVANCE IN CENTRAL AFRICA

WHILE the servants of the Owner of the Field slept, the enemy sowed tares. While Christians are busy elsewhere the Moslems are advancing in Africa.

Unfortunately the influence of the European Governments too often favors the Moslems. Battalions in the Anglo-Egyptian Sudan are recruited from the pagan tribes and the chaplains are Mohammedan mallams, appointed and paid by the Government of the Anglo-Egyptian Sudan. As a result, African soldiers returning to their tribes after service in the army carry with them the religion of Mohammed.

Many Mohammedan traders, financed by European trading companies, go freely among the pagan peoples, and into districts where, before European governments arrived, they would have been killed. They preach Islam while they trade. The troops of the Senegal, of Northern Nigeria, of the French Shari-Chad Protectorate, and of the Anglo-Egyptian Sudan are Mohammedan, so that the war in the Kame-runs and East Africa has increased the prestige of the Moslem fighting man.

On the other hand, the French Government has tried to meet the Mohammedan advance in the Western Sudan by forbidding the use of the Arabic language in the schools; Sir Frederick Lugard (the British

Governor General of the Niger Territories), has printed in his blue-book, "I hold out every encouragement to establish missions in pagan centres." In the Shari-Chad Protectorate the French Government has had far more trouble with the Mohammedans than with the pagans, for the reason that the Mohammedan advance is not desired.

In the Anglo-Egyptian Sudan, the Governor General has said that it is impossible for the government to deal with the Mohammedan advance and has asked that Christian missionaries come and help Christianize and civilize the pagan tribes. This will be the greatest blessing to the people for Christianity, far more than Islam, helps to establish justice and maintain peace.

Dr. Karl Kumm gives the names of over forty tribes not yet reached by Christian missions. These include over 2,000,000 Africans.

The number of missionary societies in South Africa and on the West Coast is disproportionately large when compared with the amount of territory still to be occupied. In Sierra Leone there are ten Christian missionary societies at work, while between the Niger and the Nile on the Central African plateau, where the Mohammedan propagandists are exerting their greatest pressure, not one society is represented. "This is poor strategy!" says Dr. Kumm.

It would be advisable to appoint a commission, representing American and British foreign mission boards, to devise ways and means by which the energy of societies engaged in missionary work in Africa may be distributed on the strategic advance line of Mohammedanism.

A NEW CRISIS OF MISSIONS IN PERSIA

URUMIA is cut off from communication with Tabriz and the outside world. The Moslems are fighting the Christians and word is anxiously awaited as to the fate of the missionaries. This is one result of the Russian collapse. When Turkey declared war on France, Russia and Great Britain, and endeavored to arouse all Moslems to a "Holy War," Russian armies came to the rescue of the missionaries and Assyrian and Persian Christians in Urumia, Tabriz and the surrounding territory. At that time America was not involved in the war and the American flag and American missionaries were able to exert great influence in the protection of life.

Today the situation has sadly changed. Russia is demoralized and her forces have been withdrawn; America is an enemy of Turkey's ally; Turks and Kurds are inciting other Moslems to pillage and murder all Christians and the situation in northwest Persia is acute. How soon the disorganization and danger may spread to other parts of Persia, it is impossible to say. The missionaries in Urumia include Dr. and Mrs. Wm. H. Shedd, Dr. and Mrs. Harry P. Packard, Mrs. J. P. Cochran, Rev. and Mrs. E. T. Allen, Mr. Robert McDowell, Mr. Edward Richards, Miss Elizabeth Coan, Miss Mary Burgess, Dr. and Mrs.

W. P. Ellis and others of the American Presbyterian missionaries. This is pre-eminently a time for prayer to God for these faithful witnesses.

Urumia is a city of 80,000 population, situated near the western shore of Urumia Lake, about fifty miles from the Turkish border, and one hundred and twenty-five miles from the Russian border. The American Presbyterians have been established there for forty-seven years and have built up strong churches, schools and medical work. It was in the Presbyterian mission compound that 15,000 refugees were sheltered and fed two years ago.

PALESTINE AND SYRIAN RELIEF

THE political changes due to America's entrance into the war, Russia's withdrawal from the Allies and the progress of the British forces in Palestine have not interrupted the work of the Armenian and Syrian Relief Committee. The Russian Caucasus has not yet been transferred to Turkey as the Caucasus Republic has not accepted the terms of the Bolshevik treaty. American, Swiss and Swedish agents are still distributing relief in Russian and Turkish territory and in Palestine there is increasing opportunity for relief and for constructive work. In addition to the suffering Armenians in Turkey there are more than two million destitute people, dependent on America, who can be reached in Persia, Mesopotamia, Palestine and Macedonia.

The following recent telegrams received from the American State Department give assurance that "relief is not stopped by political changes."

"Fifteen centers in Turkey (Asia Minor Armenian Syrian Relief) heard from. Agents well and absorbed in relief and missionary work. Severe winter. Exceedingly high price of foodstuffs, scarcity fuel, lack of clothing, disease, want of medical supplies very greatly intensify suffering of destitute people. Numbers of orphans cared for steadily growing. All resources of the deported people exhausted because of prolongation of conditions. This increasing gravity of situation, difficulties of exchange and serious depreciation of currency impel our agents to appeal for largely increased appropriations. Our representatives say that to continue, calls for larger expenditures but to discontinue would mean death to multitudes. Dollars or deaths. America cannot afford to hesitate now in this great humanitarian effort saving the remnant of the persecuted Christians in Turkey. Increased giving of dollars means saving of lives of thousands."

Another cablegram received from Cairo reads:

"Refugees from desolated villages evacuated by Turks drifting southward. Jerusalem, Bethlehem, Jaffa, Hebron, Majdel, Deirsineid occupied by our staff. Armys advance toward Jordan Nablous widens area needed relief. Three orphanages being equipped in Jerusalem to shelter 500. Clinics are thronged. Regular hospitals being used for wounded soldiers jointly with military authorities. We are rationing whole city stripped of supplies by Turks and left in state of economic siege by damage to railway. Poorest people were reduced to eating orange peels and garbage.

Six soup kitchens temporarily feeding 8,000 destitute. Expansion relief industries will soon place thousands upon payroll and will benefit Syria as army advances. Prospects good for securing contracts sewing army shirts, sandbags, also mending clothing, socks. Army employing increasing numbers road building. Lace industry limited by shortage of thread. We offer to develop boys in carpentering, mechanics, shoemaking, tailoring, agriculture. Only way to clean up Jerusalem and banish typhus is through industries regulated by sanitary rules. Will America assist in industrial reconstruction? Fifty thousand dollars required monthly for immediate relief. TROWBRIDGE."

In an early number of the REVIEW we plan to publish an article showing what has actually been accomplished with the nine million dollars already expended in Armenian and Syrian relief work. One thing is certain, hundreds of thousands of lives have been saved, the hearts of thousands of Christians in America have been enlarged by their gifts to these sufferers and an object lesson in Christian love has been given to the world by the self-sacrifice and devotion of those who are ministering to these persecuted people, who might have saved their own bodies by denying Christ.*

DEVELOPMENT OF THE INDIAN CHURCH

THE growth of the national church of India is of the utmost importance to the progress of Christianity. For this reason special interest attaches to the meeting of the "National Missionary Council of India" held at Coonoor last November. It was attended by thirty-six out of forty-two members and was presided over by the Bishop of Calcutta.

One of the topics under discussion, especially important in view of the present agitation for self-government in India, was the relation of self-support to self-government in the Indian Church. The committee on this subject urged that self-management in some form or degree should not be withheld simply because complete self-support is not attained. A measure of self-government has usually been proved to be a great stimulus to self-support.

Another important subject related to Christian progress in India is the "Conscience Clause" in government aided schools. After careful consideration a resolution was passed by the National Missionary Council recommending that "Wherever there is sufficient demand for other than Christian education, it is the duty of private or public bodies to provide it. In all save single school areas, such education is available and all that can be rightly demanded by those who object to Christian teaching is already provided. In single school areas where local conditions warrant it, relief may be found by the provision of alternative schools. But where either the total number of pupils or the number

* Gifts to the Armenian and Syrian relief fund may be sent to Cleveland H. Dodge, Treasurer, 1 Madison Ave., New York.

of conscientious objectors is too small to render this desire feasible, the wishes of parents for the exemption of their children from the Scripture period, when expressed in writing, should be made an exception by the school authorities."

The Indian churches have already become deeply interested in self-extension and several home mission societies are in operation. The receipts range from \$100 to \$5,000 per year and have resulted in many thousands of converts. The National Missionary Society of India is a union work with an income of over \$7,000 a year. It has thirteen Indian missionaries active in six fields, and has gathered about 3,000 converts into Christian communities. The development of the mass movement holds out hope for a great Indian Christian Church which will become a power, not only in the Indian Empire, but throughout Asia.

THE PROGRESS OF AMERICAN CHURCHES

THE church statistics for 1917, prepared by the Federal Council of Churches, show some rather unexpected things in this first year of America's entrance into the war. First, the number of ministers reported shows an increase, as does also the number of churches and members. Communicant members of all religious bodies, including Roman Catholics and Jews, are given as 40,515,315. This means that 60,000,000 in the United States are out of the church—or, if children are omitted, not less than 20,000,000 adults are not connected with any church. This is a population equal to that of Siam and Korea combined.

The church growth is of interest. Of 528,000 new members, only 158,750 are in the Roman Catholic churches, less than half the number reported a year ago. The largest net increase among Protestant forces is among the Methodists (173,734), the Baptists (77,474), Disciples of Christ (59,016), and Presbyterians (54,278). The largest percentage of increase is among the Disciples (5 per cent.) as compared with 1 per cent. among Roman Catholic, and one-quarter of 1 per cent. among Lutherans. The Christian Scientists report 1,569 churches, but refuse to report on membership.

Among notable signs of the year are the union movements—particularly among the Lutheran and Methodist bodies—the large war activities and the programs for raising immense sums for church and missionary purposes. This is especially notable among the Methodists, Baptists and Disciples. For the first time in history all the Lutherans united, first in celebrating Luther's anniversary and then in a Lutheran commission on war activities. Jews and Roman Catholics have raised large sums for war and relief, but have been far outstripped in this by the Protestant organizations that have given lavishly, without regard to creed, but only in view of the great and crying needs.



EDITORIAL COMMENT



THE GREATEST FORCE IN THE WORLD

THE most powerful forces in the world work silently. No man can hear the sun or the tides or the mighty attractions which hold the universe together or bind man securely upon this flying earth. The seed germinates in stillness under ground and all the great growth of Nature is inaudible. It is a strange thing that we cannot bring ourselves to realize that if Nature's most massive energies operate in silence it is even more to be expected that the great spiritual forces will be noiseless too. We seem to think otherwise. We look to public men, to loud explosions of guns, to newspaper and platform publicity, to the movement and pressure of the mass and overlook the buried seed of suggestion, the private word, the unobserved friendship, the working book, the penetration and the persistence of personal memories, the unrelaxing secret grip of truth moulding the conscience and the inward soul of individuals and of mankind.

But it is with these deeper and vaster forces that the cause of missions works. Its men and women go out quietly into the world and are lost to sight. They settle in great cities where the traveler who does not look for them does not see them. Or they go out into remote places where the traveler never comes. They make no great stir. Their leaving was with no demonstration and their arrival is often without notice. They begin with no tumult, making friends, rendering service, healing sick folk, teaching children, here and there giving a book to some one who may understand. They spread new ideas and they live a new life. And neither an idea nor a life is audible. Sometimes the quiet of such work is disturbed by misunderstanding, or innocent folk have to bear the guilt of the consequences of deeds that were neither quiet nor innocent. And sometimes the thunders break which sooner or later are inevitable from the clash of silent truth with the falsehood, secret or open, which is its foe. But the still and pacific energies of love and life work on and in the end they are resistless.

Not a day passes which does not disclose somewhere the sure fruitage of the silent sowing of the past. The story which Stephen Trowbridge sends us from Cairo is representative and not exceptional:

"An incident occurred last week which shows by what devious ways missionary influence travels, and, as David Livingstone said, how 'compact an affair the world is getting to be.'

"Mohammed Effendi, a young student from Constantinople, in the Azhar University—the great center of Moslem learning in Cairo—had been coming for some weeks past to give Turkish lessons to Mr. and Mrs. Camp and Miss Putney, three of our neighbors. Finding that I had been born in Turkey and was familiar with the language, he came

to call several times. As our acquaintance grew into a friendship, he spoke freely about his disappointment over finding such a sordid atmosphere in the life of the great Mohammedan theological school. I replied that I felt sure we were both vitally interested in one and the same thing, namely, discovering the way to God and seeking to do His will. I asked him what he knew about Christianity, and he replied that his information was chiefly from the Gospel of Barnabas (a spurious work written between 1300 and 1350 A. D., made to produce New Testament references to Mohammed), and that he had in his possession a copy of the New Testament differing substantially from the Gospel of Barnabas and published in Constantinople about fifty-five years ago.

"The language of this New Testament," he said, 'is that of our fathers' day and the type is rather out of date.' I knew that this must be one of the earlier missionary versions, before the one finally adopted by the Bible Societies. So I offered him a New Testament published in Constantinople with the imprimatur of the British and American Bible Societies. This he accepted with many thanks and promised to read at his leisure. Two or three days afterwards he presented Miss Putney with the old New Testament, of which he had spoken, thinking that she might be interested in it as something of a rarity. What was her bewilderment upon opening the handsomely bound volume to find upon the fly-leaf the following inscription in a clear, strong hand:

"Presented to the Ex-Governor of Philippopolis in kind remembrance of his services in arresting and punishing the murderers of our dear brother Meriam.

TILLMAN C. TROWBRIDGE.

Constantinople. April 14, 1863.'

"He had not even deciphered the signature beneath. It seems that some time previously he had bought the volume from a Circassian student in the School of Technical Arts. This young man was the son of a distinguished and wealthy Moslem of the Caucasus who had traveled to Damascus and had died while in that city.

"During the boy's school days in Constantinople a great fire had raged through the city, and the lad, having lost all his possessions, hurrying through the smoking streets, picked up this book flung from an upper window.

"What a chain of experiences this New Testament must have had, passing from the scenes of the long-drawn Bulgarian struggle for independence; traveling through Adrianople, one of the last Moslem strongholds in Europe, where hundreds of New Testaments have been secretly read and pondered; peradventure carried to the capital on the Bosphorus in the library of some intelligent and liberal minded Pasha, who, becoming debased by habits of greed and extortion, sold this spiritual treasure for a coin or two; handed on through auctioneer to bookseller, and so to some learned sheikh of Stamboul in silken robes

and massive turban, only to be left idle for a year or two, after the old professor's death, until it should once more be passed to the warped and dusty shelves of one of the many bookshops which forever fascinate Moslem seekers after God by their rigid adherence to the literature of the past, and forever puzzle Western visitors by their native lack of system! Who knows by what circumstances of human tragedy or hope the book passed into the highlands of Kars or Tiflis? Then came the long journey to Damascus—surely on an errand of some import—then the sudden death and the dividing of the property among the three sons, and after that the second son's resolve to acquire in Egypt the lore of the Englishman's sciences.

"Finally, we may imagine ourselves in Cairo, far to the south, by the side of a Turkish Azhari, a deeply religious young man, keen, nervous, courteous and rather unhappy at heart. He enters the room of a young Circassian who has offered to sell some of his books. He lays his hand upon this volume, much as you or I traveling through China might handle one of the 'heavenly classics' of Confucius and peer into its pages. He thinks of 'the original Holy Gospel sent down in glorious perfection upon our Lord Jesus, upon Him be the peace,' and he thinks how strange it is that all the copies now in circulation should have been so corrupted and so tampered with as to lose all authoritative value. 'But,' he meditates, 'what matter these things? The Eternal Quran, final and supreme, was sent down upon our Lord the Apostle of God, the Lord of the Two Worlds, upon Him be the peace. And yet shall I not buy this volume and in some leisure moments read what the Christian scribes have published?'

"Mayhap this volume has passed through wars and pestilence, possibly through trials for heresy in Moslem courts. Possibly it has been studied in secret, by candlelight and by the light of dawn. At all events opposite the fly-leaf, written upon by my father in the thirty-second year of his age, when he was yet upon the threshold of his life work, the book bears an inscription in Turkish:

"'Possessor of the Holy Gospel,
Mohammed Hilmi As'd ed Din.'"

And life which is but an unseen and an unheard thing is more powerful than books. In 1811 Henry Martyn passed through Persia and spent about eleven months in Shiraz, where he preached Christ boldly. Though in Persia so short a time, and already enfeebled by disease, Martyn completed his translation of the New Testament, and he stamped his influence indelibly on some hearts. "Just as I was leaving Persia," said Dr. Perkins, fifty years ago, "I fell in with a Chaldean bishop about seventy years old, in the district of Salmas, with whom Martyn had stopped as a guest for a week, forty-seven years before. This aged man is the only Persian I have met who personally recollected Martyn. He was charmed with the missionary, pronouncing him the finest Englishman he ever saw; and his remembrance of

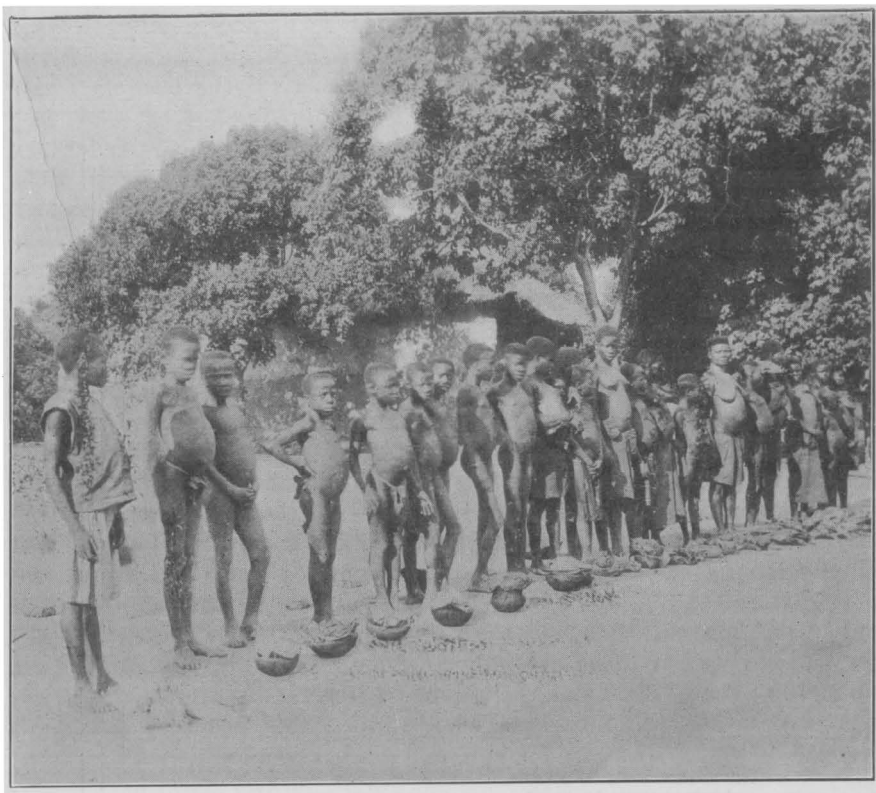
him was very vivid so long afterwards. He spoke of him as social, active and inquisitive, writing from morning till night, yet always ready to engage in conversation with all who called—as very temperate, eating (as the bishop figuratively said) an egg for breakfast, and dining on a chicken wing. When riding out to visit antiquities in the region, he was accustomed to propose a topic for discussion; for instance, when they mounted their horses one day Martyn said to the bishop, ‘Let us discuss the question, Was darkness created? You take one side, and I will take the other, and see what we make of it’; showing Martyn’s taste for metaphysics and his knowledge of the Persian tastes and mind. The bishop represented him as small in stature and frail in appearance. There must have been wonderful power, as well as singular fascination, in Martyn to have left so enduring and grateful an impression on that Persian.”

All those who could personally recollect Martyn have been gone for many a year, but the man’s living influence is still at work in Persia and will work there forever. He lived in rented quarters. He built no institutions. He had no companions. All that he did was to work at his translation of the New Testament into Persian and to talk to the people and their ecclesiastics, Moslem, Armenian and Jew, and then to pass on across the land to Tocat in Turkey, where he died. But did anything that happened in Persia in the nineteenth century represent a deeper or more penetrating power?

Those men and movements are the greatest which most purely and fearlessly embody the principle of Jesus: “Except a grain of wheat fall into the earth and die it abideth alone, but if it die it beareth much fruit.” What counts most in the war and will inevitably determine all is not the shells poured forth in thunder from the guns, but the lives poured out in silence by men. This is the great work, and the man who knows it, and who knows that in doing it he is doing the infinite will of the silent or the low-spoken God, has entered into power.

As Newbolt wrote of Chinese Gordon:

“For this man was not great
By gold or royal state
By sharp sword or knowledge of earth’s wonder
But more than all his race
He saw life face to face
And heard the still small voice above its thunder.”



AFRICAN BOYS BRINGING FOOD FOR PROF. DU PLESSIS' CARRIERS

Trekking the African Continent

BY PROF. J. DU PLESSIS, STELLENBOSCH, SOUTH AFRICA

Author of "A History of Christian Missions in South Africa" and "Thrice Through the Dark Continent"

Africa is the continent of mystery. Upon its very threshold, in distant Egypt, couches the ancient Sphinx, the typical repository and guardian of its secrets, daring men to cross the trackless deserts in search of hidden sources and unknown races, and smiling its inscrutable smile, when after the lapse of months or years they return from their quest baffled and broken. Africa was the last of the great continents to surrender its secrets. It is within the lifetime of many of us that the mysteries which enshrouded its heart have been dissolved; that Livingstone forced his way up from the south; that Speke stood upon the shores of Victoria Nyanza, gazing upon the Nile where it pours out of that mighty reservoir; and that Stanley descended the Lualaba, proving its identity with the Congo, which drains one-third of the con-

continent. And even yet Africa conceals within its breast secrets which man, with all his ingenuity and presumption, cannot wrest from it—secrets geological, ethnological, philological, zoological and botanical. These secrets still await disclosure. *Ex Africa semper aliquid novi.* (Out of Africa there is always something new.)

These secrets constitute the special glamor which the Dark Continent casts over its devotees. Africa is a coy maiden, whose heart we would fain win, whose beauties we would fain discover, to whose seductive voice we cannot choose but listen, but who eludes and puzzles us by her changeful moods. Let me describe some of those moods.

There is the cheerful, bustling mood. We are upon the Benue River in Nigeria, seated in a 50-foot canoe. The landscape shimmers in the brilliant sunshine. The surface of the smooth, gleaming water is broken by the leaps of sportive fish. Thousands of waterfowl line the banks or fly swift and silent overhead—ducks and geese, pelicans, herons and crested cranes; the egret and the sacred ibis; the solemn kingfisher and the nimble plover. Out yonder a school of hippos disport themselves in the slow stream; and upon a distant sandbank lie half a dozen stout logs, which as we approach bestir themselves and are presently seen to be crocodiles. Scores of canoes ply to and fro upon the broad river; for the Benue is a veritable highway of commerce and the Mohammedans who people these northern lands are traders by instinct and by profession. All is cheerfulness and activity.

“While men with laughter, song and shout,
Spin the great wheel of earth about.”

Again, we frequently strike Africa in its dark, mysterious mood. Enter with me a tropical forest in Kamerun. It is the kind of forest made familiar to us by Stanley's expression “In Darkest Africa.” Imagine yourself marching through a wood so densely packed with trees that you can discern above your head no glint of sunshine and no patch of blue. The road is littered with dead and decaying leaves. Mighty tree-trunks lie prone across your path. Treacherous roots lie in wait for you and trip you up. You wade through marshy ground, from which arise miasmatic odors, which seem to bear the germs of all possible diseases. Around you all nature is locked in deadly embrace.

“Thick round me in the teeming mud
Brier and fern strove to the blood;
Like frightened demons, with despair,
Competing branches pushed for air;
Green conquerors from overhead,
Bestride the bodies of the dead.
So hushed the woodland warfare goes
Unceasing, and the silent foes
Grapple and smother, strain and clasp,
Without a cry, without a gasp.”



DRAWN FOR THE MISSIONARY REVIEW OF THE WORLD BASED ON GEOGRAPHICAL JOURNAL 1917

GREAT HIGHWAYS OF THE GOSPEL IN AFRICA

Profound silence pervades the scene, a silence broken only by your own timid footsteps. You are obsessed with an undefined feeling of dread. You seem to be in contact, not with death, but with the shadow of death. You would rather see the face of the arch-foe himself and be confronted by something tangible and visible than have the vague menace of the shadow of death—before you, beside you, above you—choking your breath, stifling your call, chilling you to the marrow.

At times, again, you find Africa in a savage and terrible mood. Transport yourselves now to the eastern border of the Congo State and stand with me in the Albertine Rift Valley. Beneath a series of still active volcanoes stretches a broad field of lava, covering the whole surface of the valley. Across this lava field you see a caravan of men struggling, their feet torn and bleeding from the jagged rock. But a greater danger threatens them from above. Dark thunderclouds are gathering around yonder rocky peaks, and in the distance the first

growls of the tempest are heard. Nearer sweeps the storm and minatory drops fall with a swiftness and force that constantly increase. We hold a council of war. What shall we do? The unanimous answer is: "Stay not in all this plain; escape to the mountains, lest thou be consumed." We move forward with such speed as we can command. We gain the foot of the mountains and begin the toilsome ascent. There is no human being, no hut or village, no shelter of any kind until we have crossed the 7,000-foot range and gained the further side. I press on; my men, cumbered with their loads, are left behind. The higher I ascend the nearer do I approach to the storm-centre. Swirling mists surround me, shut me in, cut off my retreat. The rush of the descending rain turns the narrow pathway into a torrent. The fierce blast, straight from the heart of the tempest, cuts me like an arctic wind; and I am conscious that unless I move on I shall presently freeze to death. The spirits of the storm are unbound; they shriek and rage about me, resenting my presumptuous intrusion into their secret domain, and threatening to overwhelm me with direst calamity. At dark I reach the shelter of the village. A handful of my followers reached home that night, but the bulk of them were left exposed to the fury of the elements. Two perished, one being my cook—a faithful lad whom I had brought from Nigeria. Half a dozen received such shocks to the system through cold and exposure that they had to be discharged. It was a feeble and sadly decimated string of carriers that continued the long eastward march to the Lualaba. Such is my acquaintance with Africa in its savage and implacable mood.

THREE TIMES ACROSS THE CONTINENT.

During the two years and two months between December, 1913, and January, 1916, I crossed the continent of Africa three times. My first crossing was from Lagos, in Nigeria, to Mombasa in British East Africa, through the western Sudan, North Congoland, and Uganda. The second time I passed from Mombasa to Matadi, at the mouth of the Congo, traveling through Uganda, under the foot of Mount Ruwenzori, past Lake Albert Edward and the Kivu volcanoes, and so to the Lualaba and down the Congo. The third transit was from the mouth of the Congo to the mouth of the Zambesi, via the Kasai, the Lualaba, Elisabethville, and Lake Nyasa. The total distance covered was 17,000 miles. It says much for the advance of Africa in the means of travel that only 2,000 miles had to be accomplished on foot. Railways accounted for over 5,000 miles, river and lake steamers and canoes for 4,000, and the remainder of the distance was taken by motor-lorry and motorcycle, by hammock, by bicycle and on horseback.

The carrier question, though still a source of worry and anxiety, is not the burning problem it was to the early explorers. Through the pacification of Africa it is now possible to procure local carriers for special sections of the journey; and the terrible strain of obtaining and

retaining a body of men to serve you for twenty or thirty months has passed away forever. At the end of every 50 or 100 miles the traveler reaches a Government post, where a fresh relay of porters is procurable at a fixed tariff.

In remote parts like the Western Sudan and Central Congoland provisions must be carried with you. One can generally procure the ubiquitous fowl, eggs in varying degrees of freshness or antiquity, rice, beans, sweet potatoes, maize, bananas and papaws. Game is found only sporadically; I can count upon the fingers of my hands the occasions on which I could pass out into the plains with some certainty of securing a meal for myself and my men. For the most part our experience was that of Kipling's typical Tommy:

"We eat our proper rations,
In spite of inundations,
Malarial exhalations,
And casual starvations."

The chief objects of my journey were two: to visit typical missionary fields in order to obtain an insight into missionary methods obtaining in Africa and to traverse unoccupied fields and thus to learn something of the missionary strategy necessary for Africa. In the course of my journeyings it was possible to visit the fields of some 25 churches and societies, and I was privileged to meet over 400 missionaries and with many of them to discuss at some length the interests of the missionary enterprise.

Nothing struck me more forcibly than the growth of the spirit of missionary comity. Societies are joining hands in a most remarkable way. Distances in Central Africa are very great, and the means of communication, though vastly improved, are still uncertain and inadequate. These circumstances have made it impracticable for the societies working in West Africa (Kamerun, Nigeria, and the Gold Coast) to meet in general conference, but the relations which prevail between them are nevertheless exceedingly cordial. The societies at work in the Belgian Congo have held no less than seven General Missionary Conferences, the first dating as far back as 1902. The efforts made by the missionary bodies of East Africa in the direction of federation, which culminated in the historical gathering at Kikuyu, are fresh in the memory. One of the immediate results of this growing comity has been the delimitation of spheres of influence by societies laboring in the same area. The East African Conference has decided to leave Uganda wholly to the Church Missionary Society and not only to refrain from entering that sphere themselves, but also to dissuade other bodies from doing so. In the Lower Congo district societies occupying adjacent areas have come to an understanding regarding boundaries and have in some cases effected a transfer of stations. Another result of inter-denominational comity is apparent in the in-

creasing number of training institutions which are supported and staffed by two or more societies working in co-operation. Nor must I fail to mention as a third result the gradual approximation by the various societies towards a common standard of discipline, a common term of probation in candidates for baptism and a common course of study for those in training as evangelists and teachers.

Another encouraging feature in the present missionary situation is the general agreement as to the most efficacious methods of work. This general agreement has been reached by all the older societies, and if the younger bodies have not yet adopted the most approved methods, their failure to do so is due to inexperience rather than to dissent. The aim of the missionary enterprise is conceived everywhere in its highest and broadest sense as being the establishment of a church that is able



PROF. DU PLESSIS' CARRIERS CROSSING A NATIVE BRIDGE IN BRITISH EAST AFRICA

to subsidize its own workers, extend its own boundaries and control its own affairs. The theory much in vogue in certain uninstructed circles that the Gospel need be preached only "as a witness" finds no countenance with responsible societies. Missionary methods are grouped round the four great heads of evangelistic, educational, medical and industrial methods. The evangelistic enterprise stands in the forefront of effectual methods and yet, if it be not seconded and reinforced by the educational, its results are likely to be small in quantity and superficial in quality. Both the former methods must be supplemented by the medical and industrial agencies.

In many fields I found an inadequate employment of native workers as a means of spreading the Gospel; in some fields I noted an inadequate supply; and in most fields an inadequate preparation. The

four old arguments for the employment of native agents have lost none of their force—the ethnological, founded on their intimate acquaintance with national customs and habits of thought; the linguistic, founded on their colloquial command of the language; the climatic, founded on their ability to endure the enervating influence of tropical conditions; and the financial, founded on the relatively insignificant salaries which they require when compared with European and American missionaries. That native agents are the key to the missionary enterprise is universally admitted; but it appears to me that societies and individual missionaries are not devoting that unremitting attention to the question of securing a regular and increasing supply of native workers which the recruiting sergeant gives to the problem of securing a steady flow of volunteers. The matter of training these native workers, not so much intellectually as morally, is one which demands the most scrupulous and prayerful effort; for it is hardly an exaggeration to say that upon the character so formed depends the ultimate worth or worthlessness of all our toil.

A WORD ABOUT MISSIONARY STRATEGY.

A word must suffice on the missionary strategy which the present continental situation in Africa demands. A bold and comprehensive scheme for the immediate occupation of the unoccupied areas of the continent is the first essential. There are at least five areas, in my estimation, which should be immediately invaded. Three of these I have crossed; the other two I know by report only.

First I mention *the Western Sudan*, including part of Northern Nigeria, the northern section of Kamerun, and the Shari-Chad region of French Equatorial Africa. This area is heavily peopled by intelligent and enterprising pagan tribes, who are in imminent danger of being overwhelmed by the wave of Mohammedan conquest.

Next comes *North Congoland*, peopled by a number of tribes, of which two stand out prominently, the Azandeh and the Mangbetu. In this region the Africa Inland Mission and the Heart of Africa Mission have already gained a footing, but large areas are still unoccupied.

Thirdly, I mention *Central Congoland*, between the Sankuru and Lualaba rivers—an extensive territory, extending southward to the Congo-Zambesi Divide and occupied as yet by no Protestant mission, though the Belgian Protestants contemplated commencing a mission here before the war put an end to their schemes. Finally, I would describe as needy areas—though not from personal knowledge—the territories of Portuguese Angola in the west, and of Portuguese East Africa on the east of the continent.*

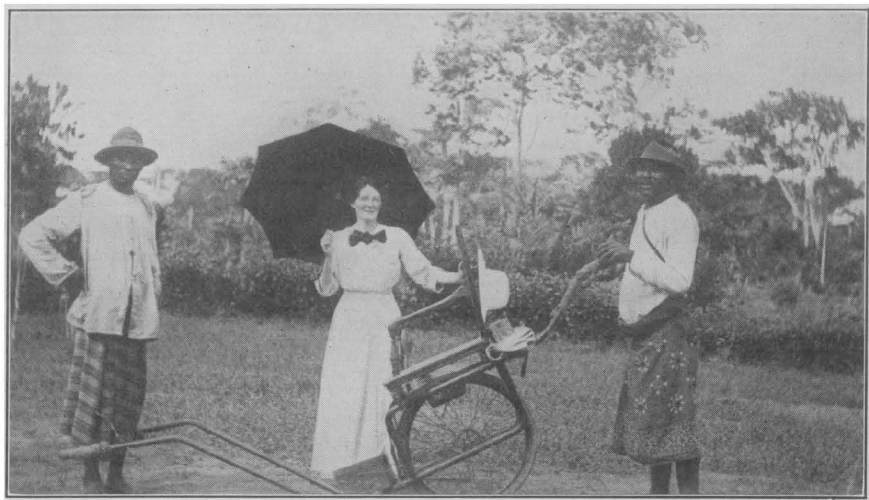
NOTE.—The Methodist Episcopal Church has already entered the southern part of the Belgian Congo and expects to care for the territory from the Congo-Zambesi Divide north to about 70° S. latitude and from the Kassai River east to the Cape to Cairo Railway, and the Lualaba River north of Bukama. Also the Methodist Episcopal Church South is entering the territory north of the above district between the Lualaba and Sankura, but with most of their work near the Sankura.—J. M. SPRINGER.

These five areas call for occupation with the least possible delay. Strategically considered, the need of the Sudan is the most urgent of all. There are already 60,000,000 of Mohammedans in Africa and they are daily adding to their numbers with a celerity which must appal us. Islam offers the African a higher culture than he knows, a purer religion than he professes, an ethics nobler than the pagan, and yet less stern and unyielding than the Christian. It describes itself as being in a pre-eminent degree the black man's religion. It is the most formidable foe with which Christianity has to contend in the Dark Continent. The future conflict in Africa will not be between Christianity and Paganism, but between Christianity and Mohammedanism.

If in the Sudan Christianity has most to dread from the advance of Mohammedan culture, in the rest of Africa it has most to dread from the onward march of European civilization. Africa is in process of swift transformation. Do what we will, civilization is penetrating to its remotest recesses. Its advance signifies inevitably the breaking up of old beliefs, the removal of ancient landmarks, the relaxation of age-long sanctions. The African is on the way to complete moral bankruptcy and if we are to rescue him we must act decisively and instantly. We must introduce other and higher sanctions and safeguards. We must take him the gospel of a new life and train him in the principles of Jesus Christ.

I would fain end upon a note of hope. "After all your travels in Central Africa," said a lady to me, with a skeptical shake of the head, "do you still think we ought to evangelize the blacks?" It is too late to put that question. The missionary enterprise is in full operation. Protestants and Catholics—there are 12,000 missionaries at work in Africa today. But they stand facing overwhelming forces—60,000,000 of Mohammedans and twice that number of pagans. Nevertheless, they are making progress, most encouraging progress.

Would you know whether the missionary enterprise in Africa is succeeding, take stock of the churches already established. *Si monumentum requiris, circumspice*. Visit the Basel Mission on the West Coast, the American Missions in Kamerum and on the Kassai, the Baptist Missions on the Congo, the Church Missionary Society in Uganda, and the Presbyterian Missions in Nyasaland and you shall see results that will gladden the heart and silence forever all doubts as to the efficacy of mission work. The missionary enterprise needs no wordy apologetic. Its deeds are its defense; its acts are its argument; its achievements are its apologetic. And all the glad results of past endeavors must impel us to redoubled effort in the future, in faith and hope, in gratitude and in obedience.



JEAN MACKENZIE AND HER "BUSHCAR" IN WEST AFRICA

A Spiritual Clinic In Africa

BY MISS JEAN MACKENZIE, METET, WEST AFRICA

Author of "Black Sheep," "An African Trail," etc.

AT the conference for evangelists at Elat, in December, there were 574 evangelists and 379 wives. If I seem not to have written much about it, that is because it was too big to write about so soon. I am still getting my breath. Those nine hundred people all looked at us with that combined demand which is like a wave coming in from the sea. You dig your toes into the platform to meet it. We white women looked after the women. But at noon I used to sit in the great church where Mr. Johnston met with somewhat over 500 evangelists to answer their questions on the practice of their profession. It used to delight me that the men were no less disorderly at this session than the women when I answered their questions. And the women, being only the wives of evangelists, married to their profession and sold to it, and not always people of a vocation, might have been expected to show poorer form than the men, besides being just women.

It was exciting to both these tribes to be able to put their perplexities up to the doctor, and I never felt more the difficulties that torment them, in their quality of pioneer, than at those noon hours when Mr. Johnston must answer right off the bat the questions which I was likely to meet in the afternoon. We talked on different days about such practical matters as visiting the sick, comforting the mourners, addressing the passerby—when I think how to write of these things I know how little they reveal themselves in their local aspect and it is hard for me to speak further about them.

You see, with us the heathen do actually and exactly rage; they do, to the immense horror and disaster of their townspeople, "imagine a vain thing." Blood and tears lay the dust of the village street in moments of emergency when there seems to be a call for action and, when it seems best for the common good, to deal without gloves. And there stands the evangelist who must not interfere with custom, with the authority of the headman, with "another's thing" bought and paid for, and now to "be the goat." I suppose you know that the goat, so much a joke with us, was not originally a joke. When you live here you see the grim shape under the pantaloons of more than one joke. Well, here is the evangelist from backwaters of the forest, on his feet in the shadow of the great roof of Elat Church, his hand urgently stretched out to Mr. Johnston on the platform, waiting his chance to ask how he is to deal with the goat. Is he privileged to rescue the goat? And Mr. Johnston to whom the goat, in the pitiful form of widows in the ashes, babies whose mothers have died, little girls sold for marriages, bewitched unhappy people—poor Mr. Johnston must answer for the twentieth time that half hour that really the evangelist must use discretion in his function of shepherd. The benefit of the church as sanctuary is certainly limited. After all, the evangelist is not a potentate, though his heart very much draws him to the exercise of all the temporal power that a priest may acquire, and the danger of a hierarchal development is not absent from our pastoral system.

SOME CURIOUS QUESTIONS

All this white man's wisdom colors every answer of Mr. Johnston when he stands to answer the questions of the evangelists. I hope you don't think that all our evangelists are terribly clever—many of them are certainly the silly babes of the promise and rise solemnly to ask:

"May the bereaved wail on Sunday?"

"Let them wail on Sunday," says Mr. Johnston with a kind of weary patience, "as if it were another day."

"What shall we do," a woman asks me at my own clinic, "when the townspeople beat the widows, but will stop if the Christians will pay them? Because in our hearts we very much pity the widows, but we do not know if it is right to pay them."

I say very firmly, because my heart certainly pities the widows, that the townspeople are not to be paid, as they would certainly then find other widows to beat.

"We too have said so," assents the woman, but she is not happy in her wisdom and still looks at me with shadowed eyes. This type of blackmail is ancient; it used to be imposed upon the relatives of the widow, but has been revived for the benefit of the Christians.

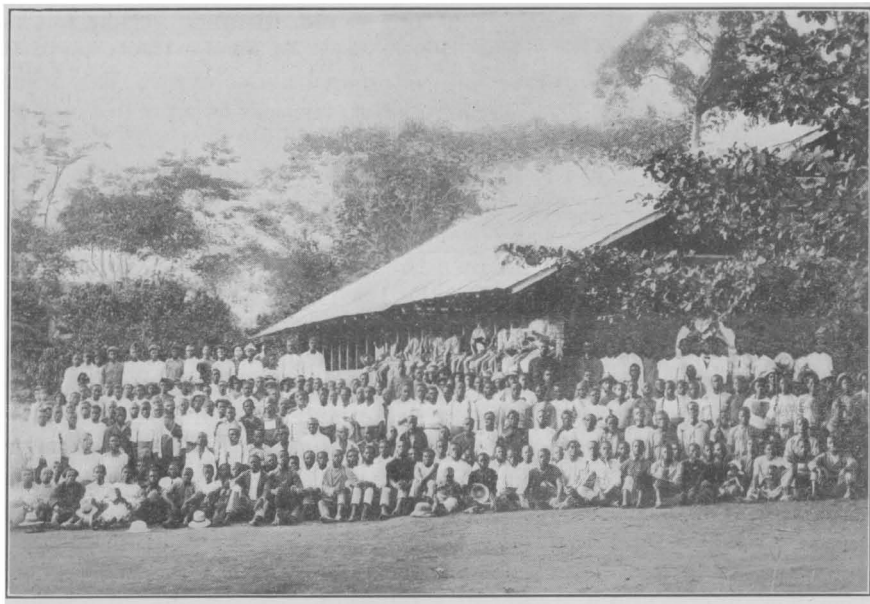
It is hard for my women not to be personal in their questions. When we speak of the things of consolation there is one and another woman on her feet to say:

"Tell me what to do, my mother is old, she is all I have, no one else remains to me but just my mother, we are just two, and I know that soon she must die—I ask you how shall I bear that sorrow?"

I turn over the leaves in the hand-book which Mr. Johnston has just got out, and I read to her that verse which says in the Bulu:

"I will not leave you orphaned, I will come to you," and for a minute we speak of the loss of father and mother. That is so unique, because husbands can always be replaced in this country, and because a woman who has borne one child may perhaps bear another, but who will ever mother and father us again?

Thus we strive to widen our sympathies, as we must do, if we are indeed to serve. And the women look at me with soft eyes and sigh,



BIBLE READERS OF THE PRESBYTERIAN MISSION AT A SEVEN WEEKS' TRAINING SCHOOL, WEST AFRICA MISSION

and say to one another that even the white women know. Well, it is my opinion that the white women can hardly know the forlorn orphanage of this country, where every human being may profit by the sale of women but a woman's mother.

We speak of the duties of women to orphaned babies. Mrs. Hope has been talking of the care of children for an hour each morning, and her pleas must have gone home, for Mendus, young, intelligent, very earnestly a Christian, happy in a good husband and a baby, rises to say that she has never taken thought for the babies of dead mothers until now, and if now she should indeed rise up to pity and to care for

them, will the Lord forgive her the things of the past? It is hard, you see, for us to be anything but personal.

Here is a common matter of question: "My husband has brought into the house a poor oppressed widow, she lives with us until her affairs are settled—but will she help me at the garden work or the housework? Not she. And she is cross to the children. I don't say that I grudge the help we can give her, for she is certainly to be pitied. The scars on her body are only now healing and if we don't help her no one will, but I ask you how am I to put up with her?"

To this question, as with all questions which bear upon quarrels, I "pussy-foot." I remind the women that hatred, like a child, is never born of one parent. But in my own heart I despise that widow—her vices are so familiar.

Well, excitement runs high at our clinic, disorder breaks out at the more vital queries, and when every heart is awake there begin to come to the surface the passionate questions about envy. Yes, when these hearts give up the fundamental bitterness it is seen to be envy. How to cope with the envy we meet and the envy we feel. It is well at this point to let Christ reveal himself, who could pass all the traders in Jerusalem and never grieve that He might not adorn Himself with their bright wares; who was obscure; who was so little popular with the elders of the church in his own town; who never had a child. We do well at this point to remember the Lord Jesus. This remembrance subdues us and tempers the heat of our hearts' fires.

We go out into the later afternoon, where the young girls of the neighborhood have been caring for our many darling babies. We reclaim these and go back to our crowded quarters down by the "engine" or over in the school town, softened surely by a sense of that presence which has not been absent from the "big meeting" at Elat. The evangelists and their wives say that there must be every year a meeting for them. That is their version of the "three tabernacles" that were to have been the permanent home of those three disciples if Christ had not been a wanderer and a Master of wanderers.

So back again by the many ways of the forest the evangelists and their wives have gone with that leisurely domestic gait that we Bulu call "woman's walk," with their little packs of treasures new and old. These they will be displaying this very night by the light of the one lantern in the town, in the towns of how many tribes, and to the admiration of how many faithful hearts.

AN INCIDENT TOLD BY A MEDICAL MISSIONARY.

A native African soldier captured several women and cocking his gun said: "If there is a woman here who dares to say she is a Christian I will shoot her on the spot. Now who is a Christian?"

One woman held up her hand and said, "I am."

"Stand out here," said the soldier, and when the woman stepped out he said, "You may go free, for you must be the real thing."—*The Missionary Voice.*



RUINS OF A FACTORY IN FRANCE BLOWN UP BY HINDENBURG BEFORE HIS RETREAT

Witnessing Protestants of Belgium

BY REV. HENRI ANET, PH.D.

Delegate of the Huguenot Committee in America

A MARTYR is a sufferer, but he is also and primarily a witness, accepting the suffering willingly and not in blind and passive obedience.

"This war is teaching us a great lesson," writes a French soldier to his pastor, "we understand and feel now how much Christ did suffer to save humanity."

Another Protestant soldier writing to his mother: "Under shell-fire, I have become a witness for Christ."

In October, 1917, I saw our Belgian soldiers again at the front in Flanders and in the devastated regions of Northern France. Everywhere their calm heroism is admirable. In a letter to his mother a young French Protestant writes: "I am not afraid of death; I have made the sacrifice of my life without fear."

A Belgian Protestant chaplain could say: "Our soldiers are be-

having to the credit of their country and of their church." Another chaplain told me that in his division there were only forty-five Protestant soldiers when he arrived, while now he has on his roll one hundred and twenty-three, in spite of the fact that the Catholics can more easily obtain favors.

We have a number of mission stations at the front and in the war zone of Flanders and Belgium. There are still one hundred and three stations and out-stations under German regime. At the post of duty and danger our pastors, their devoted wives, and our deaconesses are ministering to the needs of the fear-stricken people materially as well as spiritually. With very small salaries, they are upholding the banner of Christ with great hardship owing to the great cost of living.



AFTER A GERMAN BOMBARDMENT, MECHLIN, BELGIUM

Recently the population of Northern France was evacuated into Belgium. They were received with splendid generosity by the impoverished Protestant congregations. Nothing is left of the property and homes of these poor people. The able-bodied men, women and girls above fourteen years old are being used by the Teutons as slaves under the hardest conditions. Mothers and children, the maimed and the aged are sent back to France through Switzerland. At the Swiss border and in Paris our agents and deaconesses are helping to care for these unfortunates, whose distress baffles description.

Those who remain under German yoke do not desire peace and personal freedom at the cost of national honor and international righteousness. One of them, belonging to the church at St. Quentin writes from a prison in Germany: "In spite of the awful anxiety, I am keep-



WHERE THE BELGIANS MUST RE-ESTABLISH THEIR CHURCHES AT DRESLINCOURT
The Only Family Found Living In the Ruins of the Village

ing an unshakable confidence in God, who *is* overruling all things. I equip myself with patience. *Je suis incapable de découragement.*"

Our mission stations have become centers of popular education. With the help of devoted laymen, our pastors are teaching the unemployed (nine-tenths of our men are out of work) reading, arithmetic, history, geography and English. Our pastors are in great demand as lecturers in the "People's Universities." They are contributing greatly to keeping up the morale of all classes of the population.

Many members of our churches are among the workmen deported into Germany where every means has been used to force them to sign what the Germans term "free contracts of labor." They have been starved, flogged, two hundred of them packed for forty-five hours in a closed room with just place to stand, etc. They resisted courageously and were worthy of their ancestors—the Huguenots persecuted for conscience's sake. In many cases, some of our Protestant workers organized prayer meetings in the prison camps.

It is more necessary than ever to uphold the banner of the Gospel. "The nation that wins this war," said a German prisoner, "is the one with the strongest nerves." In distress, torture and danger what nerve

tonic can be compared with the Gospel of our Saviour? To gain a real victory we must bring our people nearer to Jesus Christ. Friends in America must not only encourage and support them with their armies, but must help to re-establish them in their homes and their churches.*

We trust that new nations will come out of the ashes, but they must be built on character. To rebuild them, to make them stronger than before the war, we need men—real men. The only power able to do that work is the Gospel of the Son of God. That is the reason why our Protestant churches have their special mission in these momentous times. They give back to our fellow-citizens the old Gospel of the Huguenots, which has established Christian democracy in the world.

No book is so little read, so utterly unknown by many in our nations, as the Bible. Under the spiritual revival brought about by the war, many are eager to get a personal knowledge of the Word of God. Writing from Brussels in December, 1917, Rev. Kennedy Anet, the general secretary of the Belgian Missionary Church, says that many people, often of the higher classes, visit our pastors to inquire about the Gospel, that many buy the Word of God from the Evangelical Book-seller at Brussels, that in the provinces the colporteurs have exhausted all their supply of biblical portions. As a proof of the high type of our living Christian citizens I quote two testimonies.

The first was written from Flanders by a Belgian Protestant chaplain. "During the last two years at the front," he wrote, "I met many young men from your Belgian churches. I was struck by their deep piety, their fine morality; they are élite; they have won the respect of the whole army. I have received from them more than I could give them."

The other proof of the efficiency of our work may be found in the heroism of a young patriot whom the Germans condemned to death last Spring. He was a member of the church at Charleroi and of German descent. He was condemned for exactly the same "crime" as Miss Cavell: helping wounded soldiers of the Allies to escape to Holland. For a long and painful trial, he took all the responsibility upon himself and saved the life of his accomplices. The night before his execution he wrote several letters. To his daughter:

"When you are grown up never forget that your daddy died thinking of that Jesus and trying to love his own people as the Savior did."

To his brother:

"I can assure you that nothing is finer nor safer than to follow Christ. He is the one who gave me the strength to live through the painful weeks of imprisonment, and who will soon give me the courage to die like a man."

*The American Huguenot Committee represents the Belgian Missionary Church, the Central Evangelical Society of France, and the Evangelistic Committee of the Free Church of France. Dr. William J. Schieffelin is chairman and Edmond E. Robert is treasurer, 3 Maiden Lane, New York.

The Struggle for Democracy In China*

BY PROF. CHANG PO-LING, OF TIENTSIN, CHINA

This address, by one who has been called "The Arnold of China," is a clear statement of the forces that are making for stable self-government in China. Mr. Chang is one of the leading educators in China, the head of a large school for boys in Tientsin and one of the influential Christian leaders of the nation.—EDITOR.

I HAVE come to this country only about five months, but I have been often asked by my dearest American friends a question which is like this: Do you think that the republican government can stand in China? That is a very hard question to answer. Sometimes I answer: "I think it can stand. I hope it will. As a citizen of China I will work for it. I will die for it if necessary."

But after answering in this way, I have thought within myself: Why do the people in America ask such a question. I am reminded that many people in China even now have little confidence in the new Republican Government. I used to argue with them. I said: "If you have no confidence in the republican government, do you think that a monarchical government can be restored?" It is very hard for a Manchu to be put again on to the throne after he has been put out, because Manchus are very weak now.

Last summer General Chang-Hsun disregarded the people's opinion and tried to restore the ex-emperor Hsuan-Tung, but even the Manchus, the imperial family, did not like it, because they knew they had no force to support them. No one in this world, of course, except Chang-Hsun when he fell, would believe that a Manchu ruler will be restored to the throne. Impossible.

Yuan Shi Kai was known to be the strongest man in China. He tried to create himself an emperor, but he failed. I think that no Chinese will dare to try that, not at least for fifty years, because the thinking man now in China is on this side. Considering these two facts, monarchical government is absolutely dead in China.

If I were asked: "How long do you expect that China can have an ideal government which is of the people, by the people, for the people," my answer would be, I don't know. If I compare conditions in China with what is necessary to make a strong, real republican government, I see that we have not yet an ideal government. The mass of the people in China are ignorant and it is very hard to make a government of the people, by the people. Through their long history the Chinese have been indifferent to political affairs; that is another difficulty. Last of all, the Chinese people are poor; as Dr. Eliot said, they are too poor to be good. Oh, poor China, poor China! Could it

*An Address at the Missionary Reception, Hotel Savoy, New York, January 14, 1918.

stand without a government? I think not. May she be unfortunately governed by the Powers, or by one foreign Power? I hope not.

Let me relate to you something about my own life.

I have been a Christian *only for ten years*. Before that time I was not antagonistic towards Christianity, but I did not believe it. I was born in China, just in its period of transition, for the Chinese as a nation have had bitter experiences, from foreign aggressions. When I was about twenty I thought that the highest virtue that a man had was patriotism. But I saw the corruption of our government, the selfishness of the officials, the ignorance of the people, and the vices of the leaders. It made me extremely pessimistic. One time I thought that it would be better for me to preach a doctrine like this: I thought this world materially is a good world; but there are men living in this world, so it makes the world bad. All vices and all things happen to this world on account of men. To get rid of these vices from the world is to get rid of all these men. So I said: If a man or a woman is born in this world, they are born to suffer many things, but death is the last thing which men or women have to suffer. The best thing is not to have children born for this world. We may ask the doctors to find some means to prevent this. Although we can have marriage, no birth will be given. In a hundred years' time the world will be free from men. It will be pure.

Fortunately, America sent some of the college graduates to China to start the Y. M. C. A. Some of them helped me to teach Chinese boys. I found that they had the spirit of love and service. It aroused my admiration. I asked them, "How do you get it?" They said they were Christians. I did not believe it, and tried to find from the teaching of Confucius and Buddha some way to get such kind of spirit, but I could not. At last I was convinced; and I was won by their spirit. I became a Christian. I was an extreme pessimist before I was converted, but afterward I was an extreme optimist. I found the way how to save our nation—through Jesus Christ. That is all; very simple. Once you turn your head you will see the Face, no matter how far you have gone. I have now a great hope in my life. I have a great hope for our country. Although it may seem impossible, with the light of Jesus Christ I can see the bright side of things, with His power I think man can do things *which are considered impossible*.

The idea of democracy, I believe, came with the teaching of Christianity to China. I can give one instance. In my native city of Tientsin there was a man, about fifteen years ago, who was a great scholar. He said that if this new doctrine spread in China then there would be no room for the emperor to exist, because in the teaching of Jesus Christ you would find the fatherhood of God and the brotherhood of man. He is quite right. This new idea of democracy, of equality, came to us from the teaching of Christianity. Some of my fellow countrymen may not agree with me. They may say in the teaching of Confucius

you can find something about democracy. The facts cannot be ignored. Did the Confucius say that all men are made equal? No, but he believed that a government ought to be *for* the people. He believed to a certain extent that a government ought to be *of* some of the people—not all. But he did not say that a government ought to be *by* the people. Probably he knew the difficulty of running the political machine, so he decided not to teach us to run it. His conception of democracy is not so full, not so strong as in the teaching of Christianity.

A little over fifty years ago there was the Tai-ping rebellion. It did not succeed in putting down the Manchu dynasty, but it gave the Chinese people a hint that the despotic ruler was not at all good for a nation. In 1911, the last revolution broke out in China, and in a short time the emperor was put out of the throne. The first thing they did was to change the name of their country. They used to call themselves "The Middle Kingdom." They did not know the world is round and thought that they were the center of this earth. But after they put out their Manchu emperor they called their country the "Country of the People." The country belongs to the people at large, not to one nor to a class. This year is the seventh year of the Country of the People; that is, The Republic of China. To an optimist like myself, the results that have been wrought by the great and small revolutions have been favorable to the people. There are still some notorious enemies of the republican government. Some of them have been thrown down by God, like Yuan Shi Kai and others we hope gradually will be out of power. The younger generation believes that the country should be a country *of the people*, not of one person or one class, but should be a country of the people. I hope that the two parties will soon unite and discuss constructive work.

In the constructive work two things are very important. One is education, to educate the people to be fit for the republican government. Of course that goal is a long way off.

The second thing is the development of our natural resources. The people should not be so poor. They have abundant natural resources in the ground.

But to carry out these things we need leaders—unselfish, true leaders. We have to thank the Americans who have been helping us to train our young men. About a thousand Chinese students have returned from this country and are working in China, and there are fourteen hundred now studying in this country. I hope that you people will give them the inspiration to make them true, unselfish, leaders, in order to solve these great problems for China, for their country, for this world.



THE NEW PRESBYTERIAN GIRL'S SCHOOL—BEFORE AND AFTER

The remaining walls were thrown down by subsequent shocks. The beautiful new Hospital and Nurses' Training School suffered similar fate



THE PRESBYTERIAN CHURCH BEFORE AND AFTER

The church was supposed to be earthquake proof. The Press Building is at the left. Mission presses remained intact on the second floor of the building.

DEMOLISHED BY THE GUATEMALA EARTHQUAKE

Results of the Guatemala Earthquake

BY THE REV. STANLEY WHITE, D.D., NEW YORK.

Secretary of the Presbyterian Board of Foreign Missions

IT was at the special request of President Barrios that the American Presbyterian Church established a mission in Guatemala in 1882. This fact gives to Protestant Missions a distinct advantage in conducting religious work in Guatemala, for the missionary has free access to the favor of all the officials from the President down. Today, after thirty-five years, the Presbyterian Mission has two main stations and eleven missionaries, six out-stations, 150 or 175 communicants and 1,000 adherents. Last Christmas, at the time of the earthquake, the Mission had, in Guatemala City, a modern girls' boarding school and a new hospital and training school, a large well built church, a mission house and a press building. All of these were destroyed by the repeated earthquake shocks that threw down practically every building in the city.

The serious loss that this means to the people of Guatemala is indicated by the fact that in the three and one-half years since the hospital was built it has cared for 530 cases, there have been 6,587 prescriptions given in the hospital clinic, 1,235 surgical dressings have been put on, and over 1,200 visits have been made to outside patients. The record for last year was as follows:

2651 Out-patients treated.
142 In-patients treated.

1900 Prescriptions to office patients.
285 Visits to homes of the sick.

This hospital is the only Christian institution of the kind for the nearly six million people in Central America.

The outlook for the future was full of promise when on December 25th, 1917, one of the most severe earthquakes that has ever visited Guatemala destroyed all the Mission property in the capital and made 100,000 people homeless. The church, press building, missionaries' homes, school and hospital were all wrecked, compelling the missionaries to live in temporary shacks hastily erected to meet the emergency. Rev. Edward H. Haymaker, a missionary on the scene, gives a vivid description of the catastrophe.

On the evening of December 24th, every one in Guatemala was brought to his feet with what might best be described as a merciless spank with a padded 2x12 plank, a sudden wicked bump from below that seemed to say to every one, Get up! The next night at 10:45 came another, shortly followed by a terrific shaking, or earth ague, that sent to the ground great numbers of the weakest houses of the city, important parts of most all the others, knocked down towers and domes of churches, wrecked public buildings, shook down poles and wires

and played havoc generally. That was but the beginning. Up to today (February 9th) there have been six terrific quakes, interspersed with innumerable smaller ones of varied intensity, minutes or even hours apart, at other times an almost continuous tremor.

Each shock not only brought down, on its own account, many of the walls, but loosened and threw out of plumb a great deal for succeeding shocks to finish. There is probably not a house in the city that is not somewhat injured; ninety-nine per cent of them are dangerous to enter. In certain sections most of the street walls are standing, though the interior walls are cracked or tumbled. Few of the standing walls can be safely used again. The larger buildings of course suffered most. And such destruction! Forts, railroad station, theatres, markets, barracks, colleges, jails, penitentiary, post office, custom house, hall of records, national palace, municipal buildings, hospitals, asylums, hospices, the twenty-eight Catholic and the two Protestant churches, monuments, fountains, overhead tanks, factories, stores, telephone and telegraph plants, electric light wires—everything pitched and tumbled or wrecked far beyond the point of safety—cemeteries with their mausoleums wrenched open and the dead tumbled out ruthlessly in all stages of decomposition and in all positions and attitudes, streets impassable from the debris of the fallen walls, menacing walls to right and left, broken water mains, a hopeless tangle of telephone wires now silent and electric wires now dead—the whole conglomeration forming one of the most horrid pictures of chaos and desolation that the most finicky demon of all pandemonium could order for his amusement.

How does an earthquake feel? In all our human experiences we are accustomed to take the solid earth for granted, as the one thing that can be depended on to catch us, no matter what else may prove false. There is a peculiar, indescribable “all gone” feeling when one finds that the very earth can no longer be trusted. The actual shaking experience is about what one would feel if shut up in a box and compelled to take a ride on the back of a bucking broncho for some seconds or minutes. It is usually heralded by a horrible premonitory rumbling for a second or so, probably due to the sound waves traveling faster than the terrestrial vibrations, a rumbling that increases in intensity and terror till the quake catches up and the fracas itself is on. The lights all go out, turned off by the managers of the plant to prevent death from contact with the fallen wires; the iron roofing begins to rattle; tiles smash on the pavement; doors jam so that they cannot be opened; dishes, lamps and bric-a-brac begin to smash; the furniture takes to pitching around; wardrobes tumble over on their faces; pictures fall from the wall; book shelves pitch their cargo into the middle of the room as if in disgust; pitchers and pails empty themselves regardless of results; dogs begin to bark, and, if at night, roosters all take to crowing like wild; cattle begin to bellow and babies to cry and women

to scream; men yell orders, usually foolish ones; windows smash to smithereens; walls crash to earth or sway like drunken men; loose brick and adobes keep falling on prostrate doors and roofing like clods on a pauper's coffin. Rising above all the terrors and the uncanny noises, can be heard the weird and terrified crescendo and cadence of innumerable frightened old women religiously repeating their incantations to their favorite saints in whose miraculous power they have confidence, in pious disregard of the fact that the said miraculous images are at that instant lying in very unmiraculous splinters under forty tons of shivered church wall. Amidst the clatter and confusion, a piercing shriek of distress may now and again be distinguished—some wretch has been caught by a falling wall, or some dear one is imprisoned and sure to be crushed, or some relative is missing and believed by frantic friends to be under the ruin, dead or worse. The air is laden with shrieks of distress till the missing one perchance comes up from behind, and taps the shrieker on the shoulder with a mild request to make less noise. After the first lull, the streets are alive with people rushing frantically, and sometimes calling for acquaintances who are lost or whose condition is unknown. Probably more people lose their lives in this way than in any other. One man, safely out, went back for his bottle of whiskey and was caught by a falling wall and killed. To visualize, you must fill the air to opaqueness and suffocation with dust from crumbling adobes and plaster, which greatly increases the horror and multiplies the discomfort.

With the first severe quake, everyone fled to the parks, boulevards, open squares and fields adjoining the city, to escape the imminent menace of the falling walls. The next day when the quakes had subsided somewhat, many stole back at risks of their lives to get some of their valuables and some of the most necessary clothing and utensils. The flight necessarily took place with very scant supply of food, clothing and bed covering. Those who had families, and those who had no money, of course, had to stay near the City, but those who had relatives in other towns, and had the means, took the train for some place else; often going out like Abraham, not knowing whither they went, for they "looked for a city that hath foundations" instead of the one that was shaken.

The Government was shaken out of house and home, like everybody else, but showed remarkable activity in gathering itself together and taking steps to master the situation. Almost from the first, order has been preserved, food supplies have been looked after, red cross and other relief work organized, efforts made to handle the sanitation problem, menacing walls thrown down, streets promptly cleared, guards set at places of special danger—in a word, the Government has shown itself decidedly efficient, considering the means at its disposal. There is still a great lack of roofing and bed-clothing, since these things are mostly of foreign manufacture. The first thing for each family was to improvise

a house. Even Diogenes had to have his tub. The first earthquake house is usually improvised with three sticks and a blanket—if one has the blanket and the sticks. Four sticks and a carpet is luxury, and any contraption covered with sheet iron roofing is palatial. Industry at first was entirely disorganized, the wrecked banks were out of business, and there was no money to buy anything, and nothing to buy. Wealthy men were walking the streets or lying in the fields without a dollar in hand or obtainable. This was soon remedied, for the banks opened in provisional booths, and business houses began to dig out their wares, and work became plenty. As the rainy season approaches, the great relief needed is sheet roofing to protect the people from rain. Several hundred thousand sheets of steel roofing sent down and sold at cost would be the finest charity that could be devised.

Many of the reports that have been published have been exaggerated. The big bridge is not down nor even injured, and the deaths have been limited to some three hundred. There is unquestionably great suffering, but the better classes feel it most. The poorer and working classes had no home before, and were often starving, but had no earthquake to blame it on. Now the starving have food, and he who can steal a square of roofing has his house as good as usual without paying rent. The better classes are brought down to the level of their poorer neighbors and are not used to it. To the cradle and the tomb, we can safely add the earthquake as a great leveler. An Indian blanket that he laughed at before makes a fine overcoat for a fop. A millionaire has no compunctions in "hitting" a friend for a dollar. Collars went out of style early by process of exhaustive elimination. Everybody is yellow with dust from the knees down—and up.

Yet with all this relentless destruction, this ruthless wrecking of plans, this rude bumping around against one's will, one needs all his recreational piety, all his sense of humor and all the force of his philosophy to hold himself in check and keep sweet. The perpetual strain caused by the unaccustomed bracing for a big knock-down quake at any moment, the loss of all one's earthly belongings, or many of them, as is the case with most, the wreck of all one's plans and ambitions in a moment and then the gradual soaking of it all into consciousness through subsequent weary weeks, the continual change of conditions resulting in an entire change of plans and need of quick action, and above all the general air of discouragement in the public spirit, all this gradually gets on the strongest nerves, unless one is a character of iron, or is sustained by unusual grace. So many unconsciously grow jagged and cross. Women take crying spells and men become quarrelsome. The happiest of all are the children who do not appreciate either the danger, the loss or the responsibility. Even in this riot of desolation, the humorous bobs up at every turn to help us out.

It is remarkable how quickly the logic of a great disaster is for-

gotten. While one of these big shakes is on, there is probably not a soul in the city that believes in masonry houses. Within a week after, they are making plans to use adobes and brick houses because they are cheap. Within a year the City will be rebuilt, mostly of masonry, and within three years a second story will be added, and plans made for a third. They always do. It is the time now for rational people to heed the lesson that has been so roughly read us, and avoid structures in the future that court disaster.

The extent of the disaster is greater than is ordinarily supposed by eye-witnesses. Some towns outside the Capital have been destroyed, though not many. Of course, any city of 100,000 people, with all its homes, its public utility and public buildings wrecked, and some seventy per cent. of its furniture smashed, has suffered losses far up into the millions. But Guatemala is the capital of a region as large as New England. The next city is less than one-fourth its size. Everything important in the nation, governmental, financial, industrial, educational, religious, legal, social, literary, artistic, even punitive and vicious has its main plant and sphere of action in the capital. It is not merely like a capital with us. It is Washington, New York, Chicago, San Francisco and more, all combined. It is as ancient Rome was to the Empire. It is the nation itself. Hence this is a solar plexus blow, not to a city, but to a nation. The Republic has been hit hard right where its vitals are. The remarkable mercy is that so few casualties have resulted in so general a destruction, so national a disaster. Five or six thousand deaths were due with so extensive a disaster, but it scarcely reached three hundred.

So many years had elapsed since previous disastrous earthquakes that this one came as a surprise. The old capital at Antigua was twice destroyed, in 1541 and 1773, and Quezaltenango in 1802. In the early days the people, hoping to "convert" the volcanic mountain that was threatening their lives, went out headed by the Roman Catholic priests and baptized it, receiving it into the Papal Church. Evidently it has fallen from grace, for this time it has delivered its most destructive blow.

The indomitable courage of the missionaries is shown in the zeal with which they have undertaken the work of relief and reconstruction. One writes: "I believe the earthquake has done a wonderful thing in my life for me. It has put all temporal things in their right place and and light, and the things that are eternal and cannot be shaken have a more real and solid place in my life."

Another missionary says: "*Now* when people's hearts are torn by fear and softened by suffering we have our great chance."

The Presbyterian Board Foreign Missions has sent out a call for \$100,000 for the purpose of rebuilding the Church, Hospital, School and Press Building. This should be done immediately and we have faith that the Church at home will rise to the emergency.

INCOME

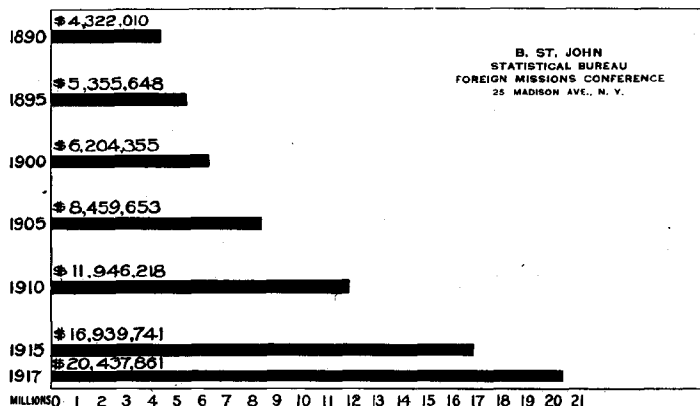


CHART I

INCOME

Total amounts raised in Canada and in the United States for missionary work in Europe, in Latin America, and in the non-Christian world.

FOREIGN STAFF

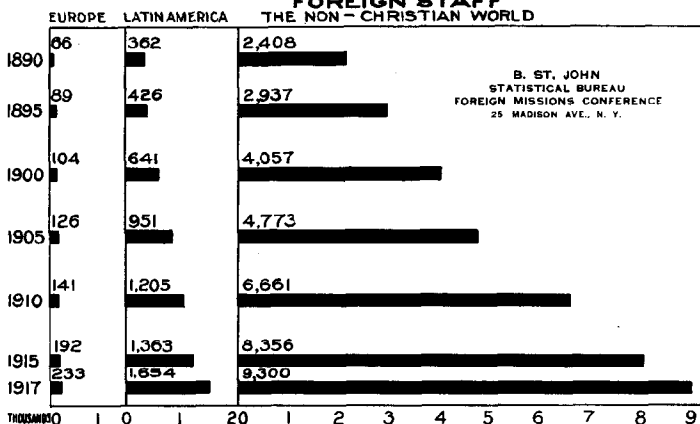


CHART II

FOREIGN STAFF

Totals of societies having headquarters in Canada or in the United States with Canadians and Americans under appointment by international societies.

NATIVE STAFF

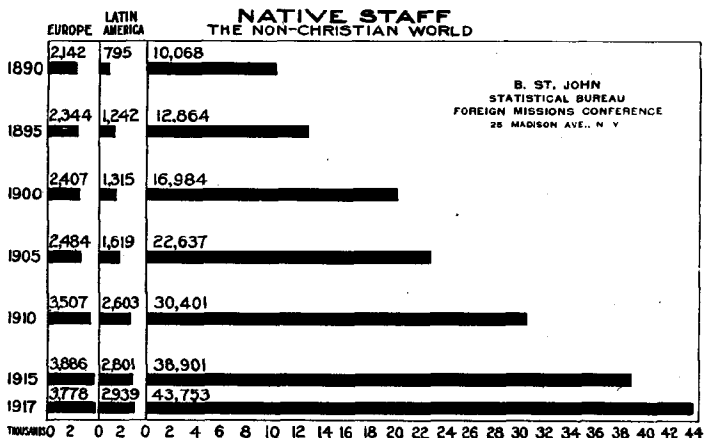


CHART III

NATIVE STAFF

Totals of societies having headquarters in Canada or in the United States; with those specially supported from these countries through international societies.

CHARTS OF FOREIGN MISSION PROGRESS

A Comparison in Missionary Statistics

BY REV. BURTON ST. JOHN, NEW YORK

Director of the Statistical Bureau of the Foreign Mission Conference

FOR several years the Foreign Missions Conference of North America has prepared a set of Home Base Statistics which have included the income of Foreign Missionary Societies and also a brief statement of the field statistics for these Societies. There has been a demand that these statistics be changed somewhat to meet the changing situation in the missionary enterprise. Consequently during the past year the Statistical Bureau, organized by the Committee of Reference and Counsel of the Foreign Missions Conference, has carefully revised its plan of reporting. The statistics presented at the Garden City Conference were gathered according to this new basis.

These statistics were presented in three tables. The first indicated the incomes of the Societies. As will be seen by the accompanying table, this totaled over \$20,400,000. Of this amount \$18,500,000 was given by living donors. The balance of nearly \$2,000,000 indicates the incomes from legacies, endowments and other sources. Neither of these headings include the income of the societies derived from the mission fields. The grand total therefore represents, as far as it was possible to be ascertained, the amount given in Canada and in the United States for the carrying on of foreign missionary enterprises.

Within the term "Foreign Missions" are included three groups of countries. First is Europe, excepting Turkey in Europe. Second is Latin America (West Indies, Mexico, Central America and South America). Third is the Non-Christian World (Turkey in Europe, Asia, Africa, Oceania). Under these three headings the field statistics for the Societies were presented.

Since several Home Missionary organizations work in the area included in Latin America, the income expended by these Societies in work in Latin America was included in the total of the \$20,400,000. The field work of these societies was also reported under the heading Latin America just as if they were called Foreign Missionary Societies.

The value of the separation of the report under these three headings will be seen at once. The work of the American societies in Europe is in general of a different type from that of their work in the non-Christian World. The Latin American group was set by itself in order to meet the increasing needs of the Committee on Cooperation in Latin America.

It is interesting to note that there were 93 denominational organizations reported from Canada and the United States, not including the societies with varying grades of auxiliary relation which did not make

independent reports. There were also 22 interdenominational societies, if we define the term "interdenominational society" as an organization which works in the name of and recognizes responsibility to two or more denominational societies—e. g., The Student Volunteer Movement, The University of Nanking. Therefore there are 115 organizations which may be said to be under denominational control.

In addition to these there are 47 societies which are independent of denominational control. Nearly all, if not all, of these organizations, however, draw their chief support from the membership of the various denominations and require of their missionaries that they be members of some evangelical church.

The largest income reported by a single society was \$2,967,027. The average income of the societies recognizing denominational control is \$170,000. However, since the incomes of these societies run to such extremes, the typical society would be one which has an income of about \$30,000. In other words, there are as many denominational and interdenominational societies which have an income of less than \$30,000 as there are which have an income of more than \$30,000.

The largest income of an independent society is \$193,690, the average income of these 47 societies is \$27,000, while the typical society is one having an income of about \$5,500. If one notes also that the total income of the independent societies is \$1,125,000 and the income of the denominational and interdenominational societies is \$19,300,000, one recognizes at a glance the fact that the church membership of Canada and the United States believes most profoundly in the denominational or interdenominational control of missionary organizations.

The accompanying charts give a view of the report for 1917, and also of statistics by five-year periods from 1890 worked out on a similar basis. We find that there has been a constant increase, not only in income, but also in the number of missionaries, the number of the native staff, the communicants, and the registration in schools of all grades. This period of twenty-seven years shows not only that there has been a steady increase but that the rate of increase has been maintained. Indeed it has accelerated throughout the period. If one charts the percent of increase from one period to another he will discover that the rate of increase has been almost the same for each of these five points, although the increase in the income has been at a little higher rate than has been that of the field data. In the non-Christian world the highest rate will be found to be with the communicants. The native staff has a slightly less rate of increase, the number in schools of all grades taking third place, while the foreign staff shows the lowest rate of increase.

The graphics for Europe, for Latin America and for the non-Christian world have been placed side by side in one chart. This has

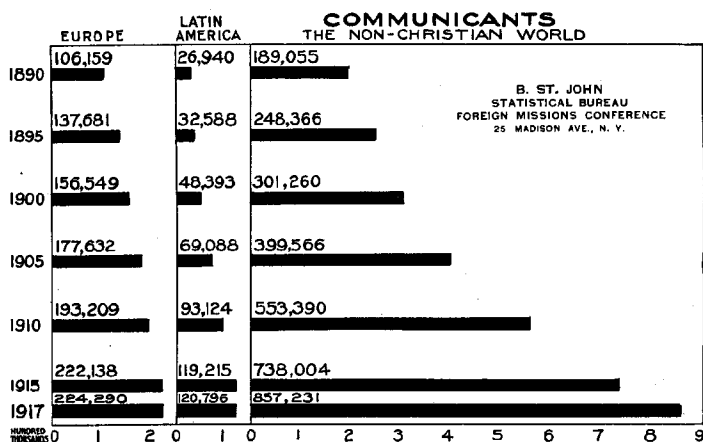


CHART IV.
COMMUNICANTS

Totals reported by societies having headquarters in Canada or in the United States.

been done for the purpose of showing the comparative bulk of the work as supported from Canada and the United States. This shows constantly throughout the four charts that the work in the non-Christian world bulks very much larger than in either Europe, or Latin America or in fact than in the two combined. This is of course as one would expect and feel to be quite necessary.

On the other hand, one should not be misled by the fact that the total increase from period to period in the non-Christian world is much larger than that in Europe and in Latin America. It does not follow from this that the percentage of increase is more rapid in the non-Christian world.

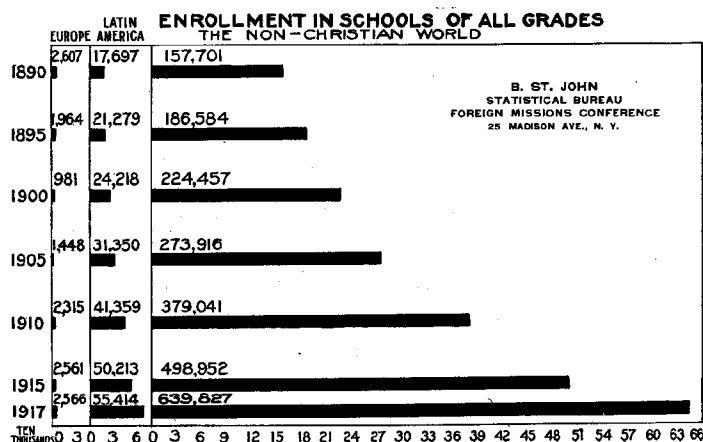


CHART V
ENROLLMENT IN
SCHOOLS OF
ALL GRADES

Totals reported by societies having headquarters in Canada or in the United States, but not including enrollment in Sunday-schools.

"Behind the Fighting Forces in France"

By GIPSY SMITH, Evangelist

A Y. M. C. A. Worker With the British Forces in France

One of the London journalists, when I came back from the front, said to me: "Gipsy Smith, what is to be the attitude of the Y. M. C. A. and the churches?" I replied: "The communication trench."

If you could see our boys attend a Y. M. C. A. meeting just behind the lines, under the shell fire, you would not doubt my statement that they need and appreciate religious meetings. They flock to a service. It is far more easy to get them to a crowded meeting than it is to get some American men to attend church on Sunday morning.

If the churches are wise, they will use the Y. M. C. A. workers and huts for all they are worth. The Y. M. C. A. in Britain and France and America is the child of the churches. You never knew a rose bush jealous of the rose; you never knew an apple tree jealous of the apple; you never knew the sun jealous of the summer beauty and all that is glorious in your garden. Why should the church be jealous of the Y. M. C. A.? It is the child of the churches. When people say that the churches are failing and that they have done nothing in this war; point to the Red Triangle. It is an unanswerable argument for Christianity.

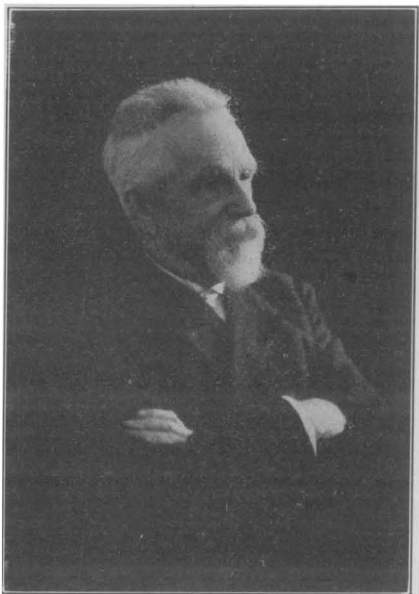
There is at the present time in America need for five thousand consecrated Christian men and women, who will don the uniform of the Y. M. C. A., submit to military authority and volunteer for this work in the camps and at the front. Today over twenty thousand men and women are working for Jesus Christ among the troops and the navy. Two-thirds of them are paying their own expenses and doing work for nothing—beautiful work.

Our soldier boys are splendid boys! I love to serve them, whether it be with coffee or tea. We are pouring out two millions cups of tea per week. Your boys will want tea or coffee or malted milk, but I hope you will never give them strong drink; not a taste of it. We serve them with tea and coffee and cakes and chocolates and biscuits and "woodbines" and matches and candles and soaps and bachelor buttons and writing paper and envelopes. The British Army and Navy alone are receiving from the Y. M. C. A. huts twenty-five million pieces of stationery a month at the cost of from three to four hundred thousand dollars per year. That is the best investment we can make. Fathers and mothers, sisters and sweethearts in America are getting writing paper and envelopes from the boys bearing the Red Triangle and you should be glad to pay for it. The fifty million dollars raised in the drive before Christmas will soon be used up and you will be asked for another fifty million. Double it the next time. Your boys deserve it. We will never be out of their debt—it is too great.

A Missionary Leader of Australia

A SKETCH OF THE LIFE AND WORK OF THE LATE REV. GEORGE BROWN, D.D.,
SECRETARY OF THE AUSTRALIAN METHODIST
MISSIONARY SOCIETY

BY REV. JOHN G. WHEEN, SYDNEY, AUSTRALIA
General Secretary, Methodist Missionary Society of Australasia



GEORGE BROWN OF AUSTRALIA

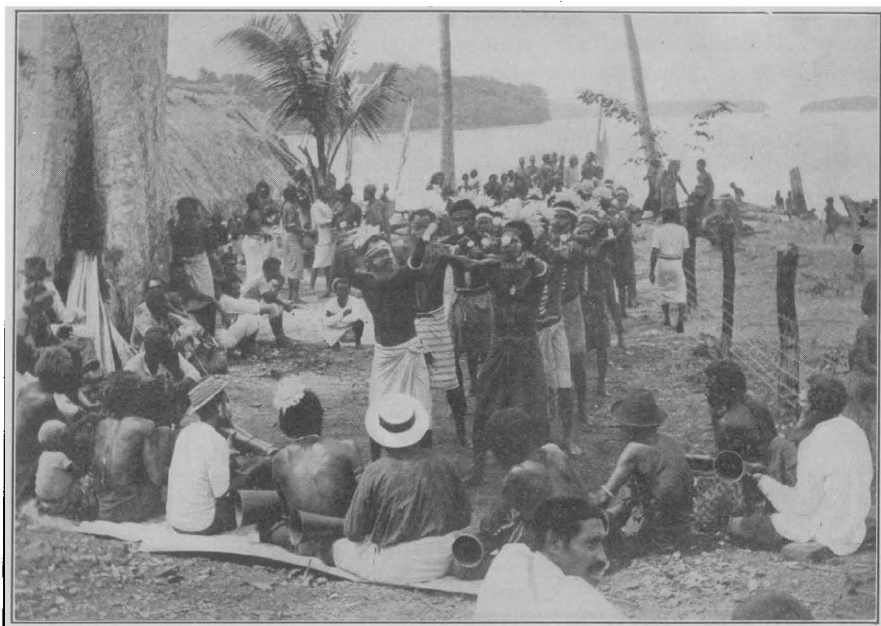
FOR nearly sixty years the Rev. George Brown was intimately associated with the missionary movement in the Southern Hemisphere. His services as an administrator classed with men such as Williams, Chalmers and Laws. He was born at Barnard Castle, Durham, England, on 7th December, 1835. His father was George Brown, Barrister at Law. Leaving school at an early age, the son began a business career, but his mercurial temperament unfitted him for the restraints of an office or warehouse and he looked with longing eyes toward distant lands. At sixteen years of age, he took to a sea-faring life and for four years he roamed about the world, meeting with many strange experiences.

In 1855 he sailed for New Zealand in the *Duke of Portland*, among whose passengers were Bishop Selwyn and the Rev. J. C. Patteson, afterwards Bishop of Melanesia. Soon after his arrival in New Zealand he experienced that change of heart and life which led him to consecrate his future to the service of God and in 1860 he became a candidate for the Wesleyan Methodist ministry. The same year he received his appointment as a missionary to Samoa, and thus, at the age of twenty-five, began a career of Christian service which, before it ended at the ripe age of eighty-one, was to be crowded with romance and incident, not unmingled with privation and peril. Before leaving for Samoa he married Miss S. L. Wallis, daughter of the Rev. James Wallis. Friends know how much the veteran missionary, who has recently passed to his reward, owed to the modest, gracious and saintly lady who still survives him.

The first Methodist missionary (Rev. P. Turner) was appointed to Samoa in 1835, but subsequently operations were suspended for several years, the mission being resumed in 1857. George Brown was therefore one of the early missionaries to this group where he spent fourteen years and gained an intimate knowledge of the Samoan language. Mr. Brown quickly won the confidence and the love of the Samoans, who discovered that the slender, alert man who had come to live and labor in their midst was ready to give the people of the land a warm place in his heart, and to identify himself with every project which made for the social, moral or spiritual advancement of the country and its people. Savaii, the island where he was stationed, has from 300 to 400 miles of coast line, along which there are stretches of 20 to 30 miles where no landing can be effected. The sea which sweeps around the island is subject to violent gales and storms, and many of the openings in the reef are exceedingly dangerous. As much of the traveling had to be done in a small, open boat, the experience gained in his boyhood days as a sailor proved to be invaluable to the young missionary. His fearlessness in the presence of danger and his readiness in any emergency did much to win for him the confidence of the brown-skinned island boatmen. Dr. Brown describes the Samoans as "a very kind and lovable people, but very quick to resent an insult or injury," and on more than one occasion he witnessed, and assisted in quelling, tribal wars. The people were, for the most part, still in a semi-heathen state and to him, with others, was given the joy of leading them into the full light of the Gospel day.

He left Samoa in 1874, "after receiving innumerable proofs from the natives of the affection which they had for us and of the work which we had been permitted to do amongst them during so many troublous years of their history." On several occasions he revisited Samoa, the last occasion being in 1915, when the mission district became financially independent. The veteran was everywhere received with affectionate enthusiasm by the natives, some of whom still remembered "Misi Polouni," as they had been accustomed to call him. On his return to Sydney, Dr. Brown placed before the Methodist Mission Board his views on the extension of missionary operations in the Pacific, and it was decided to commission him to visit the islands of New Britain and New Ireland, the two principal islands of the Bismarck Archipelago, with a view to commencing a mission in that group. These islands form what was part of German New Guinea, at present occupied by the Australian Imperial Forces. He visited Fiji for the purpose of securing a band of Christian Fijians as helpers and during this visit there occurred a remarkable incident, which is still talked of by the older residents of Fiji.

Dr. Brown gave an address at the Methodist Training Institute at Navuloa before a large assemblage of native students, some of them representing the flower of Fijian young manhood. He related the pur-



A DANCE OF THE NEW BRITAIN ISLANDERS

pose of his visit, and detailed the hardships and perils awaiting any who might go to this foreign land with its hordes of untutored savages. At the close of the address he was about to make a personal appeal for volunteers when the resident missionary (Rev. J. Waterhouse) interposed, saying that the meeting would be adjourned until the next day, and that in the meantime the men must confer with their wives and friends, and give themselves to prayer. The following day the whole company assembled again, after prayer for Divine guidance, the men were asked if any would now offer for this difficult and hazardous service. In response all of the students, numbering eighty-three, rose to their feet as volunteers. The effect was wonderful. Six of the most suitable men were chosen. Considerable influence was brought to bear upon them to deter them, even the Governor of the colony taking care to impress upon the men the risks to health and life which they were facing, and insisting upon their taking further time to consider. But the men were immovable of purpose, and when again called before the Governor and asked their decision they answered:

"Sir, we have given ourselves up to do God's work, and our mind to-day, sir, is to go with Mr. Brown. If we die, we die; if we live, we live."

They sailed away and New Britain was sighted on Saturday, 14th

of August, 1875. In the afternoon of the next day the anchor was cast in Port Hunter, a landing being effected on the Duke of York Island, and they held the first Christian service ever heard of in the group. A motley company of curious, naked savages clustered near the mission party and looked on, half affrighted, at this strange sight. One of the Fijians gave the address.

For six years Dr. Brown was identified with this mission, being engaged in pioneering work which called into action all his wonderful reserves of skill and judgment in dealing with native races. He undertook long and arduous journeys by land and sea, visiting without fear or hesitation fierce warrior chiefs and people, and bearing to one and all the uplifting message of the Gospel. Slowly but surely the hearts of the people were opened to receive the truth and he, and his fellow workers, had the joy of seeing station after station occupied by Christian teachers and the establishment of a flourishing and growing native church. At the time of Dr. Brown's death the Methodist Mission in the New Britain district reported 260 preaching places, with six European missionaries, nine other European workers, six native ministers, 249 native teachers, and nearly thirty-three thousand native attendants on public worship. In 1881 Dr. Brown returned to Australia for domestic reasons, and for a few years was engaged in the home ministry.

In 1887 Dr. Brown was appointed General Secretary of the Methodist Missionary Society of Australasia, a position which he held with conspicuous ability for twenty-one years. New missions were opened under his guidance in Papua in 1891 and in the Solomon Islands in 1902, both of which have proved to be successful and growing enterprises. More than once Dr. Brown visited England and his face became familiar on the missionary platforms of the Motherland. His latest visit was in 1913, as the Australasian Methodist representative to the Centenary celebrations of the British Wesleyan Methodist Missionary Society. He was a conspicuous and popular member of the group of eminent men who then foregathered from many parts of the world. The leaders of other denominations also often looked to him for guidance, and well-known British statesmen turned to him for counsel when formulating their proposals for the better administration of affairs in the distant British colonies of the Pacific.

Dr. Brown's versatility also led him along many paths of study and research. His contributions to ethnology and anthropology are well known, and he was recognized as an authority upon the languages and customs of the Polynesians and Melanesians. He was honored by many public societies and was elected a vice-president of the British and Foreign Bible Society. In 1908 he retired from the active ministry, but was elected honorary secretary of the society which he had served so long and so ably. In 1913 the General Conference of the Methodist Church of Australasia chose him as its president and he held this office up to his death, on the 7th of April, 1917.



THE CLAREMONT COMMUNITY CHURCH AND PARISH HOUSE

A Community Church in California

BY THE REV. PHILIP SMEAD BIRD, DOBBS FERRY, NEW YORK

The Claremont Church, at the foot of "Old Baldy," a snow-capped peak of the Sierra Madre Mountains, towering two miles above the sea, will be forever connected in the minds of those who know the history of Southern California with Pomona College.

When the college, organized in Pomona in the fall of 1888, moved to the old boom hotel five miles north on an open stretch of desert land in the winter of 1889, there immediately arose a pressing need of a church. Pomona was too far away and there was nothing nearer. That great-hearted man, Dr. Charles Burt Sumner, who had retired as pastor of the Pomona Church where the college had been born and organized, became acting pastor of the Congregational Church in Claremont.

For many years the needs of Pomona College were so urgent that the thought of building a church was not allowed to gain ground. Every cent that could be put into the new college was given for that purpose. When the institution outgrew "Harmony Hall," where men and women lived and worked and played, the church moved with it into the recitation building, which supplemented the life of the old main hall. Here it did a splendid work for sixteen years.

In 1905 the demands of the community had become so insistent that it seemed expedient to have a church building that might be known as the center of the religious life of the town.

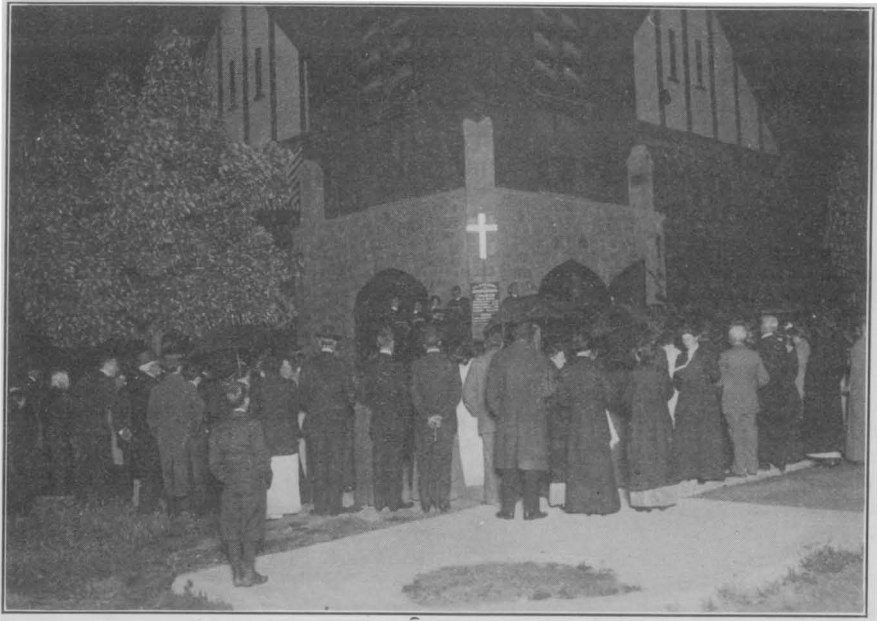
It was erected in a short time and opened for worship in 1906.

So completely did this church enter into the life of the town and college from the very beginning that no one has ever thought seriously of establishing another church. Orange growers, professors, merchants, students, tourists of all Christian creeds—all worship in perfect harmony and friendship beneath one dome. Man-made theology and speculation are not burning questions in the Claremont Church—Christianity is. Men and women must love God; they must see in Jesus Christ God's perfect revelation of Himself to His children; they must attempt to carry into practise in their own lives the principles of Christ-like service and devotion which Jesus taught. There are no ecclesiastical wrangles. Everywhere there is a spirit of fraternity and good fellowship and sympathy. Life is as large and free and open as the country. All are welcomed who love the Lord Jesus Christ and desire to serve Him in sincerity and in truth. Sunday after Sunday, all through the year, men and women of mature thought, young people who are seeking for truth, crowd the doors of the temple. Twenty-one denominations are represented in the membership of the church, of which there are over seven hundred members, besides others who attend its services and enter into its work.

Dr. Henry S. Kingman came to Claremont in 1900 and continued in the pastorate until recently when he became pastor emeritus. He has had associated with him assistant pastors and a host of lay workers, both men and women, who have created or fostered parish activities. Dr. Kingman has said many times that "the spiritual approach and the spiritual insistence" is the banner under which Claremont's army of citizens ought to march.

"What does the church do that makes it worthy of notice?" There is but one reply. It does everything—and yet it wants to do more. It places supreme emphasis on worship. Both morning and evening services are largely attended by the most cosmopolitan congregations which one could find anywhere. From the very first, the church has taken its educational cue from the college, and the emphasis which those who have been in positions of leadership in the Sunday-school have given to this field of endeavor has been hardly second to that of worship. Classes are held for everybody—children from the age of four to ninety-four attend Sunday-school. Nor has the church failed to catch the social note of the day. Its missionary zeal is notable. For several years its benevolent budget has nearly, if not quite, approximated that of the home base. It has initiated activities within the community which make for free and healthful social intercourse. In its large parish hall there is something going on nearly every day. The homes of parishioners are also part of the equipment, so that the hum of its life never relaxes. The church seeks to minister to the whole man and the whole woman.

The Claremont Church cares little for petty things. It realizes that the town in which it is, by the grace of God, so conspicuous a fac-



AN OUT-OF-DOOR SERVICE BEFORE THE CHURCH ON PALM SUNDAY NIGHT

tor, needs a great living, breathing, religious center. It knows that one organization, if properly put together, can minister helpfully to every inhabitant of the district. Those who love the church best recognize that there is room for large improvement and those who have worked in its activities see where everything they have done might be strengthened. But they believe that the catholicity of spirit which is the watchword of both college and village has found its fullest expression in the church which has so wondrously bound together the interests of town and gown. The same thing can be duplicated anywhere. One does not need a college or an institution to bring about the feeling of community spirit. Where the pulse of life beats hard in a community whose population is not large there is the opportunity for all God's children to worship in one temple, the Lord and Father of all.

THE GAME WON OR LOST AT THE HOME PLATE

The great American national game furnishes many analogies for missionary endeavor. One of the most striking is the term "home base," as specifying the place of the home church in missions. Players may perform brilliantly in the field, runners may reach first, second and third base; but the game is won or lost at the home plate. Neglect or weakness at this point, in baseball or in missions, means inevitable defeat.



BEST METHODS



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

Richmond, Va., Chairman of the Committee on Methods of Work of the Federation of Woman's Foreign Mission Boards

THE SIXTH SENSE IN MISSIONARY TRAINING.

EVER since writers began to write and lecturers began to lecture on open doors in missionary training they have shown us charts with five avenues through which the individual may be reached. We have had the missionary possibilities of the five senses presented again and again. Woefully overlooked, however, has been the importance of the sixth sense in missionary training.

What we do is not only a result of missionary training, but a part of it. Only three-tenths of what we see is so impressed upon us that we do not forget it, yet we remember nine-tenths of what we do. A man may forget in a few days the most eloquent missionary address he ever heard, but he remembers for years, as if it were a thing of yesterday, the dollars he gave to missions. Cyrus Hamlin may have forgotten many of the best missionary addresses he ever heard, but never did he forget that seven cents he dropped into the missionary contribution box. As a venerable old man with a snow-white beard, the famous founder of Robert College remembered to a penny that thing he did as a boy, when he gave up his gingerbread in order that he might put the whole of his lunch money into the contribution box.

Pete Parker, as a boy, visited the poor and suffering and ministered to them. As a Yale student heroically he nursed the stricken ones during a cholera epidemic in New York and New Haven, when some other students were so terror-stricken they scarcely dared to put their heads out of the door. The things that Pete Parker, the boy, did entered into

the making of the great Dr. Peter Parker, the famous surgeon who opened China to the Gospel with his lancet.

No part of the training of that faithful-unto-death young missionary, William Whiting Borden, was worth more than the actual missionary work he did, when he put the automobile he might have had during his college days into funds for the Yale Hope Mission and knelt there, night after night, with his arm around some "down-and-out" trying to lead him to Christ.

Expression is not only a result of, but is a part of, impression. The old story of the boy who cried "Wolf, Wolf" has been given a new interpretation by a modern missionary leader who says:

"The first day the boy called 'Wolf, Wolf!' the men ran out with their arms ready and their purpose unhesitating to kill the wolf and to protect the boy and the sheep. But there was no wolf for them to kill and nothing for them to do, so they went back home. The second day the boy called again "Wolf, Wolf!" A few men answered his call with less determination than on the preceding day. There was no wolf and they returned home having done nothing. The third day a terrified call rang out, but the men paid no heed, even though there was a wolf to be killed. Had they killed a wolf the first day they would have returned in full force the second day ready to slay a dozen wolves. Had they killed another wolf on the second day they would have been ready to face and extinguish the whole wolf tribe by the third day."

The deadening effect of constantly receiving impressions through the five senses without deepening and expressing those impressions through this sixth sense makes our missionary zeal a matter of sham and veneer. Here lies the explanation of the contradiction of the people in our churches who can listen to the presentation of the dire need of non-Christian peoples with a casually sympathetic murmur of "Poor things. Isn't it a pity?" Here lies also explanation of that other group who are moved to tears by the recounting of those needs, but whose tears so flood their eyes that they are completely blinded and they do not see the contribution plate or any other relief agency which offers opportunity for speedy betterment of the conditions which they so much deplore. Truly "Impression without expression results in depression."

One Way of Hearing a Call

A missionary was invited to address a children's meeting. She told the children about those other children who had never heard of the Saviour. They listened eagerly. She showed them some interesting curios. They looked at them with keenest interest and touched them with wondering awe. She burned incense sticks to show how these other children worshiped their idols. She passed around some cakes she had brought from the mission station. Through each of the five senses she tried to interest the children in the dark-skinned people of her mission. They were interested. Their hearts were filled with sympathy for these other children who lived always in fear of evil spirits and they wanted to help them. When the missionary finished, the superintendent said "We have been so happy to have our dear Mrs. Blank with us today to tell us these interesting stories. I am sure that all of us have enjoyed hearing her and that we are going to try to do more for the little children who have

never heard of Jesus. All of you who are going to try, raise your hands."

Every little hand was raised. The children were sincere about it, but they must have been forced to the conclusion that the whole matter was disposed of by a raising of hands, for that was the last they ever heard of it, and all they ever did about it. The next missionary talk they heard could not make as deep an impression on them, and by and by the subtle insincerity, which the Lord recognized in those who protested their love to Him, yet did not the things that He said, will cloak them, unless a wiser teacher makes use of the sixth sense in their missionary training.

A Better Way

A missionary made a similar talk to another group of children. When she finished, the Superintendent looked into the interested faces of her boys and girls and said:

"What can we do for these children who never heard of Jesus?"

Up went a little hand.

"What is it, Robert?"

"Couldn't we pray for them?"

"Yes," said the superintendent.

"Let us pray for them."

Reverently the little heads were bowed and reverently the children followed in the prayer as she led them.

"Is there anything else we can do?"

A hand wriggled violently and, in answer to the teacher's nod of recognition, the boy to whom the hand was attached said: "Say, if they had Bibles couldn't they read about Jesus?"

The speaker fairly beamed over the originality of his suggestion. He felt like the owner of the copyright. The superintendent beamed too.

"That would be one of the very best things to do—to send them Bibles," she said. "We can get Bibles in their own language now, so they can read them for themselves."

"How much will one cost?" instantly came the inquiry from the originator of the plan.

"We can get a good Bible now for

fifty cents," answered the missionary.

Quick as a flash a small brown hand dived down into a small brown pocket. There was no rattle of coins. Evidently there was nothing left to rattle when the triumphant hand came up, firmly grasping a half dollar.

"Get one," said the boy laconically, as he placed the coin in the missionary's hand.

"Wait a minute," said another boy as he darted out the door. In a few moments he was back again with fifty cents. "Father said he'd lend me this fifty cents until I got home to get it out of my bank. That'll get another Bible."

A little fellow sat looking wistfully at the two big, shining coins.

"Can you get just part of a Bible?" he asked timidly.

"To be sure you can," answered the missionary heartily. "You can get the Gospel of John for ten cents."

The boy's face shone as he put his hand in his pocket and drew out his dime.

"Could I send you some money to buy some Bibles?" asked another. The teacher wrote down the missionary's address on a card and gave it to the child.

"Now," she said, "is there anything else we can do?"

There was a moment's pause, as those earnest little hearts faced the great need of the world for Christ. Then a hand went up.

"Maybe," said a serious voice, "I could go over there when I am grown and tell them about Jesus as *she* did."

That missionary talk made an impression that will last.

SOME THINGS TO DO

Rotate Offices. Our churches are made up of two classes of folks,—some who have to do everything and some who have nothing to do. In these days our ideas of faithful service are being revised a bit. We used to praise the woman who held the same office for half a century, who won her victories single-handed and built up a

great work so dependent upon herself that it crumbled and fell when she dropped out.

Now we recognize that while such a woman may be faithful, she is not efficient. The really efficient worker is the one who enlists and trains others for service, who lives and works above the desire for such praise as "We will never find any one else who can do the work as you have done it. Things will surely drop to pieces when you are gone." The really efficient woman uses her experience to train her successors to do the work far better than she has done it. Instead of placidly contemplating the collapse she feels must inevitably follow her removal, she is constantly enlarging and training the force of workers.

"But," came the protest when the rotation of office was proposed in a certain missionary society, "there is only one woman in our church who knows how to preside over a meeting."

"That in itself," said the efficiency expert, "is an unanswerable argument for the training of some other women to preside."

How Rotation Succeeded. An officer of a society in South Carolina writes of what rotation of office did in her society:

"We had been meeting year after year and moving 'that the old officers be re-elected' until we never thought of anything else. Then along came the delegate from the convention proposing the rotation plan. We thought it would deal a death blow to our society. Notwithstanding the fact that our church roll records the names of over five hundred members, a majority of whom are women, we had fallen into the habit of depending on two or three women in the missionary society for everything. When we passed a resolution that no officer could succeed herself in office for more than one term we had to begin a hunt for new material. We found our church full of

capable women who had never been asked to do a thing. We avoided the mistake many societies have made of having all new officers go in at once, by a ruling that only one-half of the officers should be changed each year. Now instead of having only one woman who can preside at a meeting, we have half a dozen. Our Society has pulled up out of the rut and our work is advancing splendidly, while each year records the addition of new workers to our force."

Good officers are made as well as born.

How to Make Them

The Missionary Union of New Orleans is one of the city unions which has successfully tried the plan of having a course in parliamentary practises and the training of officers given by a specialist for the benefit of all the societies of the city. Such a course may be provided by any city or county union. Many denominational conventions are meeting this need by adding to their programs a course with specific training for officers. In some congregations an officers' training class has been found well worth while, enrolling not only the present officers but others who should be trained for office.

Program Preparation. The people who get most out of a program are those who put most into it. Here indeed is something to do. Most of our denominations furnish to their societies excellent canned programs. The writer has conducted a program cannery for years and pronounces the same to be a legitimate and needful business, but this pronouncement is followed by a plea to the presidents and program committees that they prove themselves something more than mere can openers. Missionary programs have a distinct tin-can flavor if they are merely run around, poured out and served. The cannery officials ex-

pect the local societies to run out into their own gardens to pluck a crisp, fresh sprig of parsley which has grown since those programs were published, with which to garnish them before serving. They expect the program leaders to sometimes add a few ingredients from their own larders and once in a while to evolve appetizing croquettes from the plain canned salmon shipped to them.

"How can we get our women to take as much interest in the missionary programs as they take in the Woman's Club programs?" comes the query.

"By getting them to put as much into the missionary programs as they do into the Woman's Club programs" is the answer.

Instead of having programs which show the wonderful versatility of the pastor's wife or some other woman who is expected to open the church, distribute the hymn books, play the organ, lead the singing, lead the prayers and do most of the talking, make your meetings depend on as many people as possible.

How Eighty-three People Helped to Make a Meeting

Two girls, who constituted the publicity committee, gave a notice of the meeting to the pastor, to be printed in the parish paper and announced as he had opportunity; gave announcements to the teachers of the Sunday School classes for girls and women; prepared an attractive notice for the town paper before the meeting and another one after; made a poster announcing the meeting. The poster was displayed as a postscript to the meeting on the preceding month and was in evidence all during the month.

10 Circle leaders each called on the eight women composing her circle to talk enthusiastically about the meeting and about some advanced plans for the work. Some of these calls were telephone calls.

- 2 hostesses went to the church several hours before the meeting to see that everything was in readiness and to put up some decorations that would be in keeping with the program. These two women, assisted by
- 2 girls in Oriental costume, received and welcomed the members at the door.
- 1 woman, who had an automobile, brought to the meeting a visiting missionary and two women from an Old People's Home.
- 5 officers took part in the meeting.
- 1 organist played and the junior choir, composed of 30 girls, led the singing.
- 1 soloist, who was not a member of the society, sang.
- 3 women, who had made careful preparation, each presented one of the divisions of the topic for the day.
- 3 women led in prayer for the specific work presented.
- 6 other women were prepared to add a fact to the discussion which followed.
- 2 college girls gave an effective reading in two parts.
- 3 little girls in costume presented a very brief exercise. (This involved their costuming by
- 3 mothers.)
- 1 clever girl displayed a clever chart which spoke its own message. The offering was gathered by
- 3 people—a grandmother, a mother and a daughter, all members of the society, a special invitation having been given them to be present that three generations might unite in this service.
- 1 Secretary of Literature gave to each circle leader a leaflet to be taken to each member of her circle not present. She also gave out missionary books and magazines from the church library.
- 3 members, who constituted the Committee on Visiting the Sick, took the cut flowers and potted plants to sick folks, leaving a leaflet with each flower messenger.
- 1 pastor came in in time for a brief message to the society.

Total 83 people.

HOME MADE NOTE BOOKS

Some of our junior leaders and teachers of girls' classes have prepared the most fascinating note books in which their classes are to record their findings on the topics studied. A Pennsylvania school teacher has discovered that stacks of

discarded geographies make possible the cutting out of maps of different countries which, pasted on cardboard, furnish attractive backs for note books in which facts about these countries may be recorded. The splendid map on the cover of the June issue of the MISSIONARY REVIEW OF THE WORLD makes a most attractive cover for a note book on Africa. The blank pages should be cut out in the shape of the map and fastened together with a cord.

Let us remember the fascination of the gingerbread man and all the wonders of the stars, the birds and the beasts into which the cookies of our childhood days were formed, and put a bit of the same fascination into the missionary note books for our children. One Junior superintendent had her class paste pictures of the people of the Southern Mountains, together with facts about them, in note books, cut in the shape of log cabins, while flag-shaped books were used for some other Home Mission notes.

*Things to Make.** No small part of the interest in Red Cross work which has grown so amazingly all over our land is due to the fact that, from the greatest cities to the loneliest farm house, women have been working with their hands to furnish the supplies called for. A woman can not knit for days on a sweater or a pair of socks without becoming interested in the person for whom she is working. There is also much missionary hand work to be done. Let us speed the passing of the day when we squander time on making fancy trifles to be sold at church fairs at exorbitant prices to people who really do not want them at any price, and usher in the day when our hands shall be busied

*In her book, "Things to Make," published by the Missionary Education Movement, 156 Fifth Ave., New York, Miss Gertrude Hutton gives splendid suggestions for hand work of various kinds. A missionary message in the form of an interesting leaflet may often be included in the plans suggested.

clothing the needy, the sick and the suffering.

Many of our societies could send each year a box of clothing to the suffering lepers of the world. Now that we have learned to knit, let us keep in practise until in addition to our own boys, every shivering leper has a sweater. A letter addressed to Mr. W. M. Danner, 105 Raymond Street, Cambridge, Mass., will bring information about clothing needed for lepers.

A Composite Deaconess

An Atlanta, Georgia, pastor has furnished us the following unusual story of his composite deaconess:

"To state our case in brief—we needed a parish deaconess and we had no money with which to employ one. I began to study the situation. There came to me a realization of the fact that right in our congregation were people who could do much of the work of a deaconess. Taking my text from the Bible and my illustration from the Korean church members, who gave not only of their money but of their time also, I preached a sermon on service and asked for pledges of time to do the Lord's work under the pastor's leadership. The result was a revelation. Different members volunteered so many hours a day or so many hours a week that we soon had a full time composite parish deaconess promised. Then I found myself up against the hardest work and the biggest opportunity I have ever had. My hands were full keeping my workers busy. I found a vast difference between trying to do all the work myself and in directing other people in doing it. Blue Monday vanished from the face of my calendar. I had no time for it. Here were dozens of people ready to work. Early Monday morning I had to get down to going over the reports of the preceding week and outlining the work for the new

week. Every worker called at my study for an outline of work to be done. In my search for things to keep them busy I found some great new opportunities. There were women who pledged hours each day for visiting and for ministering to the sick and needy. That led to a systematizing of visitation and relief work. The cards of strangers who were at the services on Sunday went right into Monday's budget of work. Here were girls ready to read to "shut ins." We had to hunt up sick folks to be visited and read to, and we found some who had been woefully neglected. We began to work in various city institutions we had never considered a part of our parish. We found institutions entirely without any religious services. Here came messenger boys ready to carry messages. Here were business men who pledged time more valuable than money. When certain influential men began to take time to go out to talk with other men about attendance at church services and their relation to the Kingdom of God, we soon reached the point at which we no longer looked cautiously around to see whether there were enough men present at the evening service to take up the collection. A young man who was cooped up in an office all day volunteered service there with his typewriter. One by one the pledges continued to come in until we had a deaconess of gifts so diversified that every department of the church work waked to a new and fuller life as our congregation became a congregation not only of hearers of the word but of doers also."

SOUL WINNING

The real objective of all missionary endeavor is the winning of souls, yet personal work for souls around us never enters into the plans of many of our missionary societies. We fancy that if we

could stand by "Africa's sunny fountains" or on "India's coral strand," we would proclaim the love of Jesus to every passerby, yet our lips are dumb before those who are out of Christ all around us.

A missionary secretary makes this confession:

"I was helping to set up a big convention, and was full of enthusiasm over making every session a success. On the opening day my aged father, who came as a delegate to the convention, sat with me at luncheon in the hotel. He listened sympathetically to my glowing accounts of the great features that were to be. When I paused for breath he leaned towards me and said, while his eye followed the stately movements of the head-waiter, 'Daughter, I think that big head-waiter over there is going to accept Jesus Christ. I've been talking to him about his soul.' I almost gasped. I had been so busy planning for a great missionary convention, I had had no time to think of the soul of the head-waiter.

"When we went out to my apartment a negro man was washing the windows. Jim was honest and trustworthy and had been a most satisfactory helper in my home. Only a few moments passed before I heard my father talking earnestly with Jim about his personal salvation, and a swift accusation went to my heart as I realized that I had known Jim for years and had never said a word to him of salvation.

"A carpenter came in to repair a door. I awaited his going with impatience to sign his work ticket, for my ardent soul longed to be back at my missionary task. Even as I waited I heard my father talking with the man about the door he had just fixed, and then simply and naturally leading the conversation to the only door into the Kingdom of God.

"A Jew lived across the street. I had thought that possibly I would call on the folks who lived in the

neighborhood,—some time, but I had my hands so full of my missionary work the calls had never been made, but, as they met on the street my father talked with my neighbor of the only Saviour of the world.

"A friend took us out to ride. I waited for my father to get into the car but in a moment he was up beside the chauffeur and in a few minutes I heard him talking earnestly with the man about the way of salvation. When we reached home he said: 'You know I was afraid I might never have another chance to speak to that man.'

"The wife of a prominent railroad official took him out to ride in her elegant limousine. 'I am glad she asked me to go,' he said, 'for it gave me an opportunity of talking with her about her salvation. I think no one had ever talked with her about it before.'

"Yet these opportunities had come to me also and had passed by as ships that pass in the night while I strained my eyes to catch sight of a larger sail on a more distant horizon. I could but question my own heart whether my passion was souls, or success in setting up conventions."

* * *

The children of America should be taught, as are the children of Korea, to work for souls. Every Sunday-school scholar should be a missionary to bring in other scholars. Every catechetical class should have, as one feature of its work, the gathering in and teaching in the way of salvation those who are outside the fold. A part of the missionary work of every man of the church should be the winning of other men. Our pastors should find their women's missionary societies dependable agencies in filling the pews of the church and in bringing under the preaching of the word souls that may be saved,

Woman's Home Mission Bulletin

EDITED BY MRS. O. R. JUDD, BROOKLYN, N. Y.

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A NEW DEFINITION OF AN OLD TASK

Eva Clark Waid

THE American seems to respond most readily to syllables or symbols which embody the thought of the hour. Is it the "Age of Steel" or "The Century of Invention" or "The City of the Sky-scraper"—the phrase commands his attention. Is it "enthusiasm," "efficiency," "service"—it becomes the catch word of every advertising page and the heading of every editorial. War times have brought a multiplication of these appeals to the popular imagination and "Over

the Top," "Called to the Colors," and "Keep the Home Fires Burning" have done valiant service in the literary lines of Home Defense. But in the year since America went to war in behalf of the world's liberties, two words have come to stand out with peculiar challenge and appeal to all who love the flag 'neath which our nation marshalls its hosts. These two words are Democracy and Americanization—separate words and yet closely allied. National in their definition and yet international in their import, political in their expression and yet religious in their results. Neither of these words has an un-

familiar sound to the great missionary leaders and statesmen who for long years have builded for true democracy and pleaded for true Americanization. But new allies for our cause and a new definition of our aims may well hearten us for new conflicts. Therefore missionary organizations will take keen interest in the following definition of Americanization recently adopted as a basis for the Americanization work in New York City now going on under many different agencies, educational, philanthropic and religious.

The interpretation of American ideals, traditions and standards and institutions to the foreign born.

The acquirement of a common language for the entire nation.

The promotion of a universal desire among all peoples in America to become citizens under the American flag.

The combating of anti-American propaganda activities and schemes and the stamping out of sedition wherever found.

The elimination of industrial conditions which make fruitful soil for un-American propagandists and disloyal agitators.

The abolition of racial prejudices, barriers and discriminations, the discouragement of colonies and immigrant sections, which keep people in America apart.

The creation of a normal, wholesome and rational standard of living for all peoples in America.

The discontinuance of discriminations in housing, care, protection and treatment of aliens.

The creation of an understanding of, duty toward, as well as love for, America, and fostering of the desire of immigrants to remain in America, have a home here, and support American institutions and laws.

The telling of the story of "Why America Is at War" to foreign-born people and why we must all stand together to win it.

On first reading, many paragraphs of this definition will seem to have little connection with the distinctive missionary program for the aliens in our land. But a second reading will open up not only new meanings of the old program, but splendid new fields of effort for every home missionary organization whose purpose, larger than any program, is to make our country, God's Country.

On the basis of some such definition of Americanization, what definite practical tasks can be suggested for the great body of earnest women bound together in our fine missionary organization? Briefly stated here are a few:

Know the foreign woman who touches your life, be she servant, trades woman, clerk, seamstress, fellow teacher, or mother of your children's playmates.

If possible know her as a friend, and while you help her, she in turn will provide you with the finest kind of a course in immigrant backgrounds and racial inheritance.

Know the homes your community supplies for its foreign-born. Is there "discrimination in housing?" Are there evasions of fire and building laws?" Are there "Immigrant Colonies?" How could those home makers be helped?

If Mr. Hoover is interested in everyone of those homes through the visits of the Food Administration Committees, ought not a few Christian women to have an equal desire to help these handicapped housewives and so establish a "normal, wholesome and rational standard of living" and "foster the immigrant's desire to have a home in America?"

It may well happen that some of your own "racial prejudices and barriers" will be removed by such a sympathetic insight, for sometimes we sorely need the Americanization of our own native born citizens in these particulars, nay even of our Christian citizens.

Know the industries in your town or community that employ the foreign-born and know the circumstances under which they work. How do those Mexicans fare at the hands of the railroad and how do their families live? How does that button factory treat those young foreign girls? Do those Polish women work overtime in that laundry only a few blocks away? Where

do those girls in the garment factory eat their lunch? How does that summer cannery care for the women and girls?

Just a few random suggestions—to be amplified and changed to suit your local need—that you women may do your share toward the “elimination of industrial conditions which prove fruitful soil for un-American propagandists and disloyal agitators.”

Know the children of the foreign-born, the “children of the crucible”, who throng the schools and fill the streets and crowd the libraries and moving-picture theatres. Through them will come those high ideals of duty toward this, our land and gratitude for its favors. Lend a hand to Campfire Girls and Boy Scouts, Patriotic Clubs and special celebrations, and strengthen the hands of every public school teacher who has these potential Americans in her charge.

Know the newspapers of the foreign-born and what they teach them about America today.

Know every agency in your community working with the alien and what is being taught as to our ideals and aims in war or in peace.

Above all, know every Christian and missionary effort being put forth for the foreign-born in your city or town. Do not just know about them, know them, if possible. If your church has an Italian mission, visit the Sunday-school, go to some of the clubs. If there is a Hungarian kindergarten, attend a session. If the Bohemians have singing societies, attend a concert.

And when you know—as you can know with only a little effort—then, need your hand be urged to do what your head and heart have found to do?

The Mothers' Club, the home classes, the visiting teacher, the neighborhood party, the new lunch room for the factory girls, the little model apartment to show the little foreign bride American ways, the

Better Babies Week at the Church House, the Church Orchestra of five nationalities, the country picnic for all the Tonys and Marias and their mothers—all of these will be woman's way of doing her share in one form of patriotic service for America.

This is patriotic service due your land from the women this land has blessed.

This is a patriotic Christian service due your Christ from the women He has set in this land to be a blessing to all other lands.

For this is not a mission study class, not the reading of books about the immigrant, but the personal reading of that most precious document “a human life,” the life of your foreign-born brother or sister. And this is an appeal for your personal service, not only in the teaching of a common language and the promotion of a common citizenship but also an appeal for teaching that greater common language of the spirit and promoting that greater common citizenship which is heaven.

MISSION STUDY TEACHERS

An Announcement from the Executive Committee of the Council of Women.

Because of the rapid increase in the number of Local Interdenominational Committees all over the country, the Executive Committee voted “that an announcement be made in ‘The Bulletin’ to the effect that names of Mission Study Teachers will be submitted to leaders of Interdenominational Study Classes upon application to Council Headquarters, and that Mission Study Teachers are asked to apply to the Council of Women for Home Missions for endorsement as teachers of the Mission Study Books.”

It further requests the names of existing Federations to complete the list numbering about 100 of those already reported and desires to pro-

mote the organization of new Federations.

Model constitutions for any group of women contemplating the formation of a Local Federation may be secured on application to the office, 600 Lexington Avenue, New York City.

THE NEW STUDY-BOOKS

IN "The Path of Labor," the senior text-book for the current year of the Council of Women for Home Missions, the Publication Committee states the aim and purpose for which it has been prepared and the reason for the selection of the theme in the "Foreword."

The chapter headings are as follows:

- I. The Call to Service
M. Katharine Bennett
- II. In City Industries
Grace Scribner
- III. In Mountains and Mines
John Edwards Calfee
- IV. Among Negro Laborers
Alexander Jeffrey McKelway
- V. In Lumber Camps and Mines
L. H. Hammond
- IV. Justice and Brotherhood
Miriam Woodbury
- Teachers Supplement with helps for programs, class work and supplementary reading.
Walter Rauschenbusch

"Together"

By ALICE M. GUERNSEY.

UNDER the above title Miss Alice M. Guernsey has prepared a unique and altogether charming Devotional Exercise, which no mission study class will want to be without. The two little poems in it speak to the heart. The exercise is especially adapted for use with "The Path of Labor," but is equally suitable and helpful for general Bible Study.

Jack of All Trades

By MARGARET APPELGARTH

A true story for Juniors of the Little Unseen People who help to feed and to clothe us and to make the world a comfortable place for other people to live in. Unique, Unusual and of Absorbing Inter-

est, Children will love it and Leaders find it a fascinating study to present.

THE WORLD'S WORKSHOP

Furnishes occupational material for the six chapters of the book, which Juniors will find interesting and Teachers worth while.

A group of children to whom part of the manuscript was read one evening exclaimed, "Oh I wish we could stay up all night to hear the rest," and later asked again and again, "When will Miss Applegarth's book be ready?"

The sincerity and sympathy of the writer is felt in every line.

THE COMING OF SUMMER SCHOOLS

Mrs. Mary Fisk Park, the Chairman of the Committee of the Council of Women on Home Mission Summer Schools contributed the following list of dates, with names and addresses of chairmen:

- Boulder, Colo., June 13-20.—Mrs. D. B. Wilson, 1400 Detroit St., Denver.
- DeLand, Fla., Winter School.—Mrs. Wm. J. Harkness, DeLand, Fla.
- Dallas, Tex., June 17.—Mrs. L. P. Smith, Dallas, Tex.
- East Northfield, Mass., July 17-24.—Mrs. M. J. Gildersleeve, 156 Fifth Ave., New York.
- Los Angeles, Cal., June 3.—Mrs. E. Y. Van Meter, 4972 Pasadena Ave., Los Angeles, Cal.
- Minnesota, June 3-10.—Miss Alice B. Webb, 2214 Pleasant Ave., Minneapolis, Minn.
- Mt. Hermon, Cal., July 6-13.—Mrs. O. W. Lucas, 1032 Spruce St., Berkeley, Cal.
- Mt. Lake Park, Md., August 13-20.—Miss Susan C. Lodge, 1720 Arch St., Philadelphia, Pa.
- Oklahoma City, Okla., June 3-6.—Mrs. H. S. Gilliam, 2244 West 13th St., Oklahoma City, Okla.
- Wilson College, Chambersburg, Pa., July 2-7.
- Chautauqua, N. Y., August 17-23.—Mrs. Geo. W. Coleman, 177 West Brookline St., Boston, Mass.
- Winona Lake, Ind., June 20-27.—Mrs. C. E. Vickers, 312 N. Elmwood Ave., Oak Park, Ill.

The plans of most of the conferences were incomplete at the time when this announcement went to press, but glimpses of a few of the

programs will serve as "samples," commending to each section the nearest school as interesting, instructive and inspiring.

The Texas Interdenominational School of Missions has moved from Denton to Dallas in order to reach a larger number of women. The meetings are to be held in a large downtown church called the City Temple. Already an attendance of more than 250 is assured. There are to be classes for colored women also. Mission Study, Bible and Social Service classes will be led by Mrs. Lindsay of the Presbyterian Church, Miss H. L. Gay of the Congregational Church and Miss Mabel Howell of the Methodist Church.

At Northfield Miss Anna C. Nellich, a gifted Christian teacher from New York City, will teach the mission text-book, and Miss Anola F. Wright, of Montclair, N. J., who endeared herself to the school last year, has again consented to take charge of the music. Miss Helen J. Carleton is announced as the special leader for young women. Plans are being made to make the camp for girls better than ever and the outlook already promises a larger attendance than last year. Denominational days, and speakers on Mountaineers, Negroes and Mormons are included in the program.

It is expected that the Chautauqua Home Mission Institute will be held this year as usual. The study-course will be led by Mrs. D. E. Waid, whose nation-wide reputation as a teacher and lecturer insures everywhere an enthusiastic reception, and the junior text-book will be given to the children, as in recent years, by Mrs. J. H. String, of Cleveland. The denominational conferences, which met with so much acceptance last year, will be held daily. There will also be special meetings for young women and daily missionary rallies.

The Wilson College Summer

School will last ten days, the first part of the time being given over to Foreign Missions and the last part to Home. The "Methods" for the course will be equally helpful to both, and will be presented by Mrs. C. P. Wiles, Mrs. E. C. Cronk and others. It is hoped that Mrs. D. E. Waid will be secured to teach a Normal Class on "The Path of Labor." Dr. Floyd Tompkins will conduct the Bible Hour, and Mrs. H. B. Montgomery will be a platform speaker for the entire term of both conferences.

During the Winona Lake Summer School of Missions, the mornings will be devoted to study hours, while in the afternoons there will be time for physical recreation and denominational conferences. The evenings will hold inspirational addresses, talks with missionaries and prayer groups.

"Christianity and the World's Workers" will be the theme for study. The foreign mission text-book used will be "Working Women of the Orient," by Margaret Burton; while that for home missions will be "Paths of Labor," a symposium.

Mrs. H. L. Hill will be the study book lecturer.

Mrs. Albert L. Berry, the Bible teacher.

Mrs. E. H. Silverthorn, the Normal Class teacher.

Miss Carrie Barge will have Methods hour for leaders of young women.

Mrs. Carrie T. Burrit, Methods for Women's Societies.

Miss Ruth Shipley, Children's work and Junior study book.

Mrs. Marion Humphreys will be the leader of the study class.

A Girls' Department of this summer school will emphasize three aims:

1. *Information—Study of new methods of efficiency for Girls' Societies.*
2. *Recreation—Tennis, swimming, hikes, etc.*
3. *Inspiration—Contact with missionaries and leaders of religious thought.*

Latest News On War Work

NO STRONG DRINK FOR SOLDIERS IN FRANCE

ASSOCIATED PRESS despatches from the American expeditionary force in France state that General Pershing has issued a general order covering the liquor problem among our soldiers abroad. In this order General Pershing announced: "Soldiers are forbidden either to buy or accept as gifts whisky, brandy, champagne, liqueurs, or other alcoholic beverages other than light wines or beers."

General Pershing's order contains drastic provision for the punishment of men who drink to excess and also for holding responsible the commanding officer of units in which drunkenness occurs. The order also wisely links control of the liquor traffic with the control of immorality surrounding our army camps. All sections of towns frequented by immoral women are declared to be "off limits" for American soldiers, and soldiers frequenting them are to be disciplined. The dispatch that brings this information says ranking American officers declare the sobriety and high moral standards of the American forces as a whole have deeply impressed the French authorities.

It is interesting to record in this connection that Mr. Roosevelt states that his sons have come to believe in absolute prohibition for the army in war time. One of them has written that his experience abroad has made a permanent prohibitionist of him.

NAVY STRICTNESS APPROVED

COMMENTING on the order of Secretary Daniels, creating a five-mile dry zone around all training camps for naval recruits, *The Continent* says:

"It shows once more both the right kind of concern for the boys on whose manly valor the nation is to-day depending and the right kind of courage in doing what the well-being of these

youths dictates. The War Department originally provided that all saloons must likewise close within five miles from all the army's training camps. But when it appeared that the drink business by a universal rule of such scope would be wiped out in almost all the big city of Louisville as well as in a number of lesser towns, the Administration reduced the protective zone to a width of half a mile only—except in country places, where there are few saloons."

"INCURABLY RELIGIOUS"

SEVEN months of army Y. M. C. A. work have brought to Professor Henry B. Wright of Yale a settled conviction, namely, that "the vast majority of the young men of America enlisted in the crusade for democracy are incurably, persistently religious. Wherever they go most of them look first of all for a chance to be decent. If it is at hand, and adequate, and sincere, and unobtrusive, without the slightest hesitation they take it, and remain loyal to it to the end. But youth is merciless toward unfulfilled promise, and pretense, and service used as a vehicle for propaganda." Is not this an indisputable evidence that man is a spiritual being, made in the image of God?

THE STUDENTS' WAR FUND

THE fund of over \$1,000,000 raised by American students has now been divided as follows: Prisoner-of-War Work, fifty per cent; Y. M. C. A. War Work Council, twenty per cent; Y. W. C. A. War Work Council, twenty per cent; World's Student Christian Federation, ten per cent. The ten per cent which goes to the World's Student Christian Federation has enabled some of the movements in that Federation to carry on their important mission under conditions that would otherwise have very nearly stopped all

progress. Hostels have been maintained for students in lands foreign to them and workers are now serving in centers of far-reaching influence because of the assistance given by the fund.

ARMY CHURCH HEADQUARTERS

THE great value and effectiveness of the "Church Headquarters" building at Camp Upton is seen in the good uses to which it has immediately been put. On every Sunday morning at seven-thirty is held an Episcopal Communion service; on the first Sunday of the month a Lutheran Communion service. The Vesper services are held each Sunday afternoon at three-thirty, conducted by a different chaplain each Sunday. The Christian Science Church holds services in the social rooms on Wednesday evening and in the chapel on Sunday evening. The Jewish services are held in the chapel on Friday evenings and Saturday mornings. The Roman Catholic Church is using the small rooms for confessions on Saturday afternoons and evenings. The Y. M. C. A. uses the library for a secretaries' conference on Monday morning and Friday morning of each week. The chaplains' conference is held in the library on Wednesday morning of each week. The Inner Circle of the 308th Infantry Regiment is held in the library on Wednesday afternoon of each week and arrangements are being made for similar meetings of Inner Circles of other regiments. One of the chaplains is always in Church Headquarters when the troops are off duty.

SUCCESSFUL CHAPLAINS

PEOPLE who do not know the facts comment unfavorably upon what they suppose is the denominational rivalry of the agencies at work. The reverse is true. A chaplain says that his fellow chaplains do not ask whether a man is a Baptist or a Lutheran, or a Congregationalist, but "is he a Christian?" The other day seven men surrendered themselves to Christ and joined the churches of their

choice — Episcopal, Lutheran and Methodist. Yet the chaplain who had led them to Christ and the Church belonged to none of these denominations, but was a Presbyterian. Surely these things are signs not of a divisive ecclesiasticism, but of Christian unity.

This chaplain was one of thirty-nine men who are serving under the direction of the National Service Commission of the Presbyterian Church, U. S. A., in the camps, holding evangelistic services and doing personal work among the soldiers.

In nearly every case, ministers serving the Commission have been released by their congregations with salaries continued and pulpit supplied during their absence.

SOLDIERS STUDY BIBLE BY MAIL

"I HAVE in my possession several copies of lesson sheets which have come to me direct from the trenches of France, where some of my students were studying the lessons under all the disadvantages of trench life. These lesson sheets bear the marks of the muddy trenches, and were sent to me by a brother who is now a major in the British army."

This striking testimony comes from the pastor of a metropolitan church, who conducts a Bible correspondence school.

Another man, the director of one of the largest Bible correspondence courses in the country, writes:

"In looking up the records I am surprised at how practical this correspondence work is in connection with military service. While in the training camps, or even at the front, the soldiers have time for correspondence study. They not only fill up their spare time, but store their minds with knowledge that will be valuable to them while in service, or when they return to their homes after the war. Many of these Bible studies are furnished in pamphlets which the soldiers can slip into their packets, or even into their pocket, and take them along."—*Sunday School Times*.

NEWS FROM MANY LANDS



AFRICA

The Future of Morocco

A SCOTCH military officer, in addressing the Royal Geographical Society on his travels in Morocco, said:

"The climate of the Morocco coast is ideal, with the temperature seldom over seventy degrees in the summer or under sixty degrees in the winter. There is a sufficient rainfall; and the crops even under native methods are surprisingly rich. Under proper cultivation the wilderness will blossom like a rose and this country may well become one of the granaries of the world. The system of native government has always retarded, and in fact almost prevented, any development. If a native became too rich and prosperous he was promptly robbed by the neighboring Kaids, who in their turn were robbed by the Sultan, and there was therefore no incentive to progress. Under French protection, all this will be changed. There are also undoubtedly large deposits of copper and other minerals in the mountains as yet unworked."

One of the principal means of developing the country will, of course, be railways, and there already exist 773 kilometres of railway in Morocco, exclusive of railways under construction.

African Self-Denial

THE following letter was written to the Treasurer of the Foreign Christian Missionary Society by a boy in a mission school in West Africa, as spokesman for his fellows:

"To the Honorable Treasurer: We, the Edwaleni boys, beg to lay in your hands this little amount of money which we collected by denying some of our meat and sugar, and some of us paid some few copper coins to raise it to \$5.50, so that the Gospel might be disseminated until it reaches those who are still in the shadow of darkness. We are longing so much to

enable some one to go and bring in the Master's sheep who have wandered away.

There are only forty-six boys and three teachers in our school. Among these, thirty-two made up their minds to serve the Lord in this way of denying themselves something. Our school is a Christian school. Almost everybody professes to love Jesus Christ. . . . Our self-denial week has been one of our good ones. Everybody felt that he was doing something for his Savior. God has been very close to us. Our school work did not seem to press us very much during the week and the marks were not very many. It is hard to express the mood in which the boys have been. During their fasting they were happier than they ever had been."

Who Are The Nupes?

THE announcement that a Nup grammar had recently been published in England would lead most readers simply to ask, "Who are the Nupes?"

They constitute one of the oldest and last of the tribes to be subdued in Northwest Africa. The Nupes were finally conquered by the British. Their country became part of Nigeria, whose territory it increased by something like sixty-four square miles and added to its population about 150,000 persons. For many years it was believed the Nupes had no literature of their own, but lately there have been discovered songs and religious poems written in a corruption of Arabic characters, the Aljemi. These productions date back more than a hundred years, and it is believed were inspired by Mohammedan priests, for they contain distorted, although unmistakable Moslem doctrines.

The Test of War in Camerun

THE development of the American Presbyterian Mission in Kamerun is one of the most inspiring stories in

modern missionary annals. No better proof of the vitality of the self-supporting, self-governing native church which has been established there could be found than the way in which it has met the test of war. At the beginning of the war the mission stations were seized by the German government and their funds confiscated. The mission report says: "Except for the presence of the warring armies the country was depopulated. For over a year it was so. What a time it was! Families separated never to be united, sickness, hunger, starvation and death."

For eighteen months this continued, then the tide of war passed on and Kamerun had a chance to take stock of the damage done.

It is estimated that not more than six per cent fell away from the church during those frightful months, while more than 3,000 new members were received. The contributions of the native church more than doubled those of any previous year, so that evangelization could be continued though no financial help was possible from outside. The first request which got through from Kamerun after the Allied armies entered was not for money, it was to "Hurry up order for the Bulu gospels!"

Why Africans Become Moslems

WHAT is involved for the African in becoming a Moslem? This is how one missionary answers the question:

Islam presents itself here as a series of practices that appeal to the African because they make no moral demand. The hardest custom is that of fasting from food and drink during daylight hours in the month of Ramazan. A Moslem teacher admitted that Islam was powerless to change a bad man into a good one, and did not try. It was equally powerless, he confessed, to improve character by means of food laws and other external rites, for a man who lied and cheated before Ramazan did the same afterwards, and to stop eating field-mice never stopped

any one coveting his neighbor's property. God, Who to a heathen is a reality but of unknown character, remains the same to a Moslem, unless His character suffers by His being made the author of unreasonable commands. The life and doings of Muhammad himself are unknown. The old character, fears and motives remain the same. Seriousness, holiness, the gravity of big issues, none of these suggests itself in the common attitude of a Moslem. The people who become Moslems for the most part merely add on new and interesting customs to their old ways without receiving any inner cleansing or learning to know God personally.

The Kru's Thirst for Knowledge

IN Africa, when it rains, *it rains*. The sky just opens itself and empties itself in one operation. But rain cannot keep Kru boys and girls away from school. *Slates* carried on top of their heads make excellent umbrellas for the mission girls. *Banana leaves* serve the same purpose for the town children. One ambitious boy was in the habit of swimming a deep river with his books in a *toy canoe* by his side. When it rained, the *canoe* was held over the books to shield them, the boy didn't care about keeping himself dry.

From a town four miles distant, a young man walked in to school every morning, rain or shine. His lunch—often his only meal until night time—consisted of half a coconut, sometimes one green banana. Yet never have we heard a complaint from his lips. Now we have found room for him at the Mission and he is making progress in his studies.

To further a working use of the new language, English, all our Kru boys and girls are required to write a brief letter every day to their teachers. One of the subjects assigned was "The Mission." One bright Kru boy began his letter with the statement—"The Mission forces you to do everything you don't want to do." Isn't that deliciously human?

A. Mary Slessor Memorial

AKPAP is the principal town of the up-river people who first heard the Gospel from Miss Mary Slessor. Although the district is one of pagan people and wild bush, two women live there in honor and safety, and evangelize the district around them. There is no man missionary, but one of the women acts as pastor, preaching in Efik. The people are greatly interested in the Slessor Memorial Home, and have sent nearly \$100 towards that fund.

African Tests for Church Membership

THE requirements for church membership which are enforced by the Presbyterian missionaries on the Congo are sufficiently severe to make the relation with the church indicate an intellectual as well as a moral achievement.

Before applicants for admission into the church can be admitted to communion, they must commit to memory, besides the Shorter Catechism, the following Psalms: 1, 23, 32, 37 and 51; the entire Sermon on the Mount, as given in Matthew 5 to 7; the third and fourteenth chapters of John; the twelfth chapter of Romans; and the thirteenth chapter of I Corinthians. After all of this has been creditably recited, the applicants are still kept on probation for a period of three months, to show by their consistent life that they understand what they have learned, and the seriousness of the steps they are about to take. Naturally those of old age cannot commit the above to memory as easily as can the young, and their examination is not so rigid; but recently seven old men were admitted to full membership, who had persistently and continuously studied these requirements for five weary years in order to become communicants.

At the Funeral of a King

"THIS letter," writes "Dan Crawford," "will go south, guarded by six men who carry six long spears be-

cause last Wednesday a big lion met them with the incoming mail and there was a wild scramble for right-of-way. The men are rough government soldiers with not a taint of piety, but when they got out of this trouble without even a scratch, the decent fellows all declared that it was the presence of mission letters in the mail that saved them from the lions for, said they, quite sanctimoniously, '*Mission letters are prayed-for letters*,' and the prayers followed them all the way. Better still, they all said when they got their discharge they would come and live with us to get the Gospel.

The death of a king has called me to do some very opportune preaching. Like all primitive people, the Africans concentrate on such a primitive thing as death: they call a tribal halt and for days and days they magnify death, making much of its sting and strength. But a king's death caps the climax: tribesmen with spears glistening in the sun stream in from far and near, and now it is, with the air so full of fate, the missionary should seize on the great opportunity to get them all by the open grave and preach Christ as King of the keys of death.

There is preaching going on all over the town and each new detachment of official mourners as it arrives gets its own special message. The most imposing of these arrivals is from Mpweto, on the north shore of Mweru Lake, where one of our evangelists has been doing valiant service, and these enemies of the Gospel report ruefully that *124 souls have deserted the devil and are following Christ.*"

Troubles of Zulu Women

THE heathen Zulus have legal rights of sale and disposition of their women folk. This custom of *lobola* enables a man to sell his own mother (if she be a widow), his sisters, nieces, daughters. There are lashes, which are specially used for thrashing girls and women when they refuse to marry the men picked out for them. Chris-

tian girls are the victims of these heathen customs. Here a Christian girl of eighteen is carried away bodily, struggling hard, and forced to marry a man she does not want and who treats her cruelly. Another fine girl of the same age, a Christian worker, well trained and a pupil teacher, is afraid to go near her home, as she is hunted by her two brothers who are trying to force her to marry some one. "I belong to Jesus," she says. "He has bought me with His blood and set me free. Why then are they selling my flesh and blood?" Some women have even committed suicide, hanging themselves to escape the meshes of *lobola*.

MOSLEM LANDS

Islam After the War

CANON W. H. T. GAIRDNER of Cairo in a message to missionaries in India puts the issue clearly between Islam and Christianity in their mutual relations and shows that this will not be changed after the war.

"The universal breaking up caused by this war will assuredly bring new opportunities and many increased facilities. Yet, the difficulties of the task of bringing Islam into the obedience of God's Christ will be as great as ever they were. The new opportunities will not lessen the spiritual and intrinsic difficulties: they will simply make possible new approaches. To the great Assertion the great Denial will still bring the great Refusal; for here we are dealing with spiritual, not political facts.

"Nothing is to be hoped from internal reform—the spread of a sort of Reformation—in Islam; for it is by these educated persons and reformers that anti-Christian religious movements are fostered and Islamic propagation movements initiated. The more tradition is given up, the greater will be the prominence given to the Koran. And this 'shortening of the lines' and surrender of very easily assaulted positions may, in truth, only prove a strength to Islam."

Abyssinia and Christianity

INASMUCH as few States of the world have so old a Christian record as the Kingdom of Abyssinia, there was much consternation when the young Emperor, Lij Yasu, became a Moslem. According to a writer in *Life and Work*, this apostasy is believed to have been the result of German influence. Notwithstanding the discontent aroused by the act, and by his libertinism of life, the Emperor managed to maintain himself in power by the aid of Mohammedan tribes on the Eastern border. Opposition grew, and on September 27th last, during the celebration of the national feast-day, the head of the national church, the Abuna Matheos, solemnly released the Abyssinian nation from its oath of allegiance, and declared Lij Yasu to be deposed from the throne. Thereafter, amid scenes of popular enthusiasm, the Abuna proclaimed Zaouditou, younger daughter of the late Emperor Menelik II., as Empress, and installed Ras Rafari as Regent and heir to the throne.—*The Christian*.

Sermons in Arabic Papers

DR. NIMIR, the editor of the *Mokham*, the leading Arabic daily paper in Moslem lands, recently attended a church service in Cairo and listened to a sermon by Dr. Samuel M. Zwemer. The next day the whole sermon appeared in the paper—the first time such a thing has occurred in Egypt. This paper has a circulation among over 18,000 readers, most of whom are Moslems. Probably not less than 25,000 Moslems saw the sermon and read more or less of its message.

Since Dr. Zwemer's return from China, an increasing number of young teachers and students from government schools have been attending his Sunday evening services. The students from the Coptic College and Divinity School have also come freely—a thing almost as remarkable as the presence of Mohammedan students.

A Call for Missionaries for Turkey

THE Prudential Committee of the American Board, at its meeting in December last, authorized the securing of new missionaries for its staff on the several fields, and made the announcement that it "confidently expects to make a large increase in its missionary appointments to Turkey and the Balkans as soon as war conditions permit. So far as can now be estimated, the American Board will need at least fifteen ordained men, ten doctors, ten nurses, fifteen educators and ten men of special qualifications, as business men, architects, agriculturists and technical workers. All these in addition to the single women who will be required for many departments and forms of work."

Allowing for wives and single women, there are perhaps 150 new workers for Turkey to be found soon, it may be sooner than we think.

This vote is unprecedented in the annals of the American Board; it is the largest missionary call for a single land that was ever issued by a foreign missionary society. Yet missionaries from Turkey now in this country call the estimate altogether inadequate to the opportunity.

What Remains of Van Mission

IN Van, Turkey, at the time the war began was a flourishing mission station under the direction of the American Board. There was a church, hospital, schools and other buildings, with a large staff of workers. Today the entire plant is destroyed with the exception of the church, which is now used in the mornings by the Russian Orthodox Church and in the afternoons by the Protestant congregation. There is much to be thankful for in the fact that even the church was spared by the Turks in their ruthless devastation. But out of it all is coming a new and bigger chance for Christianity to wake the souls of the people who have been her persecutors.—*The Missionary Herald*.

Armenian Courage

AN American missionary in Persia has been deeply impressed by the courage and recuperative power of the Armenian people. He says:

"No massacre or human cruelty has been able to crush the spirit of many who have suffered so terribly. They are wonderfully brave and patient in their sufferings. I have heard many say: 'Never mind what has gone, what we have suffered, if only such things are made impossible for our children in the future.'"

"I was riding by a ruined Armenian village one day when my Turkish guard stopped and began to curse. 'Look at that,' he said. 'Three years ago we completely destroyed that village and thought we had exterminated its inhabitants. Here they are back again, rebuilding their homes, plowing their fields and gradually accumulating cattle and flocks. They can't be destroyed.' I told him the reason was that they were God's people."—*Men and Missions*.

Palestine Mission Restored

WITH the hoisting of the British flag on the tower of David and the freeing of Jaffa, Hebron, Bethlehem and Jerusalem from the hands of the terrible Turk, three important mission stations of the London Jewish Society have been reclaimed. The equipment which this society has in Jerusalem will give her a splendid opportunity for definite gospel work for the Mass among the Jews. With the conquering of Hebron and Jaffa, two missionary stations of the United Free Church of Scotland have been restored.

Awful Need in Persia

CONDITIONS in Central Persia are indicated by this cablegram from Douglas at Teheran: "The distress is appalling throughout the district. Almost any amount could be used for general relief. Drought prevented crops. Locusts and foreign troops have eaten the remainder. Great Moslem populations everywhere are

starving. Scores are dying. Distressing appeals come from all the cities. The country is impoverished. The only hope is in American liberality."

U. S. Minister Caldwell at Teheran has reported to the State Department that beggars multiply and hundreds swarm the streets, piteously crying and begging, and at times in their desperation assaulting the besieged. Similar conditions are reported from all parts, provinces and cities of Persia.

To the Presbyterian Board has come the following cable from Teheran: "Forty thousand destitute in Teheran alone. People eating dead animals. Women abandoning infants. Esselstyn feeding 1,200 daily at Meshed. Only limitation is lack of money."

Moslems Deeply Moved

REV. FREDERICK G. COAN of Urumia, Persia, says:

"The Mohammedan has been made to realize as never before the great contrast between his religion of cruelty and revenge, and Christianity with its spirit of patience, forgiveness and love, in not only the spirit of the Christians, but the great relief work that is being done for them. I have heard Christians with streaming eyes asking God to forgive those who had so cruelly wronged them and outraged their loved ones, and Mohammedans standing by have walked away awed, and saying, 'What kind of religion is this that enables them to ask God to forgive us?'"

"One case that has made a very great impression on the Moslems was when 1,600 Sunnis had fled from their villages on the return of the Russians, thinking they would all be killed. After the army had passed on, they were brought to the city of Urumia by the American missionaries, housed and fed in a mosque until they could be sent back to their homes. Thousands of Moslems who passed by that mosque and saw Christians feeding and caring for those who a few weeks before were destroying the Christian villages, looting their property and outraging and killing them,

were deeply overcome."—*Men and Missions.*

INDIA

The Empire of India

ACCORDING to recent statistics gathered in India and Ceylon, the entire population numbered 325,392,524—one-fifth of the population of the earth. They are living in 2,259 towns and 736,708 villages. The area of India, Burma and Ceylon is 1,913,124 square miles, or two-thirds that of the United States, while the population per square mile is 171, or nearly six times greater than in the American republic. Of the total population only about 1,500,000 are communicants or adherents of the Protestant Christian Church and at least 730,000 villages are still unoccupied by messengers of the Gospel. There is still work to be done in India!

American Indians and East Indians

THE gifts of North American Indians, who are members of the Young Men's Christian Association, are making possible the support of a traveling secretary who is carrying the benefits of the Association to the village people of South India. A secretary in India says of this work:

"The Association rids these people of debt by bringing freedom from the money lenders; it rids them of dirt and disease by introducing sanitation and inspiring higher ideals; it rids of drunkenness and frees from demon worship by introducing Jesus Christ."

The Y. M. C. A. of India in the War

"WHATEVER the field, the work of the Young Men's Christian Association is about the only Christian feature in the war." This was the verdict not long ago of the British Resident in Hyderabad, the principal native state in India. General Maude, commander of the forces in Mesopotamia, telegraphed to Sir James Mes-ton, Lieutenant-Governor of the United Provinces: "As I am advised that you are interesting yourself at this

moment in the question of the Young Men's Christian Association in Mesopotamia, I should like to let you know what excellent work that organization is doing here and how immensely its efforts are appreciated by all ranks in these forces."

One of the workers in India thus sums up the extent of the Association's activities:

"Up and down India, wherever there are enough soldiers gathered to make it possible, from Ceylon to the far Northwest and from Rangoon to Bombay; in East Africa, full of malaria; in Egypt, where we are carrying on work for Indian troops; among the Indian cavalry in France; and in Mesopotamia from Busra right up to the firing line; in all these places we continue to spend our best efforts. Within a few days of the fall of Bagdad the Association, with the hearty support of the military authorities, had secured a large hotel in which to carry on its work. In this field alone we have had 120 different secretaries during the year, although on the average we have probably not had more than sixty at any one time and often less than fifty."

Every Member at Work

DURING the last three years the South India United Church has held a week of simultaneous evangelism. About one-third of the total communicant membership of the church has taken part. In some districts and places the average has been a little higher. The South India United Church last year decided to attempt to enlist every communicant member for this special effort, aiming to get every member engaged in some form of evangelistic work throughout the year. In certain places in South India for short periods this ideal has been attained.

It was found, says *The Indian Witness*, that the best results were secured when a definite task was set before the church and before the individual.

"In Dornakal the central committee allocated to each congregation a number of villages for which they were

responsible. In Madura, individuals or families were allotted to individual workers. In Chingleput, where practically all the Indian Christian women in the church took a definite share, certain villages were chosen around the town; the women were divided into bands under leaders and allocated to these villages. In places where there are large numbers of illiterate Christians, the teaching of a single verse, a single lyric, and a single story to every Christian, had great effect."

CHINA

Lack of Women in Chinese Colleges

THERE are three medical colleges in China that admit women students—Peking, Suchow and Canton. Among the 1,930 medical students in China are 120 women. The great need for increasing the number of women physicians is seen in the high mortality among women and children, of whom 60 per cent born in China die as a result of the ignorance of midwives. At least 80 per cent of the mothers are infected because of improper treatment at the birth of their children. Can any one doubt the great need for trained nurses and women physicians? There is no greater call in China than that of the mothers and babies.

There are only 84 Chinese girls attending the colleges in China. If the same proportion of girls were in the colleges of America there would only be 21 young women college students in all the United States. The only colleges for girls in China are at Nanking, Fuchow, Peking and Canton, and these were founded by American missionaries. There are two hundred Chinese girls in the colleges in America.

Medical Progress in China

IT is less than one hundred years since the first doctor of modern science hung out his shingle in China, in the city of Canton. He was not a missionary, but the Christian physician of the East India Trading Company. Seeing China's appalling need and being a man of vision, he opened correspondence with the missionary

boards, which led to the sending of the first medical missionaries to that country. Now China has over five thousand graduate Chinese physicians, hospitals in all parts of the Empire, medical schools for both men and women, and a program for the immediate future that is tremendous in the scope of its plans. This is the record of just ninety years.

There are thirteen medical schools having particular interest to missions and missionaries. Six of these are conducted as union efforts, while some of the others are looking toward union as the best means of increasing their strength and efficiency. In medical education for women the chief problems at present are lack of money, lack of women physicians to staff the schools, and lack of enough schools that can furnish Chinese women with the necessary pre-medical education.—*Missionary Link.*

Idols as Kindling Wood

ONE could hardly imagine a more revolutionary proceeding in the life of a home than to chop up the household gods and build fires with them. Yet this is what is happening in many places today under the influence of Christian teaching. Some time ago a progressive citizen of a town in Central China told his neighbors that it was absurd to worship the idols in the Buddhist temple. After a number of others were convinced that he was right, they took community action and transformed the temple into a workshop and the idols into stove wood. Even an American missionary had part in the feast in which the meat was cooked over burning idols.

An Unusual Sunday School

A REMARKABLE Sunday School is that in Hangchow, China, the 120 pupils in which are all students in government schools. These men are all from heathen homes and in schools without any Christian influences.

The teachers are a most interesting group of men. One of them is a major in the army medical corps. An-

other is a civil engineer, now the chief Chinese engineer of the Hangchow-Shanghai Railway. Another, a Chicago University graduate, is a nephew of Dr. Wu Ting-fang, the famous ex-minister to the U. S. A., and the son of the Chancellor of Hongkong University, recently knighted by King George. Another teacher is a returned student from Germany and a professor in one of the Government colleges. The superintendent of the school is an A. M. graduate from the University of Chicago, and is now head of one of the two departments of the Provincial Salt Gabelle, a very important and lucrative position. The other teachers are a civil engineer, the head teacher in a mission school, a returned student from Japan and a young doctor. These men are very much in earnest, and when in town have never been absent a single Sunday.

They come together once a week to study the lesson for the next Sunday, and to discuss their work.—*The Christian Observer.*

In a Chinese Prison

PRISONS in China are in a chaotic state. Peking contains one in which a visitor saw seventy men, seated on the wooden floor, each of whom must serve a term of from three years to the life sentence. They were bare to the waist, and some of them wore handcuffs as well as chains on their feet. On the other hand, there is another prison in Peking, which in sanitation, the teaching of trades and other points compares favorably with the best prisons in Europe. Religious education is given here in a large room, with elevated seats, surrounded on three sides by wooden partitions, so that the prisoners, when seated, could look only in one direction and that straight forward, over the head of the man in front of him.

"On the wall which the prisoners faced were five paintings. The middle painting was of Confucius, in robes of blue. At his right were

Buddha, in yellow, and Lactzu, in white, while at his left were Jesus, in a brown robe, and Mohammed in green. The warden explained that these paintings had been made by one of the prisoners, at the warden's own request. Every Sunday there is a lecture on Confucianism, lasting half an hour. Then the prisoners are left in silence. They are expected to gaze at the religious leader they may choose and to fix their thoughts on his teachings. The warden explained that he believed there is good in all religions and that each prisoner ought to get as much good as he can from the religious leader in whom he trusts."—*The Survey*.

Seed Sowing in Tibet

ON the border between China and Tibet lies the city of Batang, which is, like Denver, "more than a mile high. "The altitude is about 7,800 feet. At this far-off Tibetan city, on the roof of the world, the Foreign Christian Missionary Society of the Disciples of Christ has located four missionary families, two medical missionaries and two evangelists.

At Batang there is now a small Tibetan church, a hospital just completed, a day school of about one hundred pupils and a Sunday school of about one hundred pupils. The evangelistic work is carried on in an intensive way. In a letter recently received from Mr. Ogden he says, "I have visited almost every home within a radius of five miles of Batang, some several times, and have not missed the rich or the poor. I have visited all the villages around Batang, some two or three times. Each time I go I take tracts and picture cards, and tell the message from one or more of these in each home and to any person I meet on the road. I believe in this seed-sowing and in this way I get acquainted with every person in our district. How different the attitude and the reception as compared with ten years ago! Not many accept

the Gospel as yet, but the time of harvest is sure to come."—*Men and Missions*.

JAPAN

The Japanese and Womanhood

FORMERLY the Japanese showed their respect for womanhood by worshipping a sun goddess. The modern name for woman in Japan is "the honorable inside of the house." More and more, however, the modern Japanese women are going out of the house, both for work and pleasure. The education of Japanese women is becoming more and more important, but on account of the failure to provide proper educational facilities in the past it takes two years longer in Japan than in America to do the same educational work. It requires two years longer for a child to learn to read and write in Japan than in America.

A Prescription for a Dying Church

MORE than one church in the home land, whose membership has so dwindled that the few who are left are almost discouraged, might enter into life by following the example of a little church in Airin, Japan. Its membership had gotten down to twelve. But these twelve got to work. Fifty copies of a religious paper were purchased. Each Sunday afternoon was devoted to house-to-house work, and the papers distributed. The next week fifty new copies were left and the old ones passed on to fifty more families. Every visit meant a personal invitation to attend services. The preaching place was filled with hearers and the meetings had to be repeated two and sometimes three times a night to allow the people to hear the Word.

Suicides in Japan

REV. DR. SIDNEY L. GULICK says that suicides among Japanese students are probably more prevalent than among any other students in the world. The causes he mentions are, first, the high-strung nerves and exceptional sensitiveness to anything that

may be regarded as a personal humiliation; and, second, the extraordinary competition among students to secure places in the Government schools. Dr. Gulick also notes the three causes given by the Students' Christian Literature Society, of which he is a member, namely: the struggle for existence, the handicap of poor physique, and the absence of an enlightened faith.

In 1917, with the consent of the principals, this Society reached 1,330 secondary schools in Japan, containing some 410,000 pupils, with the "My-ojo" (Day Star), its paper for young men; this paper reaches nearly all the middle schools and colleges to the extent of about one copy to every seven students; and to the Society's offer of a free six months' correspondence course of Christian instruction for graduates over 450 applications have come in. Young Japanese are thus beginning to see that the antidote for despair is not found in the native religions, but that the cure for pessimism and despair is spiritual inspiration, such as is found in Christianity.

Evangelism in Seoul

NO little organizing ability is shown in the reports of the evangelistic campaign conducted in Seoul.

The city of Seoul, having been divided into four sections containing about four churches each, four churches, one from each of the four districts, were selected weekly that each, with its own workers and as many volunteers as would come to them from other parts of the city, might prosecute evangelistic work in its neighborhood. The workers of each church came together at 9 A. M. for prayer and conference, after which each worker was given a slip of paper (five hundred of which had been previously prepared) containing the address of an individual to be found and wrought with. All the workers reconvened at 2 P. M. to report, confer and accept the same or a modified assignment to work with the rest of the day and all assembled at an evangelis-

tic mass meeting in the evening, each worker bringing his capture with him so as to afford him all the encouragement possible.

But there was much more than good organization. Such was the devotion of the workers that during one week of effort in a single church, sixty-six people declared themselves for Jesus Christ from henceforth, and in sixteen churches, thus wrought in for a month, eight hundred made the same declaration.

NORTH AMERICA

An International Conference?

THE Federal Council of the Churches of Christ in America has received an invitation, signed by the Bishop of Seland, Denmark, the Archbishop of Upsala, Sweden, and the Bishop of Christiania, Norway, to attend, through its chosen representatives, an international ecumenical conference, to be held probably either at Upsala or Christiania. The Pope and other prelates of the Roman Catholic Church have been invited, with twenty-five Protestant communions and certain special groups. Representatives from both neutral and belligerent countries have received invitations.

The subjects proposed for discussion are: (1) The spiritual unity in Christ of His disciples, without loss of loyalty either to the talents and duties entrusted to nations or to the creeds they profess. (2) The shortcomings of the Church with regard to the realization of Christian brotherhood and of the spirit of Christ in all human relations. (3) Possibilities and duties of the Church in counteracting the evil passions of war and promoting that frame of mind which makes for righteousness and goodwill among nations. (4) The Christian doctrine on the sanctity of law and on the work of international legislation. (5) Actual church problems viewed practically and universally.

At a special meeting of the Administrative Committee of the Federal Council it was agreed that it was not

advisable for the Federal Council to take definite action on the matter at this time.

Baptist Reorganization

BY the adoption of a new series of by-laws, the Board of Managers of the American Baptist Home Mission Society has created a new form of organization, with co-ordinate departments.

Gilbert N. Brink, D.D., formerly superintendent of education, has been made Secretary for Education and for Latin North America. Rev. C. A. Brooks, until recently superintendent of foreign speaking work, is now secretary of city and foreign speaking missions. Rev. F. H. Divine, former district secretary of New York and Northern New Jersey, has been made secretary of the department of church edifices and parsonages. L. C. Barnes, D.D., field secretary, has charge of the departments of field work and English speaking missions, and of evangelism. Secretary Charles L. White has been made executive secretary of the Society.

The secretaries and the treasurer form a Headquarters Council, the chairman of which is the executive secretary. This Council meets frequently and confers upon matters of importance that are brought before it by its members, thus securing for each the advice of all. Matters of special importance or those upon which there is likely to be a difference of opinion are presented thus to the Headquarters Council and upon its recommendation are submitted to the board of managers. This plan has already led to very fruitful results.—*Watchman-Examiner*.

Results of a Canvass

THE last report of an "Every Member Canvass" given in the *Review* was from Africa. Now comes one from Ridgewood, New Jersey, which shows the results that may be achieved in a suburban church.

1. A 63 per cent. advance in income, or \$3,460.64.

2. An 83 per cent. advance in contributors, or 100 new givers.

3. An accurate, up-to-date live list of church members, 400 in all.

4. A new inspiration to the whole church. New workers discovered, new members received, lapsed members restored, the indifferent interested, and the Sunday school helped.

5. At the report supper of the canvassers the unanimous expression was to make the canvass a permanent and regular feature of the church's work.

Progress of the North American Negroes

FIFTY years ago the negroes in the United States owned scarcely the clothes on their backs; to-day, according to the *Home Mission Monthly*, 250,000 of them own 20,000,000 acres of fertile soil and on this and other land which they rent they cultivate over twice as many acres as are contained in all of the farm land of New England. Illiteracy, which fifty years ago stood at 90 per cent., has been reduced to 30 per cent., and Negroes constitute nearly three-fourths of the teaching force in schools for their race. In the various steps of their advance they have been aided by those white people of both South and North who recognize that our duty lies quite as much in helping the Negro of America as his more picturesque brother in Africa. The average white person knows only the Negro servant or laborer, not the teacher, the minister, the doctor; and there is the tendency to judge the race by faults rather than successes. The Negro needs a gospel practiced before him as well as preached; he needs a helping hand, not a discouraging shove when he is trying to climb.

Negro Boys Reformed by Negroes

FOURTEEN miles from Tuscaloosa, Alabama, is a reformatory school for negro boys, founded by Sam Daly, negro hack driver in an Alabama city.

Although Sam Daly died about three

years ago, his wife and daughters continue the reformatory in a very efficient manner. Starting with less than a dozen children, often Mrs. Daly has as many as thirty-five boys in her charge at one time. Standing to-day beside the old farmhouse is a one-room log cabin, the first dormitory; but now the boys are quartered in a two-storied, wooden frame building, erected mainly by the boys themselves. This new dormitory, not yet completed in the interior, will accommodate nearly a hundred people. Of the five hundred acres embraced in Mrs. Daly's farm, a large portion is under cultivation. Here under a capable overseer these boys raise corn, cotton, peanuts, peas and hogs. No boy is admitted to this reformatory unless the courts have convicted him of some misdemeanor. The boys are of all ages and degrees of intelligence.

A negro minister acts as overseer on the farm, and has charge of the weekly Sabbath school and preaching service in the little chapel. Nowhere else except at Tuskegee will you hear the old hymns sung with as much vim and enthusiasm as by these boys.

Applies to Women

WOMEN in uniform or members of parties containing women in uniform cannot be served alcoholic beverages in the leading up-town hotels of New York City, according to an announcement made by the hotel proprietors.

The order means that hereafter women doctors, nurses, motor drivers and telephone operators wearing a khaki uniform or navy blue uniforms of Uncle Sam will do exactly as the men in uniform. They will be forced to drink soft drinks or nothing.—*The American Issue*.

A Public Confession of Faith

WHEN French Canadian Catholics are converted to evangelical Christianity, it is the custom for them to make a public statement of their faith. The following, dated at Lac Long, Temiscouata, Quebec, is said to be typical:

"I, the undersigned, J. B. Chouinard, farmer, after having been long and carefully instructed in religious truth in the Old and New Testaments; and after having compared the teachings of our Lord Jesus Christ with those of the Roman Catholic Church, declare publicly that not being able to agree with the alterations made by this Church, I today leave it for good, fully determined to follow only the sound doctrine of the Gospel. For this reason I attach myself to the French Baptist Church of Lac Long. I also call upon my French Catholic friends who read these lines to sound the Scriptures and to have no other Shepherd than Jesus.—J. B. Chouinard.

Hebrew Christians to Confer

THE Hebrew Christian Alliance of America, in issuing the call for its fourth annual conference, which is to be held in Chicago, May 27 to 31, states the following as its aims:

"1. To bring into brotherly relations, for their mutual spiritual strengthening, the thousands of the scattered Hebrew-Christians on the North American continent on the basis of our common salvation in Christ.

"2. To extend a hand of succor and practical counsel to lonely and discouraged converts of the house of Israel, who crave that intelligent sympathy which they can find only in a Hebrew-Christian environment.

"3. To present by voice and pen a united testimony to the Lord Jesus as the Messiah of Israel to the Jewish community—American and immigrant, reformed or orthodox.

"4. To cultivate legitimate points of contact with the Jewish community, struggling towards the re-establishment of a home in our ancient fatherland, in order to demonstrate that our abandonment of Judaism is not meant to be understood as apostasy from the Jewish people—our 'kinsmen according to the flesh'—but that we too desire to labor for their welfare and prosperity.

"The Alliance was formed by the good hand of our God upon us during

the war which is overturning the old world-order and working tremendous changes for the Jewish people also. The capture of Jerusalem by a Power friendly to the Jews on the anniversary of its re-conquest by Judas Macabaeus, the founder of the last Jewish State before the first coming of the Messiah, is in itself a significant sign. Let us wait together on the God of our fathers, that such light and guidance may be granted unto us in this hour of crisis as will point out clearly the path in which we must walk as a Hebrew-Christian community."

War Benefits Alaska

NO district school among the snow-covered hills or icy fields of Alaska is too small to be lined up for war work. The superintendent of the Southeastern district school division has commandeered all the children and announced a program as well for their mothers and elders. Every girl from the third grade up must learn to knit—if her teacher does not know how she is referred to Alaskan women for instruction. The school course, too must include instruction in First Aid and the study of the United States policy in the war for democracy. The present war, the superintendent affirms in his instructions to teachers, is for the benefit of Alaska as well as civilized people everywhere.

LATIN AMERICA

In "Dry" Porto Rico

Since March 2nd it has been unlawful in Porto Rico to buy or sell or give away intoxicating liquors. In spite of the loss in revenue from this source the treasurer of Porto Rico, Mr. Benedicto, feels confident that *dry Porto Rico can still pay its way*. The enemies of prohibition predicted that the loss of the liquor revenue would handicap the schools, but, on the contrary, the legislature has voted larger appropriations this year to the school department. Commissioner of Education Miller in his address to the Teachers' Association in Mayaguez, recently stated that provision had been made

for 985 graded schools for the coming school year—160 more than the present number. Furthermore, the school year has been lengthened from nine to ten months, which naturally calls for an increased expenditure in teachers' salaries.

In Santo Domingo

THE first American Protestant Episcopal missionary to the Dominican Republic has arrived safely at Santo Domingo. Bishop Colmore reached there shortly after Mr. Wyllie and on the first Sunday held services which he describes as follows:

"It was wonderful on Sunday morning to celebrate the Lord's Supper at seven and to preach at half past nine in the old fort where Columbus had been confined in chains in the country he had discovered. All the heads of the Government were present, including the American minister, sitting in camp chairs or on long benches which had no backs. Beside these, there were marine officers, enlisted men, civilian men and women, and several English-speaking blacks. We had an altar constructed in the fort prison, an enlisted man played the piano, and three others—college men who have enlisted for the duration of the war—formed our choir. Everyone was most attentive and reverent, and expressed his pleasure and gratification at the service."

For Young Men in Mexico

THE Young Men's Christian Association in the City of Mexico reports that in spite of the disturbed conditions, the membership of the Association reached its highest point this year—1,857. One of the members, the head of a large tailoring firm, was convinced that the Association could do for his employees what it had done for himself, so he had thirty-seven of them enrolled as members, paid the entire bill, presented each of them with a gymnasium suit and installed at his own expense enough additional lockers to serve the whole group. It is also said that Mexicans now outnumber foreigners on the secretarial staff.

Mission Schools Appreciated

SENOR EMETERIO DE LA GARZA, JR., one of Mexico's most distinguished lawyers and statesmen and a member of the Mexican congress under three regimes, replied as follows to an inquiry as to Mexico's desire for an increase of Protestant missionary work:

"Absolutely yes. Why? Because the Mexican people, like everybody else, are perfectly willing to receive the benefit of such a religion. They will not stick to the candle when they can have the electric light, nor will they stick to the donkey when they can have the Ford. I know, because I am a man dealing with the public affairs of my country. I know of the enthusiasm with which they have responded to missions in the past. The fruits of mission work are enjoyed in many places. The day in which the United States will send to Mexico an army of teachers and missionaries, instead of an army of soldiers and marines, that day would your country be rendering a great service to my country and to humanity. Education is one of the big solutions of the Mexican problem. Supplying schools is a fundamental question of reconstruction, but the government cannot go into it because of the unspeakable financial condition of Mexico at the present time. We had 11,000 schools in 1910. We have almost none now. We need 100,000. We welcome the mission schools."

Disorder in Costa Rica

ATENTION is called by a contributor to the *New York Times* to "the orgy of lawlessness and governmental disruption in the usually stable Republic of Costa Rica." He quotes as follows from a letter written to him by a prominent Costa Rican:

"Each day the conditions in Costa Rica are more disastrous. Recently in five different parts of the country groups of the best class of men in the republic resorted to arms in desperation at the persecution and ill-treatment they have received. These fer-

vent revolutionists increase each day, and I fear that very soon the Costa Ricans, already tired of the torture inflicted by the Dictator, Tinoca, who is supported by the revolutionists of Nicaragua and other foreigners, will soon go to the sacrifice. My countrymen will be sacrificed because they are without arms and it is impossible for them to obtain any.

"From all accounts, the conditions in Costa Rica are very terrible. Tinoca, upheld and supported by foreign investors in Costa Rica and aided and abetted by the worst professional revolutionists in Central and South America, has inaugurated a reign of terror. Street meetings or house gatherings are prohibited; many common rights of the people have been abrogated; letters are opened in the post offices; taxes are beyond reason. Tinoca has succeeded in establishing what amounts very nearly to an autocratic and conscienceless monarchy. And the people are helpless!"

This little Republic is the field of the Central American Mission and of the Jamaica Baptist Missionary Society.

EUROPE

For German Prisoners in England

ONE of the most striking demonstrations of the essential spirit of Christianity in the course of the War is the work of the British Y. M. C. A. in the prisoner-of-war camps in Great Britain. Figures for one year give some idea of the extent of the activities.

During 1916 the Association was in effective contact with thirty-six camps, containing 33,580 men. In these camps there were, in 1916, twenty groups meeting for Bible study, with a total average attendance of 430; under educational work sixty-two subjects were taught in 329 classes to 4,729 men; at 1,339 educational and popular lectures there was an average attendance during the year of 206.

One secretary writes: "It is difficult to overestimate the value of the Association buildings. From the monotony

of the heterogeneous barrack-room life, with its lack of privacy or quiet, men have been able to find in these halls cheer, fellowship, quietness and congenial surroundings for reading, thought or meditation.

"Christmas time means more to these prisoners than it does to us. Right in the summer men talk of the Christmas festival of six months before. The Young Men's Christian Association was able to provide a number of Christmas trees and specially prepared hymn-books; and the prisoners themselves provided the music, the impressiveness, and the Christmas spirit."

The English Type of Islam

THE Mohammedan Mission to England continues its work, with headquarters at Woking. It has recently been pointed out that the form of Islam which is propagated in the Woking Mission is very far from being the accepted orthodox kind. The leader is a member of a sect known as Ahmadiya, founded by a Punjabi teacher some thirty years ago. It represents an endeavor to reconcile Islam to a certain extent with modern thought, so as to turn the edge of the chief objections to it on the part of Christians. Islam is represented as the religion of toleration and as being the rational form of religion best suited to the enlightenment of the twentieth century. The idea of the fatherhood of God, which is utterly contrary to the teaching of Mohammed, is frequently brought in. Polygamy is represented as temporary and partial, as a concession to the needs of human nature. The existence of slavery in Islam is bluntly denied. In its propaganda Christian methods are plentifully adopted.

Efforts have been made by Christian laymen, both English and Indian, to counteract the Mission on the spot. Tracts have been written to explain what Islam really teaches, and what the position of womanhood in Islam is, for these reformers boldly maintain that Islam has improved the condition of womanhood.

Among Dutch Students

A NEW spiritual current in the Dutch student world has been reported. The old days of materialism are passed and there is a pronounced tendency toward religion.

One of the evidences of this is the growth of the Dutch Student Christian Movement, affiliated with the World's Student Christian Federation. It has increased from 533 members in 1915 to 783 in 1917.

It is remarkable that this extension of the work has taken place during the war, when so great a proportion of the students are in the army and not in the university. One of the leaders writes: "Three years ago some members of our movement opposed the plans for extension, holding that this was not the time, as everything was too uncertain and there would be no money available. We held, however, that if God gave the opportunity, He would also give the means, and if there was work before us, we had to do it and not worry about the future. Certainly then, it was our duty to go ahead, so we have advanced until now we have had no failures to record but many things for which we can be thankful."

Missions in Italy in War Days

"THE war has greatly reduced our staff," writes Rev. B. M. Tipple, D.D., of the Methodist Mission in Rome. "Most of our ministers are at the front. The laymen of our churches—those between the ages of eighteen and forty-five—are either dead or under arms. The older men and those who have been rejected because of some physical disability, are doing home-guard duty or some work which makes it possible for the army to carry on the war. But those who are left are going on with the work and the whole attitude of the Government is one of deep sympathy and belief in us. It is eager for such educational work as we are doing to fit Italian boys for the reconstruction work which must soon come.

"The women of Rome, Genoa, Naples, Florence and Milan have organ-

ized themselves and are giving sacrificial service. Their work is nothing short of heroic when you consider their poverty, the high cost of living, the fact that all the bread-winners are at war and the meager amount of money received from the government, which does not provide the actual necessities of life."—*Christian Advocate*.

A Program for Jewish Missions

WHILE there have been at different times conferences on Jewish missions, a gathering in London in October of representatives of all British societies working for the evangelization of Israel was the first occasion on which representatives of all British Jewish missionary societies had assembled together for the definite object of having mutual counsel on their common work and seeking for ways of co-operation.

The following practical steps were agreed upon: *First*, the unanimous resolve to issue a series of present-day tracts, having as their object the enlightening, as to Christian truth, the minds of cultured, educated Jews and of those emerging from the darkening bondage of official Judaism; *second*, the carrying on of a periodical designed to reach all Jews in their own tongues—Yiddish and Hebrew—that the Christian view of things may be more fully set before them; and *third*, what is most hopeful and promising of all, so far as co-operative work is concerned, the establishment of a permanent body representative of all the societies, which would arrange for an annual conference on Jewish mission questions and take thought for further methods of co-operation.—*Record of United Free Church of Scotland*.

Given; Not Lost

A BRITISH SOLDIER invalided home with his arm amputated at the shoulder, it is related, refuses to let any of his friends refer to his having "lost an arm." Says the soldier manfully, "I did not lose it; I gave it." . . . It is the man who has consecrated himself to an unselfish use of

all that he is and all that he has, who can see any part of himself or his possessions taken for the benefit of that cause and still feel no sense of loss. In place of lamentation for what he is deprived of, he is conscious of a prideful honor in what he has been enabled to contribute to the purposes that seem to him worth more than his life.

In this high mood the word of Christ saying, "It is more blessed to give than to receive," rises into a mystic significance, cleared completely from the suspicion which among the selfish and uninspired treats it as a fanciful paradox. When one's giving, either of himself or what he has won and earned, becomes to him a title-deed of comradeship in the mightiest things that God is seen doing among men, then the joy of bearing a share in making the world better and mankind happier appears more than worth any price that it costs. The blessedness of giving is for those from whom nothing can be taken away because they have already dedicated everything.—*The Continent*.

AUSTRALIA AND THE ISLANDS

Prohibition in Australia

A NATIONAL Prohibition League has been organized in Australia, with headquarters at Melbourne. Its object is simple and direct: To secure total prohibition by the will of the people, expressed in due form of law, of the manufacture, importation and sale of alcoholic liquors as beverages.

At present the naval barracks, workshops, docks, etc., are under prohibition, but constant efforts are being made by the liquor people to violate the policy of the commonwealth and the League proposes to help stand guard. The military camps have a dry canteen, which also is being watched. The Minister of Defense closes the liquor bars at various ports when ships arrive with returned soldiers, but the protection needs to be extended.

Prosperity in the Philippines

ONE section of the world that is experiencing great material prosperity, with its accompanying spiritual

dangers, is the Philippine Islands. The *Philippine Free Press*, says:

"Here in the Philippines we have been caught up in the common whirl and are going faster than ever before. Automobiles are multiplying at an astounding rate; an aviation corps has been organized and aeroplanes with their 150 miles an hour will soon be humming overhead; then we have our National Guard and are talking big of a patrol on the Mexican border or a flutter in the great game in Europe; Japanese and Hawaiian capitalists are coming to our shores and spying out the land and finding it very good; fortunes are being made in copra and in coconut oil, and soon we shall have our sugar barons and our hemp barons and our tobacco barons; we are beginning to feel like a little world power, offering our destroyer and our submarine to the United States; and on every hand we are making more money than ever before."

OBITUARY NOTICES

John W. Butler of Mexico

REV. JOHN W. BUTLER, D.D., who died in Mexico City on March 17th, was one of the best known missionaries in the Methodist Church. His father, a pioneer missionary in India, was also the founder of Methodist missions in Mexico, and it was to the latter field that the son turned for his life work.

During the forty-four years of his service for the Methodist Episcopal Church in Mexico, Dr. Butler held various positions. Beginning as Publishing Agent, he became Presiding Elder of the Hidalgo District, the Central District and the Mexican District in turn, edited a Methodist paper called *El Abogado Cristiano*, acted as president of the Mexican Methodist Institute and of the Theological School and had oversight of the Juarez School for boys' and the girls' school of the orphanage. In addition to his regular work he was never too busy to take an active interest in every benevolence for the American colony in Mexico.

He was delegate for the Mexico

Conference to every General Conference from 1888 to 1916, and the Ecumenical Conferences of 1901 and 1911.

Since his death the Methodist Book Concern has brought out his latest book, "A History of the Methodist Episcopal Church in Mexico."

Dr. N. W. Clark of Italy

PROTESTANT forces in Rome mourn the death, in his sixtieth year, of Rev. Dr. Nathaniel Walling Clark, of the Methodist Episcopal Mission, which has occurred in New York City, on March 10th. From 1889 until 1896 Dr. Clark was president of the Reeder Theological School in Rome; in 1901 and 1902 he served as Traveling Secretary, for Europe and the Levant, of the World's Student Christian Federation; and from 1903 to 1904 he was president of the Methodist College in Rome. He then became superintendent of the Methodist Episcopal Church for the District of Rome, a position which he held until he returned to the United States for a furlough that ended in his death. Dr. Clark was an able organizer, and a ripe scholar.

Rev. E. P. Dunlap of Siam

ON April 4th word was received, at the offices of the Presbyterian Board of Foreign Missions, of the death in Siam of Rev. Eugene P. Dunlap, one of the ablest and most honored missionaries in Asia. Dr. Dunlap went to Siam in 1875 and has been successful in reaching many remote parts of Siam in his itinerations. He has founded many churches and schools. A fuller account of his life will appear later.

Dr. Paul Gottfried Frohwein

ON January 1st word was received of the death on December 17th of Dr. P. G. Frohwein, medical missionary of Wilna, Russian Poland. By his death there was taken away a rare missionary and Christian physician, who labored among the poor and sick, particularly the Jews, both orthodox and unbelieving. He was a representative of the British Jews Society.



The Conversion of Europe. By Charles Henry Robinson. 8vo, 640 pp. with maps. \$6.00 net. Longmans, Green & Co., London and New York, 1917.

The title, "The Conversion of Europe," in view of the present ghastly war, with its incalculable human sacrifice and economic waste, might be construed as the very quintessence of satire. But it is not so to be construed. Dr. Robinson, who is Honorary Canon of Ripon and Editorial Secretary of the Society for the Propagation of the Gospel in Foreign Parts, gives us in scholarly fashion the story of the spread of the Christian faith throughout Europe. He has gone back to the earliest existing authorities, and copious foot-notes and thirty-two pages of bibliography indicate the sources of his information. Let not the reader turn away from the title, "The Conversion of Europe," because of the shocking exhibition of persistent strains of unconverted humanity in Europe. There has always been an unpurged residuum of barbarism in every civilization which has been touched by Christianity, however deeply, as Canon Robinson says:

"The knowledge, for instance, that Christianity only displaced paganism in some parts of modern Prussia during the fourteenth century and that the people who were then converted, after being treated with every refinement of cruelty, were finally given the choice of death or conversion, may help us to understand, and should mitigate our denunciation of the barbarities that have been committed by descendants of these converts in the course of the recent war. If the British, the French and the Italians have departed less widely than have the Prussians from the dictates of Christianity in their conduct of the war, they have had resting upon them obligations created by the fact that Christian influences have been working amongst them for more than twice as long as amongst their northern foes."

It is amazing how few and fragmentary are the references in the writings of the Fathers to the missionary activities of the early Christians. The

author interprets as referring to missionaries the allusion in the third Epistle of John to those who "for the sake of the Name, went forth taking nothing of the Gentiles." Eusebius refers to the missionary work carried on by the Christians immediately following the apostolic age. At the beginning of the second century itinerant missionaries bore the title "apostle," but the name apostle presently ceased to be applied to them owing to the increased reverence felt for the original apostles. In the third century Origen declares that it is a distinguishing characteristic of the Christian to regard himself as a missionary. Thus he writes, "Christians do all in their power to spread the faith." (Ah, if this were true of us all in modern times!)

We admire the thoroughness of the author's discussion of Christian origins in Ireland, Scotland, England and Wales. It may be doubted whether any other book in any age has done finer justice both to history and tradition so far as they relate to this subject. The author makes no fanciful claims and allows none. He deals discreetly with the statements of ecclesiastical historians who give free rein to imagination and who are not over-conscientious in distinguishing authentic chronicles and the inventions of "poetizing clerks."

How the Gospel first came to France is vastly interesting, and the relation between the Christians in Gaul and Ireland in the first centuries of the Christian Era is much more intimate than the average reader may imagine. As God counts time, it is but yesterday that the same difficulties missionaries encounter now in remote parts of Asia and Africa confronted the men who undertook the evangelization of Europe.

"To plunge into these terrible forests, to encounter these monstrous animals . . . required of courage of which nothing in the existing world can give us an

idea. . . . The monk attacked these gloomy woods without arms, without sufficient implements, and often without a single companion. . . . He bore with him a strength which nothing has ever surpassed or equalled, the strength conferred by faith in a living God. . . . See, then, these men of prayer and penitence who were at the same time the bold pioneers of Christian civilization and the modern world. . . . They plunged into the darkness carrying light with them, a light which was never-more to be extinguished."

The story of Christian beginnings in the Balkan Peninsula is, perhaps, less known than that of any other considerable part of Europe. Dr. Robinson gives full space to the progress of Christian missions in Germany and Austria.

Not the least interesting section of the book relates to attempts to convert the Jews in Europe. But the chapter on Russia is most enlightening. The "conversion" of the Russians was in no sense less sincere than that of the Teutons.

All in all, this book is an indispensable aid to the student of Christian missions through the centuries. We believe that it will take its place among the first authorities on the subject. The implications of the story are both illuminating and startling.

The Soul of the Russian Revolution.

By Moissaye J. Olgin. Introduction by Vladimir G. Simkhovitch. Illustrated. 423 pp. Henry Holt and Company. New York, 1917. \$2.50 net.

The Russian Revolution is the absorbing topic of thought and conversation everywhere. Men are beginning to realize that it is not only one of the vastest, but one of the most significant, events of this extraordinary period in the world's history. As it develops, its aspects become more and more ominous, and it is urgently desirable that people in other lands should understand it. Unfortunately, the average man reads nothing but the newspapers, which cannot give more than partial and censored news. It is, therefore, exceedingly important that good books on Russia should be studied. One of the best of the re-

cent volumes on the subject is Olgin's "The Soul of the Russian Revolution," a title somewhat misleading, since the book does not describe the *present* revolution. There is, indeed, nothing about it except the barest outline in the last eight pages of what took place more than a year ago, even that outline stopping with the abdication of the Czar. The value of the book lies in the fact that it gives a historic perspective which enables the reader to interpret what is taking place today. Professor Siskhovitch, who writes the introduction, well says that when we are reading about our own political affairs, a simple narrative of events may suffice, for with the social and historical background we are presumably quite familiar. To the simple story of events we add our own knowledge of the background, and we unconsciously supply the social psychology that is behind the events and which make them intelligible. Quite different is the situation when we are dealing with the social and political events of a distant land, the background of which we know little. The mere narrative of the events, no matter how accurate, does not supply us with the means of understanding them. This is precisely the situation in which the English-speaking world finds itself in regard to the Russian revolutionary movement, and this is why Olgin's volume should be carefully studied. He is a Russian himself, thoroughly familiar with "the soul" of his people, in deep sympathy with the revolutionary movement, and able to explain it to the world as no outsider could do. He well says that the revolution is more than a change in the form of government or in the civic rights of the people. It is the awakening to self-consciousness of a great nation shaken to its foundations, the groping of vast masses toward a new social, political, and spiritual freedom far exceeding that contained in revolutionary programs.

The book is divided into four main sections. Part first treats of the social forces in Russia, such as industry,

labor, agriculture, the peasant and absolutism in theory and practice. Part second deals with "The Great Drama," the public beginning of which, save for sporadic outbreaks which had preceded it, the author places in the Revolution of 1905; that tragic but premature uprising of a revolution which had been long in developing, but which had not yet attained sufficient magnitude to carry it through to a successful termination, and which therefore ended in blood and apparent ruin, only secretly to gather a new force and intensity until it could break out again, this time to triumph. The next main section of the book is entitled, "Fighters and Dreamers," and effectively describes the portents of the coming storm; while the closing section deals with the incidents which found their culmination in the coup d'état of March, 1917. A special feature of interest in the book is its use of Russian literature, revealing sadly but vividly the sorrows and tragedies and aspirations of the people. The book is written in an interesting style, is attractively printed and bound, has twenty-six illustrations, seventeen of which are representations from revolutionary magazines which were promptly suppressed by the Russian censor, has statistical appendices, and is carefully indexed.

An American Physician in Turkey. By Clarence D. Ussher, M.D., and Grace H. Knapp. Illustrated. 8vo. 339 pp. \$1.75. Houghton, Mifflin & Co., Boston, 1917.

The story of the Siege of Van and the heroic labors of Dr. Ussher and his associates is already known in America. This is only a small part of Dr. Ussher's remarkable story. Adventure, service, pioneer medical missionary work, massacre, relief work, Gospel preaching and personal touches make this a wonderfully interesting narrative. Dr. Ussher tells of his own experiences. He gives incontrovertible facts concerning the Turks, the Germans, the Armenians and the Russians. It is not difficult to form conclusions.

Among the most notable features of the biography are the accounts of the fight against cholera and typhus; the illustration of "I stand at the door and knock"; the answer to Moslem unbelief; the work of the Boy Scouts; the Turkish game of bluff.

Dr. Ussher has given us a most readable book and a convincing argument to critics of missions.

The Manual of Interchurch Work. Introduction by Fred B. Smith. Edited by Rev. Roy B. Guild. 221 pp. 60 cents. Published by the Commission on Interchurch Federation of the Federal Council of the Churches of Christ in America; New York City, 1917.

We have often been reminded that the proper correlation of forces on the mission field would be equivalent to doubling the number of missionaries. Daily our attention is drawn to the waste of money and of manhood due to the overlapping in America. At Pittsburgh, October, 1917, there was held a Congress on the "Purpose and Methods of Inter-Church Federations." The main task of this Congress was to consider the reports of eight commissions, some of which had been working on their specific problems for years. The names of the members of the Commissions inspire confidence in their findings. Not content with sentimental hand-clasps and verbal, meaningless embraces, the 506 delegates from all the great Protestant organizations of the country set to work to see what had been done and what could be done. Recognizing the fact that "ideally the Church is the social unifier," they also confessed that in many places "the churches are themselves causes of faction and discord." The manual proceeds to show in concrete fashion how we can escape from our shame. Maine has achieved notable results through federation, and the principles of the Maine plan are given. A typical report from Ohio is inserted: "When the Congregational Union recently took an option on a Cleveland Heights property, the near-by Methodist and Presbyterian pastors made vigorous protests on the ground that

they had been diligently developing the field for some years, and had just come to a point of self-support, and that they needed the support of all the families in their parishes. In a fine spirit of Christian harmony the Congregationalists surrendered the option and made plans to secure a site elsewhere." One is not sure whether to be proud of the surrender or pained that such a report should seem to be worth recording.

Again, we have an expert discussion of community evangelism, and, again, the report goes into precisely those details which the interested pastor must understand. We are told that without the assistance of an outside professional evangelist, the churches of Indianapolis pursued a plan of evangelism by which "in the first year 3,500 people united with the churches, the second year 7,000, the third year 8,000, and the fourth year 8,000." The technique of shop meetings and open air meetings is helpfully described.

Dr. Worth M. Tippy, in a valuable report on Social Service, answers such questions as any city pastor would wish to ask: e. g., How far shall I try to co-operate with existing social agencies? How far shall I go in criticism of public officials? What shall be my attitude toward Sunday recreation? Can I use effectively the public forum?

Then Charles Stelzle and his commission give us an illuminating report on "religious publicity." The ecclesiastical advertiser has been so despised that we have failed to learn how, without the loss of dignity, the Church may win the attention of the crowd. Such practical suggestions as these abound in the report: "Handbills and dodgers have a questionable value and should be used only in cases of great emergency. They litter up the front steps, the letter boxes and the street, and ordinarily they are so poorly printed that people do not pay much attention to them."

There are excellent discussions of religious education and of home and

foreign missions. Dr. Gulick's Commission on International Justice and Good Will fittingly closes the reports. "Forty million professed Christians in America can make America's international policy Christian, if they will." But how? The report proceeds to show in detail the organization through which the Church of Christ may undertake "its great new task" of embodying "in international relations the spirit and the teachings of Jesus."

One of our most urgent needs is a propaganda, persistent, unconquerable, in the interest of a federated and effective Christian Church in America.

We believe that the manual might well serve as a handbook for the propaganda. Primarily intended for ministers the book should be studied with care by every theologian and by every layman in official position in the Church.

African Missionary Heroes and Heroines. By H. K. W. Kumm. 12mo, Maps. 215 pp. \$1.25. Macmillan Company, 1917.

Africa has produced some remarkable men and has been the scene of many heroic careers. Dr. Kumm, the author of a number of other volumes dealing with Hansaland, the Sudan and Nubia, tells in his present volume the thrilling stories of martyrs, explorers and missionaries. These include Perpetua, the martyr of Carthage; Cahina, the Christian queen of Constantine; Crowther, the slave boy who became Bishop of the Niger; Coillard, the French pioneer among the Barotse; Mary Slessor, the wonderful woman of Colabar; and Tucher, the lion-hearted bishop of Uganda—as well as other still better known missionaries. Dr. Kumm has a picturesque style and knows how to marshal his facts and select his incidents to create a deep impression. In some of the chapters the thread of the narrative is somewhat disconnected, but they are all worth reading. These men and women were those who have been used to transform Africa.