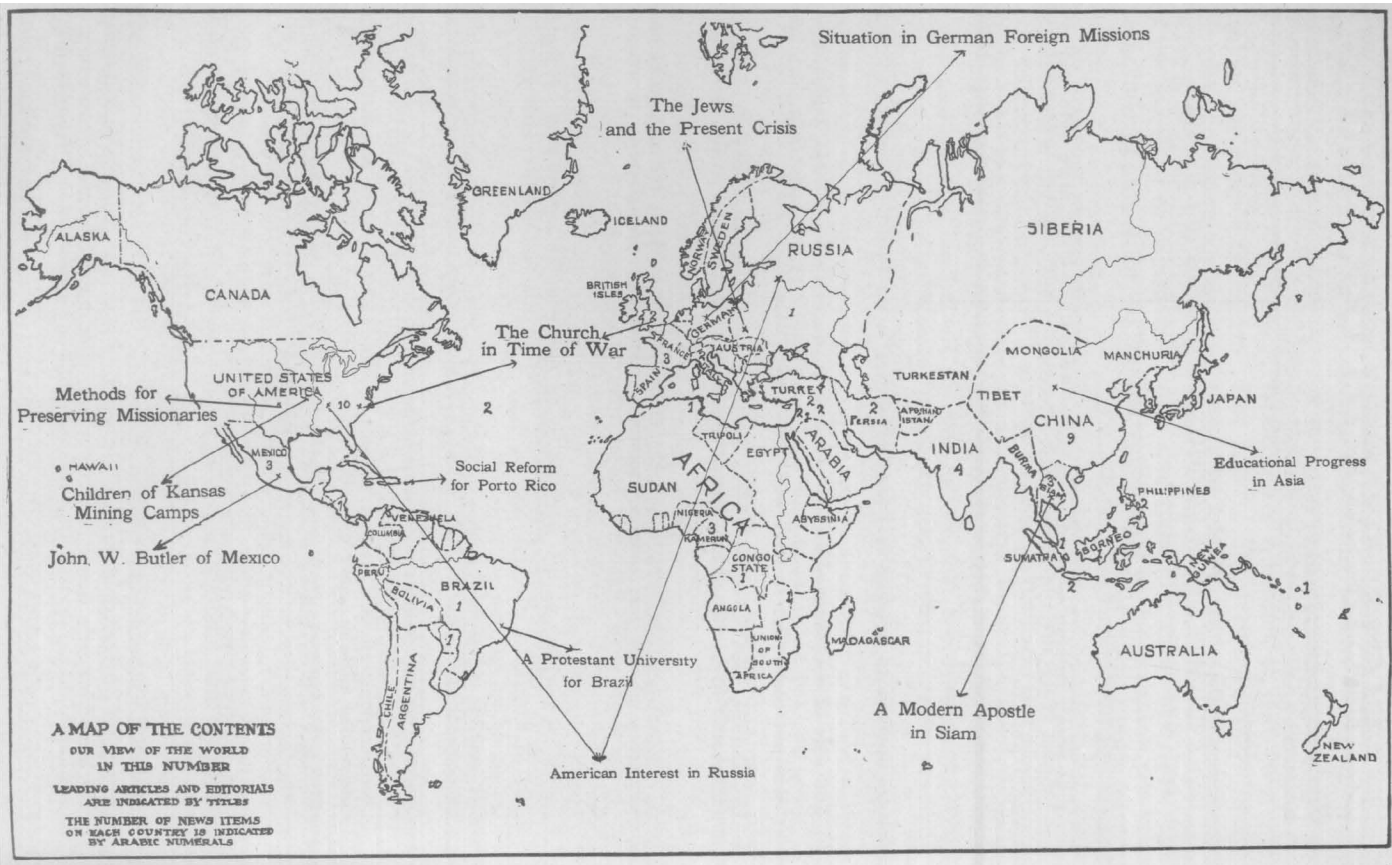


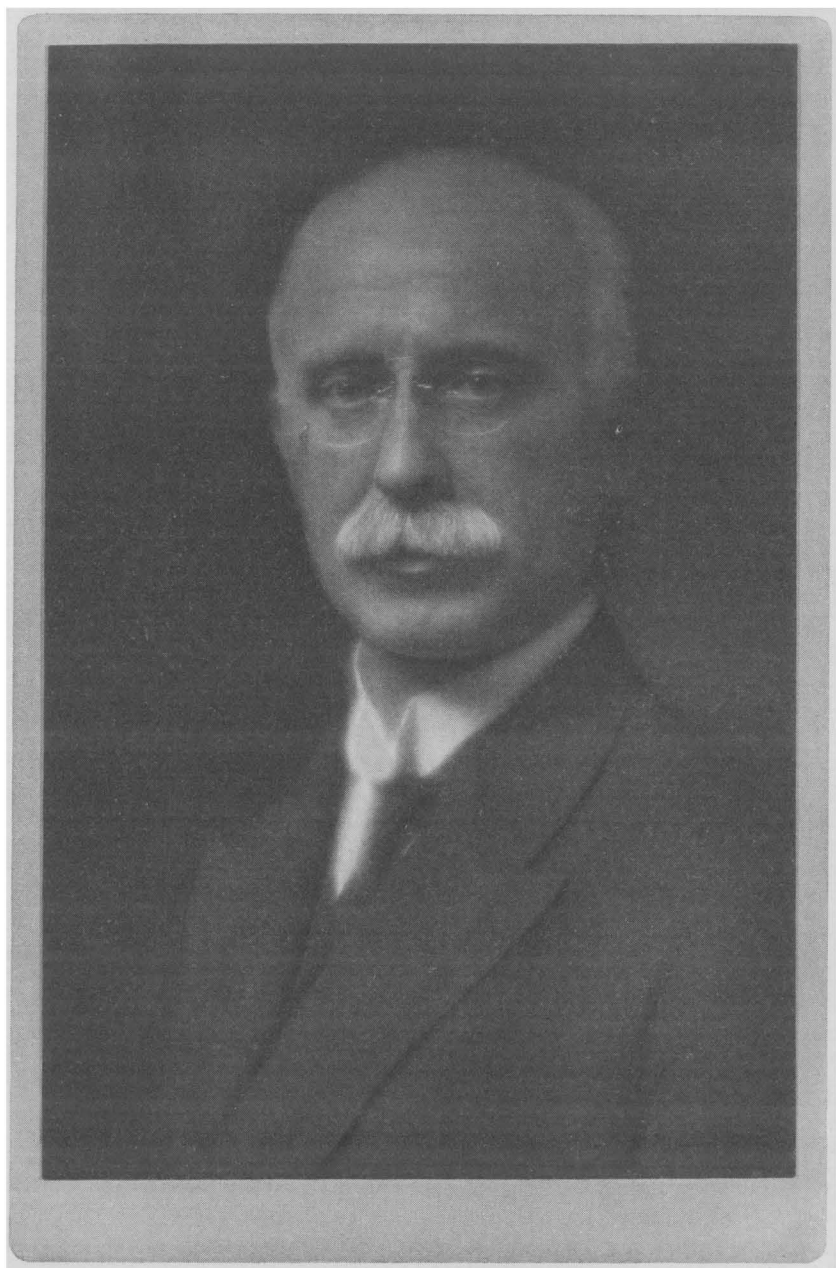


For Use on Church Calendars and in Missionary Meetings.

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

1. Only six years ago Dr. John W. Butler rescued portions of the Bible which were being burned in the street in Mexico City. Recently in this same city a Methodist Bible woman sold over 2,000 copies of the Bible in a few weeks. (See page 439.)
2. Plans are now under way for a Protestant University in Brazil, a country in which 74 per cent. of the people are still illiterate. (See page 403.)
3. There are about 1,000 German Protestant missionaries still on the mission fields. Some 400 who entered the army have been killed, wounded or taken prisoners. Most of the German missions have been taken over by the British, Americans and Swiss. (See page 424.)
4. The wife of a Chinese official, to whom a missionary gave a Bible, said afterward that she and her husband both wanted to read it at the same time, and that it was not convenient to have only one copy. (See page 458.)
5. Dr. Dunlap, who was for forty years a Presbyterian missionary in Siam, was influential in having a law passed against lotteries. He had easier access to the king than any one except members of the cabinet. (See page 411.)
6. A very conservative estimate puts the amount spent by Jews for reconstruction in Palestine at not less than \$500,000,000. Now they are planning to return in larger numbers to establish a Jewish state. (See page 420.)
7. Another instance of the way in which war needs are binding together widely scattered portions of the world is to be found in the contribution by Sunday-schools in India of over \$8,000 for the relief of Belgian children. (See page 465.)
8. Marble figures of Madame Blavatsky and of Colonel Olcott are the central objects of worship in an extraordinary shrine maintained in the headquarters of the Theosophical Society in India. (See page 465.)
9. Combatants and members of labor battalions in the war speak seventy-two different languages, in every one of which the British and Foreign Bible Society has had versions of the Scriptures ready. More than 7,000,000 copies have been distributed all told. (See page 462.)
10. The eight representatives of the National Board of Young Women's Christian Associations now in Russia are making history there. Driven out of one city by revolutionary conditions, they begin Association work for the women and girls of the next center where they find themselves, so that work is now going on in four cities. (See page 474.)
11. The introduction of primary schools and the beginning of sanitation are among the reforms being introduced into Mecca by the new king of the Hedjaz. (See page 476.)
12. At Kabyle, an African Moslem, on being told that the operation needed to save the life of his wife would cost 200 francs, took her back home again, telling the missionary doctor that for that sum he could buy a new wife. (See page 478.)
13. The translation of the Bible into the language of the Navaho Indians, recently completed, is called in the native tongue, "God's Language." (See page 471.)





L. H. Jones

THE MISSIONARY REVIEW *of the* WORLD

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EDUCATIONAL PROGRESS IN ASIA

ONE of the hindrances to the rapid evangelization and education of Asiatic peoples has been their illiteracy and the unwieldy characters of their language. In China, for instance, there are some 4000 characters in use. People who have an alphabet and can use Roman letters are much more easily taught and the printing of literature is simplified.

In Japan and China efforts have been made to introduce Roman characters, and thus make education easier for the common people. In India also a pamphlet has been published by the Christian Literature Society, in which a strong argument is presented for the adoption of the Roman alphabet, in modified form, for all the languages of India. The need for such a reform is apparent, considering that ninety per cent. of the population of India, 277,000,000, are illiterate. One reason for the illiteracy is the difficulty of teaching the 150 native languages, which employ such highly complicated and numerous characters as symbols that it takes an Indian boy or girl the larger part of his school days to acquire a reading knowledge of the tongue. In view of the fact that there are sixty-four different sounds to be represented in the languages of the country, with an average of forty-eight sounds for the leading tongues, diacritical marks would need to be used to differentiate the letters.

In China considerable progress is being made in education in spite of the unsettled political conditions and the diverting of school money for military expenditures. The Minister of Education has created educational bureaus in the provinces and they expect to introduce vocational education. The Vocational Education Association, of which Dr. Monliu Chiang, a Ph.D. of Columbia University, is secretary, publishes a monthly magazine and is planning to open a vocational school in Shanghai.

A NEW WOMAN'S COLLEGE IN JAPAN

HIGHER Christian Education for women in Japan is a great mark of progress. The Woman's Christian Union College opened its doors in Tokyo last April, with Dr. Nitobi, the well-known Japanese educator, as honorary president, and Miss Tetsuko Yasui, one of Japan's educational leaders, as dean. This is to be the highest in grade of any school for women in Japan. The Boards of six denominations which are back of this college conduct seventeen high schools in different parts of Japan, and these are expected to prepare students for the new college. The various courses of study will include language and literature; domestic science; business; music and art. Definite religious instruction will be a part of the regular work and it is intended to have the entire life of the school permeated with a Christian atmosphere.

The successful beginnings of the union colleges for women in Madras, India, and Nanking, China, have encouraged those who are responsible for the similar enterprise in Japan to expect still greater things for the Women's Christian College.

At present it is in rented quarters near Shinjuku, one of the suburbs of Tokyo. The six missions and boards in America, which are co-operating in the movement, are the American Baptist (North), Churches of Christ, Methodist Church of Canada, Methodist Episcopal Church, Presbyterian (North), and Reformed Church (Dutch). The financial support of the college is divided between these boards, each being responsible in proportion to the number of girls' high schools supported by it in Japan. These schools are being asked to standardize their work, so that those willing to enter the college may take the entrance examinations and enter at once. It is hoped to begin with one class of a hundred students. The great need is a good teaching staff and properly qualified officials.

NEW LEADERSHIP IN NATIONAL CHURCHES

TIMOTHY has been called the first native Christian bishop in Asia Minor. Since that time native bishops have been appointed in various mission fields, under one name or another, but all in reality supervisors. In recent years an advance step was taken in the British Church Missions, when V. S. Azariah was consecrated Bishop in India—as leader in a national Indian Church. This appointment expressed the growing conviction on the part of American and British missionaries in the Orient that the native clergy should be put in the highest positions of leadership.

On the same principle a Japanese is to be made diocesan bishop and Bishop Cecil Boutflower of South Tokyo proposes to resign his bishopric, in order to make this possible. It is his intention to stay in the diocese and act as suffragan to the new bishop.

"It is not too much to say," comments the *C. M. S. Gleaner*, "that this move will be a great event in the history of the Japanese Church, and that its value will be much enhanced by Bishop Boutflower's Christian spirit in deciding, if the proposal matures, to take the lower seat and act as suffragan to the new Japanese bishop."

A similar step was taken in China when, in December last, the Synod of the Chekiang diocese elected Archdeacon Sing Tsae-Seng as Assistant Bishop. The General Synod of the Cheng Hua Sheng Kung Hui (the Episcopal Church in China) was expected to confirm the election at its meeting in April. Archdeacon Sing has Christian history behind him, for his father was the first Anglican Chinese clergyman, and he himself has for many years taken a leading part in the church life of China. He has also given two sons to the ministry of the Church.

There are several native bishops in Africa and the Methodist Church has an able Japanese bishop. This is an encouraging sign of the progress of Christianity.

A PROTESTANT UNIVERSITY FOR BRAZIL

THE program for advancement in Latin-America is moving on apace. As one result of the Panama Congress in 1916, plans are on foot for the establishment of a Protestant University for the great Portuguese-speaking republic of Brazil. In this great and growing country 74 per cent. are illiterate. In the United States there are five times as many schools and nearly ten times as many pupils in proportion to the population as has Brazil.

In the less progressive states the equipment is very primitive, the number of schools very inadequate, and the methods crude. Pupils study aloud, the idea being that the more noise they make the better work they are doing. In the more advanced states there are signs of progress.

The modern methods and ideals are being introduced into Brazilian schools, but the higher educational institutions are bound up with ancient theories. Their influence is materialistic and atheistic. If her no other reason than to serve the sixty-thousand Protestants in Brazil, or, including foreigners, a Protestant community of 500,000 people, there should be a university to provide them with opportunity for a Christian education. Many other Brazilians also, who are not Protestants, recognize the superiority and strength of Protestant ideals and character, and desire to send their sons to Protestant institutions. The great difficulty in the past has been to prevent the dissipating of the Protestant atmosphere in mission schools by the attendance of too many from Roman Catholic homes.

Another reason for the urgency of this call is the increasing need for Protestant Christian leaders in all professional spheres—churches, schools, law and medicine especially. If the Protestant Church is to

grow and be strengthened, there must be leaders properly trained under the right auspices. The establishment of truly Christian schools of higher learning, equipped with professors capable of teaching the best in religion and science, and every practical branch, would bring incalculable blessing to the youth of Brazil, and through them to the whole Continent.

The Protestant schools of Brazil today include 80 primary, 30 or more intermediate, 17 secondary, or high schools, and seven professional schools or faculties, training in agriculture, pharmacy, dentistry, commerce, engineering and theology. These schools have about 4,000 students, and 150 teachers, but are very inadequate for the present needs. There should be schools or faculties of medicine, law, and pedagogy. There is in Brazil a University Federation movement among Protestants. This has been in existence for five years, and includes a large part of the Evangelical churches and missions. This movement cannot fail to exercise a profound influence on Protestant education in Brazil, and in fact on the whole national system of public instruction.

There is a marked friendliness of officials and influential classes toward the Evangelical educational institutions. Such mission enterprises as Mackenzie College have exerted a wide influence. The spirit of cooperation is increasing, and the new friendliness of North and South America will also help to promote an institution founded and conducted on a modern Evangelical basis. The fact that the Y. M. C. A. at Rio de Janeiro has recently raised \$100,000 for a new building is one indication of the desire of intelligent Brazilians to cooperate with Evangelical Christian enterprises. The sum of \$1,000,000 is asked to establish and strengthen professional schools united in a University Federation.

BRIGHTENING OUTLOOK FOR MEXICO

THERE is still a good deal of political disturbance in north-west Mexico, but in other regions there seems to be almost complete quiet.

The missionary work of the Protestant missions in Mexico has gone steadily forward throughout the Mexican revolution. Churches in out-of-the-way places have suffered some material damage and in a few instances congregations have been scattered, due in part to the severe famine which has prevailed in some parts of the country. Fortunately the churches in the larger centers, like Mexico City, Guadalajara, Puebla, Monterey, Aguascalientes, San Luis Potosi, Tampico, Vera Cruz and Merida have had earnest native pastors who have guided their churches through the crises when the revolution was sweeping all before it.

The conviction is general that Mexico is now ready for a great forward movement. Never in all the history of Protestant work in that country have such crowds attended the preaching services. Last

year a revival in Mexico City resulted in the professed conversion of nearly 1,000. There is a new eagerness to read Christian literature. And the tragic events of the past seven years may have paved the way for Mexico's spiritual rebirth.

The attitude of the Government toward Protestant missions is distinctly favorable, in spite of the apparent obstacles in the constitution. Some well informed friends say that the provisions of the constitution are misunderstood by many and deliberately misinterpreted by others. It has in no case vitally interfered with Protestant work. Missionaries are very scrupulous about observing to the letter its provisions with reference to foreigners taking part in the religious instruction of the people. The real purpose of this legislation has been to eliminate the vast numbers of foreign Roman Catholic priests who have been imported to Mexico since the Catholic Church was disestablished in France and in the Philippine Islands. While American missionaries are not permitted to serve as pastors of churches, many of them remain in Mexico to administer their work, teach in the schools, publish literature and periodicals and aid the native workers in every way possible. They leave it to Mexican pastors to administer the sacraments, preach and conduct formal religious services. This will mean a large development of the native ministry.

The largest regular Sunday congregation in the Republic of Mexico is—at the bull-ring. The next largest, out-numbering the gathering in any church or cathedral, is at the Mexican preaching service in the Methodist Church in Calle Gante. There never was a time in Mexico when the Gospel seemed to come so near the hearts of the impoverished and distressed people. There are seven hundred children regularly in Methodist Sunday-schools in the capital on Sunday mornings.

AMERICAN INTEREST IN RUSSIAN EVANGELIZATION

THE unfortunate breaking down of law and order in Russia, with the consequent menace to the allied cause, and to the freedom of Rumania and Persia, has not lessened the interest of American Christians in the spiritual welfare of Russians. This is shown not only in the efforts of various religious organizations to call attention to Russia's great need in this crisis, but has a practical expression in the Russian Bible and Educational Institute, established by Rev. William Fetler in Philadelphia. This school has now one hundred students and is preparing Russians for service in their own country.

A special call has been issued for conference and prayer on behalf of Russia, to meet in the Moody Bible Institute, Chicago, from June 24th to 28th. This call is signed by some of the best known Christian leaders of all Evangelical denominations in America. In the call the

following statement is made as to the great problem of Russia's evangelization:

The Revolution in Russia has resulted in throwing open to the Gospel the largest country, with its largest population of white people, in the world. There are 182,000,000 people in Russia, and yet there are not as many evangelical workers there as in the city of Chicago alone. Any adequate evangelization plan must embrace not only the hundred million native Russians, but also the seven million Jews, the twenty million Poles, the thirty million Ukrainians, millions of Mohammedans (Tartars, Kurds, Kirghiz, etc.) Armenians, Roumanians and Greeks, and besides these the Bulgarians, Servians, Croatians, Montenegrins and other related Slavonic peoples.

The propaganda of atheism and materialism is already assuming awful proportions. There is no time to lose. The Greek Orthodox Church is rapidly losing its grip upon the hearts of the people, and before long large masses of simple religiously inclined Russians may be led astray into complete infidelity. Millions of the people are looking for something different.

The greatest immediate need is the printing and circulating of at least a million copies of the Russian Bible, three million copies of the New Testament and a large supply of the very best Russian evangelical literature. Then several hundred evangelists, colporteurs and Christian workers must be trained and equipped for service in Russia. Already one hundred Russians in America have offered themselves for soul-saving service in their native land and are now in training, and there are also hundreds of converted and educated men in Russia who have suffered for their faith and who now need to be rallied and encouraged.

A vital factor in the realization of a comprehensive plan for Russia must be the evangelization of the Russian and other Slavonic people in America in order that they may return to their native lands fully equipped for effective service. The united prayers of God's people everywhere must be offered up in behalf of these long neglected multitudes.

The Conference will be led by Rev. William Fetler and a choir of about fifty students from the Russian Bible Institute of Philadelphia are expected to sing their Russian hymns. Russian and other Slavonic evangelists and missionary workers of the Chicago Tract Society will also assist. This conference may mark an epoch in Russian history and in the progress of Christianity.

What will be reserved for the Russia of the future? Will she lose her body and gain her soul? Already she has lost the Ukraine in the South, Poland, Finland, Courland, Livonia and Eshonia. With the setting of her political sun, may the Sun of Righteousness arise for Russia with healing in His wings.



EDITORIAL COMMENT



ARE WE READY FOR VICTORY?

PRESIDENT WILSON has rendered a real service in issuing a proclamation calling on the American people to observe May 30th (Memorial Day) as "a day of public humiliation, prayer and fasting." This follows the Congressional resolution passed on April 2nd:

"It being a duty peculiarly incumbent in a time of war humbly and devoutly to acknowledge our dependence on Almighty God and to implore His aid and protection, the President of the United States is hereby respectfully requested to commend a day of public humiliation, prayer and fasting, to be observed by the people of the United States with religious solemnity and the offering of fervent supplications to Almighty God for the safety and welfare of our cause, His blessing on our arms, and a speedy restoration of an honorable and lasting peace to the nations of the earth."

The President, in his proclamation, calls upon all American citizens to assemble "in their several places of worship and there, as well as in their homes, to pray Almighty God that He may forgive our sins and shortcomings as a people and purify our hearts to see and love the truth, to accept and defend all things that are just and right, and to purpose only those righteous acts and judgments which are in conformity with His will; beseeching Him that He will give victory to our armies as they fight for freedom, wisdom to those who take counsel on our behalf in these days of dark struggle and perplexity, and steadfastness to our people to make sacrifice to the utmost in support of what is just and true, bringing us at last the peace in which men's hearts can be at rest because it is founded upon mercy, justice and goodwill."

There is need for personal and national humiliation and prayer. The crisis demands it. The chaos in Russia, the destructive power of enemies' forces, the desperate struggle for mastery in Europe, and the tremendous sacrifice of life, practically the whole world at war—are enough to banish any false optimism. Those most familiar with the situation view it with most concern. The struggle is gigantic, the sacrifice is staggering, and military authorities talk of from five to eight years more of exhausting war.

There is one Power and only one that can bring speedy victory and lasting peace—that power is Almighty God. He could, in a moment, with the exercise of His will or by natural laws, sweep an army out of existence, bring confusion into the councils of the enemy or cause sudden, withering fear to seize upon them. Would such divine interposition be a blessing to the world? Are we ready for victory?

None can doubt that God wills the triumph of righteousness and Americans have good reason to believe that their cause is righteous. President Wilson rightly calls on us to pray to Almighty God who can give the victory. But we may well ask ourselves, "Are we ready for the answer to this prayer?" It may be that God cannot grant the request

because victory for the Allies at this time would not accomplish His good purpose. Have we as yet learned the lessons from our failures that have produced the present crisis? We wish for victory and peace but the desire may be selfish, to avoid further sacrifice. Would we as a nation use victory and peace to extend the Kingdom of God on earth?

As our President declares, we need first of all humble confession of sins, personal, family and national, with a true repentance and turning to God. We need it because men are still putting their trust in material things and in human strategy. While doing their utmost they have not yet learned to say truthfully "Some trust in armies and some in ammunition but we will remember the name of Jehovah, our God." This does not cut the nerve of effort but it gives a new basis for confidence. Liberty bonds, food, the Red Cross, ships, munitions will *not* win the war. They are needed, but our confidence must not rest in them.

There is need of humiliation and confession because of the sins that have eaten away the strength of the nations. It is weakness and foolishness to shut our eyes to these faults. They must be acknowledged and corrected. We have neglected God's laws. Call to mind the unrebuked profanity and the impurity in camp, city and country; the intemperance, the disobedience of children and the low standards of family life; the selfishness and dishonesty in business and politics; the worship of gold and the mad rush after pleasure. Note the disregard of God's Day, the neglect of His worship, and the disobedience to His Word as the rule of faith and practice. Above all there is a dishonoring of God's Son in word and deed and a general disregard of His program for the world.

It is not enough to say that other nations are worse than we. Our privileges have been greater and we therefore have greater cause for confession and contrition. Many in Britain and America are conscious of these faults and are eagerly seeking the remedy. A national repentance is needed. Those nations that are ready to acknowledge God's sovereignty and obey His laws are the one's who have a right to pray for *God is able and ready to give victory. Are we ready to co-operate with Him in all His good plans for the world?*

DR. JOWETT'S MINISTRY TO THE MULTITUDES.

AFTER seven years of service in the American metropolis, Dr. John Henry Jowett, one of the most honored and loved of Christian ministers, has returned at the call of his country to the world's metropolis. His service in America can never be adequately measured. As a preacher of the Word of God he has fed multitudes who, Sunday after Sunday, thronged the Fifth Avenue Presbyterian Church. They came from every part of America, and from all over the world. They came hungry and went away spiritually fed. Dr. Jowett greatly influ-

enced his fellow ministers, and set a new standard of preaching for thousands of other pastors.

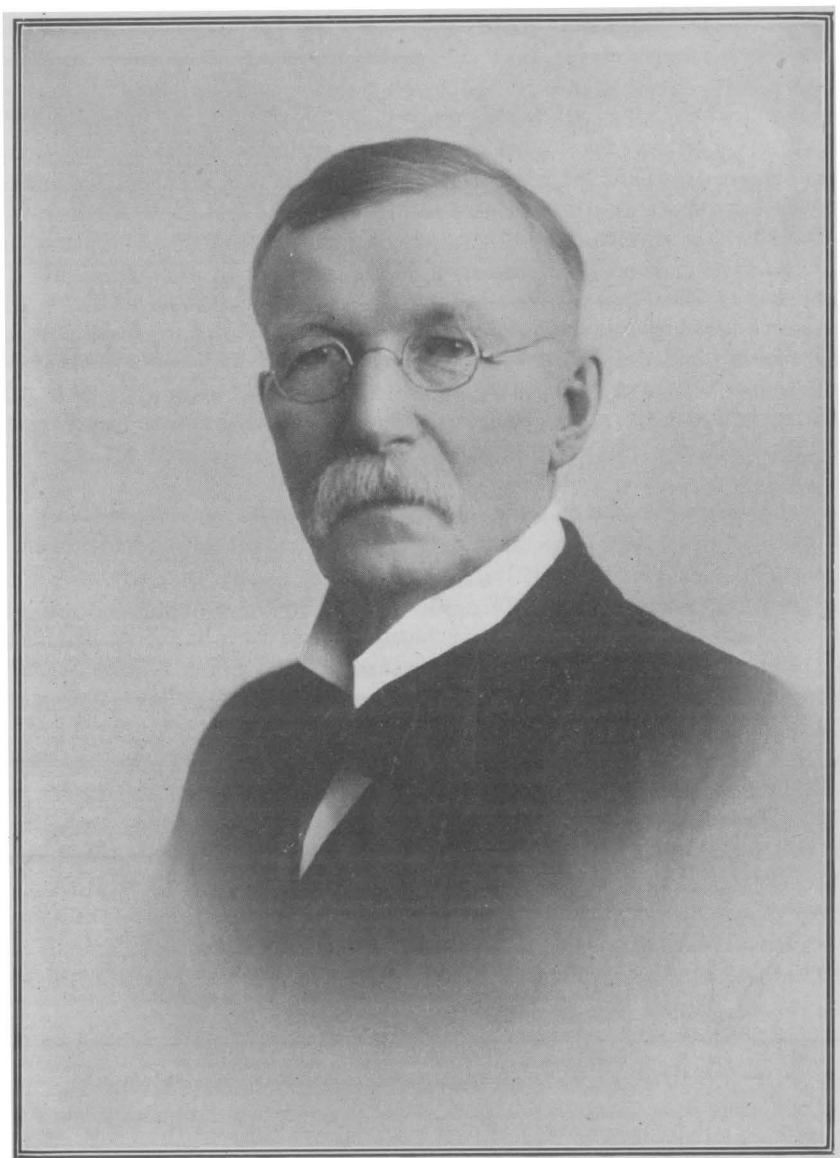
Statistics cannot indicate the result of Dr. Jowett's service, but it is interesting to note that the membership of his church increased from 2,280 to over 2,800 in the seven years. Among these were seven hundred who united with the church on confession of faith and five hundred by letter. He solved the problem of the mid-week service, which was crowded to overflowing. His audiences were not so much charmed by the beauty of his diction and his intellectual keenness as they were helped by his spiritual insight and the practical value of his message.

In giving, the congregation made a remarkable record. The gifts reported to the General Assembly increased from 1911 to 1917 nearly three hundred per cent for home missions and four hundred per cent for foreign missions. The congregational expenses remained almost stationary, while the miscellaneous gifts increased from \$4,679 in 1911 to \$763,270 in 1917. Altogether the seven years brought in over \$425,000 to home missions, over \$380,000 to foreign missions and \$2,475,000 to miscellaneous causes.

Dr. Jowett served efficiently as a member of the Presbyterian Board of Foreign Missions, but he thrust aside thousands of invitations for social and ecclesiastical diversions in the way of addresses, committees and conferences. He made preaching the Gospel his one business. America is more Christlike because of his ministry. He interpreted Christ to his American hearers and to his much larger circle of readers. He led them faithfully and reverently into the presence of God throughout his ministry as he did in his closing message to his people on April 14th. His final words were: "I lead you where I have sought to lead you for the last seven years. I lead you to Jesus, the Christ, the risen Saviour, the reigning King of Glory. All my hope on Him is stayed. I believe in the morrow, because I believe in Him. Let us revere Him! Let us love Him! Let us follow him! In this closing moment of my ministry I exalt Him as King of Kings, Lord of Lords, the undefeatable Saviour, the incomparable Companion, the Friend who sticketh closer than a brother. I exalt Him as the Lord of life, the Conqueror of death, and the Fountain of deathless hope."

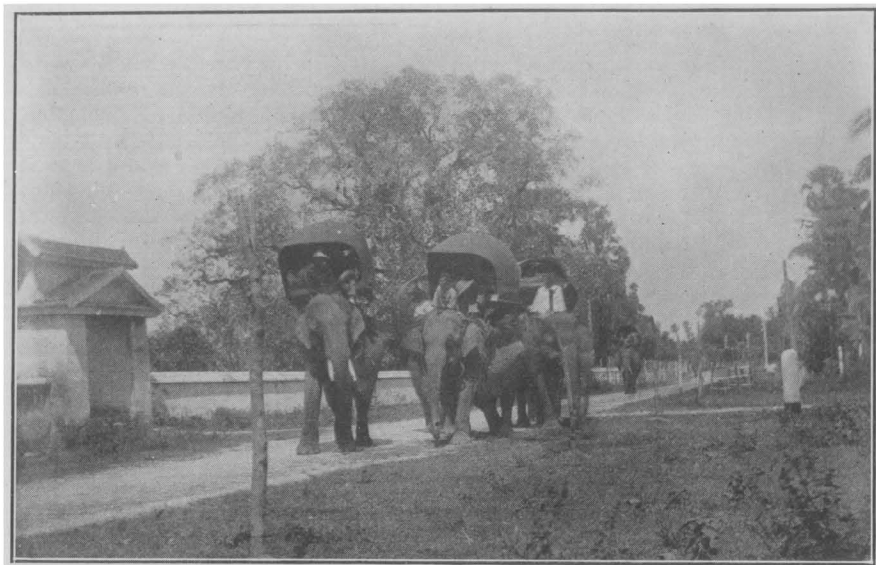
DR. JOWETT'S FAREWELL MESSAGE TO AMERICA.

I return to my native land a great debtor to the American people. These last seven years have been to me a time of continual enlargement. One could not be contented with a parish or with a country; one had to seek the message that engirdled the world. I have also gained immensely by being in America during the early part of the war. I have been able to look upon the great conflict, not only through English eyes, but through American eyes, and therefore with a broader and healthier vision. The American and British peoples are now in positive and sacred alliance, and our fellowship is baptized in common sacrifice. I believe that this community of purpose and of action will be permanent, and that the two peoples are being drawn together into a fraternity which will bless the whole world.



THE REV. EUGENE P. DUNLAP, D.D.

American Presbyterian Missionary to Siam, 1875 to 1918



ITINERATING BY ELEPHANT EXPRESS IN SIAM

A Modern Apostle of Siam

A SKETCH OF THE LIFE AND WORK OF THE REV. EUGENE P. DUNLAP, D.D.*

BY THE REV. ARTHUR J. BROWN, D.D., LL.D., NEW YORK CITY

Author of "The Foreign Missionary," etc.

FEW missionaries of any age have had such varied experiences and such influence upon the people among whom they labored as had Eugene P. Dunlap who, for forty-three years, went about doing good in the kingdom of Siam. Few men have been more signally characterized by beauty of spiritual life and fidelity of Christian devotion. Some other workers, both at home and abroad, have surpassed him in the number of converts, though these often resulted from his preaching. He baptized men and women in every one of his tours, and it is doubtful whether, when he was on the field, a month ever passed without conversions. But Siamese Buddhism does not yield so readily to the Christian appeal for outward confession of Christ as the more emotional peoples of animistic faiths. And yet no one can read Dr. Dunlap's letters and reports without noting the frequency of such passages as the following:

"One day, when preaching under a large shade tree on the seashore, I noticed one man who gave very close attention. After service, we gave him a copy of the Gospel according to Luke, saying: 'This book contains the precious stories of the life of Jesus; take it and read it.' That night he sat up almost all night to read it through, and before leaving the island, it was our privilege to baptize him. On the island lives a nobleman who was baptized some ten years ago. All these years he has kept the faith, the only Christian

* Dr. Dunlap, one of the great apostles of the modern Church, an honored missionary of the Presbyterian Church, U. S. A., passed away in Tap Teang, Siam, on April 4th, 1918.

on the island. Our most precious service was held in his home, when his wife, son, daughter, nephew and three neighbors were baptized. It was the happiest day of his life. Nine more of the islanders were then placed on probation. This happy company of believers were formed into a Christian band, with the disciple of ten years, and the above-mentioned lover of God's Word as their leader. They promised to meet in the two homes to worship God and study the Word. We recommend this little company of disciples of Jesus to the prayers of God's people.

"Our farewell service was held under a large shade tree on the beach. The Governor, other officials, all the disciples and inquirers and many of the villagers were there. * * * It was not easy to say good-bye to the beloved disciples. Were it not for the regions beyond, one would gladly spend his life with them. They followed us to the little boats waiting to take us to the ship, and they fairly loaded us with baskets of luscious fruits, tokens of their appreciation of our visit. As we steamed out of the harbor, they lingered on the shore waving to us their affectionate farewell.

"Our last service with this company [a group in another place] of beloved disciples was the celebration of the Lord's Supper. This was a solemn, precious service, held in the bamboo hut under the cocoanut trees. Six persons made profession of their faith in our Lord Jesus Christ and were baptized. On the following morning, the disciples escorted us through the jungles to our sail boat. They brought trays of fruit, rice, fish, and other supplies for the missionaries and their crew. After farewell words of counsel and encouragement, we sailed away to Nakawn."

Dr. Dunlap was an indefatigable itinerator. I know of no other missionary in any land who spent a larger proportion of his time in country work. Siam is not an easy country in which to itinerate. Until near the end of Dr. Dunlap's missionary service, there was no railway in that part of Siam which constituted his special field, and the one that was built then traversed only a small part of the region through which he journeyed. Very seldom was it of any assistance to him, for he toured among the villages far in the interior. Nor were there any wagon roads; nothing but mere paths, usually rough ones at that. He had to travel on elephants, or on ponies, or afoot, through vast jungle forests, over mountains and through rivers. The climate is hot, humid and debilitating. Such tropical diseases as cholera, dysentery and malignant malaria lurk on every hand. Mosquitoes swarm in millions, and while the people are uniformly kind and hospitable, the jungles through which he traveled, and amid which he often camped at night, abound in tigers, serpents, wild elephants and various other unpleasant prowlers.

But nothing could daunt the evangelistic zeal of this devoted missionary. Note the following extracts from his letters:

"We spend about one month of the year in our home. The remainder of the year we lodge in boats, Buddhist temples, market places, bungalows, bamboo huts, court houses, and the homes of the people. There are no inns, no hotels, in the interior of Siam. In all our itinerating field we do not own a lodging place, and yet we have never had to sleep on the ground or out doors but once. That speaks well for the hospitality of Siam's people. For weeks at a time we do not see a chair, bedstead or table; Siamese homes, as a rule, do

not have these 'uncomfortable things.' When we are their guests, we, like our host, sit, eat, and sleep on the floor.

"We proceeded up the river one day, and there had to get smaller canoes, for the stream became narrow, very rocky, and current swift. On the second day we reached another large settlement. We disposed of many good books to the people, and cared for a large number of sick, among them several officials. We were glad to see many of them get clear of the fever which was epidemic. At this point we had hoped to get elephants for our party and baggage, but could secure only three elephants. When I tell you that we



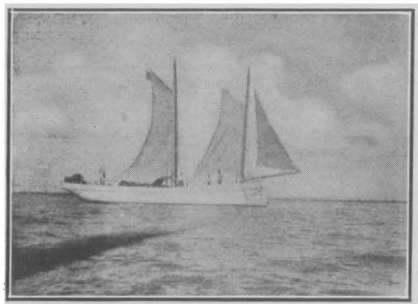
RIVER TRAVEL IN SIAMESE CANOES

[Dr. Dunlap traveled thousands of miles in this way]

carried more than two thousand books and tracts, five cases of medicines, stereopticon outfit, clothing for six months, camp outfit, provisions, cooking utensils, beds, etc., you will know that we have no small amount of baggage. The elephant that we were to ride had such a bad temper that we were afraid to mount him, so I said; 'Wife, what shall we do?' With her usual courage she answered by taking off her shoes to wade the first stream and said: 'Let us walk.' And walk we did for thirty miles, through jungles, over mountains, through streams and broad plains. On the second day we reached a camping place and were soon surrounded by people eager for medicines and to listen to the teachings, to whom we ministered until after dark. There for the first time on our touring we slept on the ground; we were so weary that we rested just as well as though we had been in comfortable home beds. The next morning, we secured elephants for ourselves and baggage, and after one day's ride we reached the head waters of the Panga River. We were glad to exchange elephants for canoes. This was the seventh time that we had

crossed this peninsula. We were able to reach many places never before reached by the Christian missionary. In this six months' tour we traveled on ten steamers, twenty elephants, numerous buffalo carts, and canoes, and walked long distances without serious mishap. For the greater part of the time we were in the heart of the Peninsula, cut off from all communication with the outside world; no telegrams, no newspapers and no post offices. We have learned to do without such facilities."

Dr. Dunlap was a keen lover of nature. Siam is a land of wonderful beauty—forest-clad hills, cultivated valleys, rare flowers, and rushing streams. His sensitive soul eagerly responded to the beauties of the world about him and his letters abound in graphic descriptions, as witness the following:



DR. DUNLAP'S BOAT—The "Kalamazoo"

"The scenery of this island—enticing harbors, broad cocoanut groves, waterfalls, and lofty mountains—was simply charming.

"The Governor of the island proved an attentive host. He led us in many interesting walks through the cocoanut plantations, up romantic ravines, over lofty mountains, to charming waterfalls, where we saw a great variety of ferns, rare orchids, graceful palms, and many other attractive tropical plants.

"Securing two well manned canoes, we were soon paddling up the broad river Looang, leaving all signs of civilization behind. We greatly enjoyed the beauties of nature, graceful bamboos and palms, here and there, forming charming archways; most beautiful vines draping the large trees, and orchids in charming varieties. We mounted the elephants at the foot of a beautiful mountain.

"On our third day we followed the elephant path through wonderful forests and were much interested in the plants, ferns and orchids in charming variety, palms, sago and tapioca plants, rubber trees and valuable hard woods.

"In its natural scenery this island is very attractive. Mountains about three thousand feet above the sea, charming valleys, ravines and waterfalls. It is rich in cocoanut groves, attractive, shady retreats from the hot sun."

He journeyed by sea as well as land. Many years ago, friends in Kalamazoo, Michigan, presented him with a schooner which he called "The Kalamazoo." In this little boat he and his equally devoted wife, and a few Siamese attendants made long journeys along the coast line and among the adjacent islands, carrying the Gospel to peoples who could not have been reached through the pathless jungles which bordered their villages. This part of his itinerating also brought him many interesting experiences. He wrote:

"We travel in the Mission schooner 'Kalamazoo' from two to four months of the year; by coast steamer, often going deck passage because there are no cabins; by native sail boats, canoes, buffalo carts, on elephants, and on foot, long distances. * * *



THE HOME OF DR. AND MRS. DUNLAP IN TAP TEANG, SIAM

"During our annual tour in the Mission schooner 'Kalamazoo', on the east coast of the Gulf of Siam, we stopped in all the principal harbors on the way. We sailed about four hundred miles, traveled in canoes about one hundred miles up the creeks, and rivers, and took long walks over the plains to visit inland villages. We found here and there a good number of people who were believing in God as the result of teaching on former tours, and the reading of Christian books, and were praying to Him.

"In one of our tours on the west coast of the Gulf of Siam, at Nakawn, we hired a native sail boat, a long dugout with roof over the centre, and sailed thirty miles along the coast to visit some disciples. We had very pleasant sailing, but one night we were caught by a sudden northeast squall, and the mast was twisted off and the sail blown into the sea. For a time there was no little excitement, but our sturdy helmsman soon righted things and we made our way into a small river, on the banks of which the disciples gave us a hearty welcome. They conducted us to their home in a beautiful cocoanut grove, lodged us in a little bamboo hut that they had prepared for our entertainment, and showed us no little hospitality. They gave us the best bananas, cocoanuts, sweet potatoes, watermelons, fish, fowls and eggs that could be found. The ordinary rice they did not consider good enough for the missionaries, so the sisters were soon busy polishing nice white rice for their teachers. Willing hands arranged a place for services, and messengers were sent throughout the plantations inviting their neighbors to come and hear the Gospel. We began each day with a preaching service in the early morning, and close attention made it easy to preach. Then the medicine chest was opened and an hour or more spent in ministering to the sick. The remainder of the day was devoted to teaching

from house to house. At times we walked to distant settlements to hold services in homes of disciples to which all the neighbors were invited."

With faithful and loving ministries like these, the good missionary and his wife were unceasingly occupied. No opportunity to testify for Christ was ever slighted. I have never known a Christian worker who had greater joy in his ministry for souls. His letters and reports fairly glow with it. I could quote scores of sentences like the following:



MRS. EUGENE P. DUNLAP

"There was great joy in telling the precious stories of our Lord to those who had never heard."

"To attend upon the poor little feverish children of the homes and see a large number recover was a delight to our hearts. * * * Our daily services with the twelve disciples of this island were precious indeed, and we had the joy, too, of baptizing several other islanders and a number of little children."

"None of the tradesmen knew about Jesus. They were friendly and listened very closely to our stories about the Saviour of sinful men. It was a pleasure to place His precious Gospel in their hands and know that they would carry it to distant homes."

"In this settlement most of the people had never heard the Gospel. It was a joy to publish the Glad Tidings to them, and the night was well spent in showing them the Bible pictures by means of the Sciopticon. * * *

"I was glad to minister to so many sufferers as we passed along. 'Jesus went about doing good.' Let us follow in His steps."

"Some roughing it, 'tis true, but the joys of the work held us over the rough places."

Near the end of a furlough in 1909, he wrote: "We are now packing for Siam. O, but it will be joyful to return to the Master's work in beloved Siam!"

Bits of humor often illuminated his letters. After a nerve-racking experience in a bullock cart over rocks and ruts, he good-naturedly wrote: "The jolting keeps us from having dyspepsia." Of another tour, he says:

"We dismissed our elephants and spent five days in a border town. On the Sabbath I preached in the court house, which was our lodging place. The people of this settlement were the most indolent set that we have seen in Siam. Even money could not persuade them to hull rice for our party, and the question of food grew serious. Seeing the condition of their little children, I prepared a lot of worm powders, which I handed to the mothers with directions. The remedy worked so effectually that the mothers out of gratitude each prepared a large bowl of beautiful white rice for the missionary table. This

is not the first time that we have 'wormed' our way into the hearts of Siam's people."

Dr. Dunlap gained large influence over the Siamese people, both individually and collectively. He loved them and they in turn loved him. Wherever he went, he was welcomed by men and women of high and low degree alike. "We travel in safety," he said, "are always kindly received by the people, and have perfect liberty in our work." The following were common experiences:

"The Governor of this province, a leading Siamese noble, is one of our schoolboys and a staunch supporter of our Mission work. You may be sure



A SIAMESE FAMILY AT DINNER

that he extended his old teachers a hearty welcome, introduced and commended us and our work to all the officials of the province. He entertained us in his own home and furnished us boats and other facilities for our work. Frequently he said in the presence of the people: 'I owe my position and all that I am to the labors of these American missionaries.' There are many officials throughout Siam who might truly say the same; another indirect result of Mission work."

"The High Commissioner of the district, having been informed of the arrival of the missionary party, sent his own steam launch out to meet us and convey us to a beautiful little cottage that His Excellency and lady had prepared for our entertainment. They showed us no little kindness. His Excellency manifested special interest in the medical mission work, and two places were granted for the work: a cottage in his garden and a house in the market place."

He was personally known to and held in high esteem by His Majesty, the King, one of the most enlightened and public-spirited of rulers, always eager to promote the welfare of his people. His relations were particularly close with the father of the present sovereign who frequently counselled with him. I was told when in Bangkok that Dr. Dunlap had easier access to the Royal Palace than anyone else in Siam outside of the members of the Cabinet, and that the King and his Ministers frequently summoned him to conferences. They knew that this missionary, through his extensive travels in various parts of the country, knew conditions in Siam better than anybody else, and they knew too that he was not only intelligent and wise but absolutely unselfish, seeking nothing for himself and thinking only of good for the people to whom he had consecrated his life. He never compromised his missionary message or convictions. He spoke plainly of current evils. Gambling is the national vice of the Siamese. It was licensed and even encouraged by the Government. The monopoly in every town was auctioned off to the highest bidder. The successful concessionaire erected a large building in a central location. Music and theatrical performances added to the attractiveness of the place, and, in the evenings, almost the whole population assembled. There were one hundred and three large gambling houses throughout the interior, besides a great number in the capital. The demoralizing consequences can be readily understood. Dr. Dunlap, cordially aided by the Hon. Hamilton King, then American Minister, frankly represented to the late King that gambling was inimical to the best interests of Siam and that the money that the Government derived from it was obtained at a ruinous cost to character and legitimate industry. The King, a wise and progressive monarch, listened, and the result was the issuance of a royal decree in January, 1905, ordering the abolition of these gambling concessions everywhere outside of Bangkok, where the question involved the revenue in relation to import duties. These could not be changed without the consent of other governments. In itinerating tours, Dr. Dunlap made it a rule to visit prisons and to observe sanitary conditions. Some of the credit for the prison reforms in Siam belongs to him. In his report of one of his long tours, he wrote:

"In Ban Don, the largest market town of this coast, our hearts were made sad by the ravages of that dread disease Asiatic cholera. One day, seven died in the prison. The Governor sent for me and requested that I should try to find the cause of the spread of the disease. I found the prison in good sanitary condition, but traced the trouble to the fact that the prisoners while out on public works were drinking the filthy river water, and recommended that all drinking water be thoroughly boiled and prisoners permitted to drink that alone when out at work. In a few days, the disease disappeared entirely. Thus, humanly speaking, many a poor prisoner's life was saved."

While, however, he asked nothing for himself he did not hesitate to ask for contributions toward the property which was to be used by



A SIAMESE COUNTRY HOME ON STILTS

A typical group coming out to see the foreigner

the Mission for the benefit of the Siamese people themselves. So great was the confidence in him that these appeals met with generous response. The King and Queen, members of the Cabinet, and many Siamese in various official positions contributed toward the purchase of land for mission schools and hospitals, and in other instances the Government assigned land for mission purposes at a merely nominal rent.

As a speaker before American audiences, Dr. Dunlap had remarkable power, and whenever he was known to be at home on furlough, the calls for his addresses were numerous and insistent. Few missionaries of this generation had a wider hearing or stirred his hearers more deeply. Multitudes will never forget his eloquent words, and his graphic description of "How a Governor in Siam found Christ," went all over the country.

In spite of his fame and popularity Dr. Dunlap was as modest as he was devoted. When he was in America in 1908, one of my colleagues showed him a sketch of his career which had been provided for the newspapers in connection with some addresses that Dr. Dunlap was to deliver, in which he was characterized as "easily the foremost foreigner in the Kingdom of Siam, everywhere welcomed by governors, merchants, farmers, and the poorest leper, frequently closeted with King or ministers who can learn from him as from no other the true status

of remote jungle dwellers; or it may be adjudicating cases which by common consent of judge and litigants had been reserved for his arbitration." At the bottom of a copy of that sketch I note the following sentence in Dr. Dunlap's handwriting: "Would it not be better to say: A sinner saved by grace and privileged to preach the unsearchable riches of Christ in Siam."

In a pamphlet published some years ago, entitled "How Shall We Persuade the Siamese to Accept the Gospel," he opened his heart to his missionary brethren. The following extracts eloquently testify to the spirit of the man.

"The word persuade is a fit word. To win the people for the Master, an ounce of persuasion is worth more than a ton of compulsion, ridicule, or sarcasm. The Siamese after all are not very unlike ourselves. You can persuade them a mile, but you cannot drive them an inch. In making up the formula, I would say: about one ounce of argument to every pint of entreaty, well flavored with love. * * * If we would persuade this people to accept the Gospel, we must live the Gospel. How much we shall achieve, if we can truly say to them: 'Follow me as I follow Jesus.' If the love of Jesus constrains me, then the love of Jesus working through me will constrain others. That's a sure rule. * * * A very good way to persuade men to accept the Gospel is to beseech them by the mercies of God. I love to do that—to dwell on the mercies of God in the Lord Jesus. * * * Jesus desires to go, through us, into the homes of this people. * * * Then let us keep this high ideal before us: 'In Christ's stead.' That means that we are to talk to them in the same spirit in which He talked. So must we love to tell men about Jesus far more than we love our meat and drink. No half-hearted entreaty will persuade men. * * * We should not turn away from the most sinful. We may be weary, but we should love such souls more than we love ease in our long verandah chairs. We may be hungry, but if we would persuade poor sinful ones to accept the Gospel we must love them more than we love our good food and luscious mangustines. If you would persuade the Siamese people, especially the very sinful ones, then follow our Saviour's rule as recorded in John 4th chapter. * * * Tact is absolutely essential in persuading men to accept the Gospel. No matter how perfectly you may have learned the language, if you lack tact, then your efforts may drive the Siamese people away from the Gospel. And necessary to tact is a close sympathetic contact with the people. Therefore I say, study the people just as closely and with as much interest, as you study the language."

"Jesus was never rude, Jesus never needlessly spoke a harsh word. Jesus never gave needless pain to a sensitive heart. Jesus was most considerate of human weakness. Jesus was most gentle toward all human sorrow. Jesus never suppressed the truth, but He uttered it in love. Jesus' whole life tells of most considerate thoughtfulness for others. So I believe, that if we would persuade this people to accept the Gospel we should try to change our bluntness and rudeness into true gentleness."

"A cripple, who was told by a disciple of Jesus to call for the medical missionary, replied: 'O, he will not take any notice of a poor loathsome creature like me.' But the disciple answered: 'Yes he will, just try him.' The writer went to that little bamboo hut with the medical missionary, and it was so filthy that it took great effort to enter it. The poor man was covered with foul ulcers. The medical missionary, moved by the spirit of Him whose hand touched the leper, with warm water cleansed those ulcers and I read to the

cripple the wonderful stories of Jesus' love and healing power. The tears ran down the old man's face and he exclaimed: 'O, missionary, I have never seen love like this!' O, the love of Jesus! It broke and won his heart. He became a happy Christian and was baptized in the little hut. We carried the elements of Jesus' broken body and shed blood into that little hut. And there the three of us commemorated His dying love. His love passeth all understanding!"

"It is not science nor intellect nor eloquence that wins souls, but love to Christ pouring over in love to men. Love will give you a delicacy of perception and ingenuity of persuasiveness which no heart shall be able to resist. Love will reconcile the profound scholar to a life among savages and it will carry us through the jungles of Siam to the regions beyond. It will carry the refined and cultured woman with the precious tidings into the most unattractive homes. Love will bear all, believe all, hope all, endure all, if only it may win men for Christ. The true secret of endurance is love. May the love of Christ constrain us! May we be rooted and grounded in it, so that we shall be well prepared to persuade the Siamese people to accept the Gospel."

In spite of Dr. Dunlap's arduous labors in a tropical climate, and his constant exposure in itinerating tours, he enjoyed on the whole good health until 1907 when, in climbing a bamboo ladder to visit a sick man (Siamese houses are set upon poles eight or ten feet from the ground), the ladder broke and he fell and severely injured his leg. He suffered much from this injury and never fully recovered from it, although after a time he continued his work as resolutely as ever. But when he returned to America on his last furlough in December, 1915, it was evident that his physical strength was seriously waning. In February, 1916, while on a journey from Wooster, Ohio, to visit an invalid son in Louisiana, he had to change cars late at night in Alliance, and while quietly waiting in the railway station for his train, he was wantonly attacked by three men who beat him, threw him upon the ground and robbed him of all the money he had with him. "Thus the



SIAMESE CHRISTIAN WOMEN OF BANGKOK IN
NATIVE COSTUME
TEACHERS IN THE HARRIET HOUSE SCHOOL.

The one on the left had four years' preparation in America and now has charge of the first Kindergarten ever opened in Siam. The second instructs in academic, sewing and gymnastic work. The third teaches and conducts the home nursing department.

American heathen," he wrote, "handled me more roughly than I ever suffered from the Siamese heathen and embarrassed us somewhat in the beginning of our furlough."

As the end of his furlough drew near, his physicians frankly advised him and the Board that his remaining time on earth was likely to be short, but he pleaded to be allowed to return and to die among the people whom he loved and for whose evangelization he had consecrated his life. We bade him good-bye, sorrowing that we should see his face no more. When he reached Bangkok, he was welcomed with glad acclaim by the whole city. Missionaries, foreigners in diplomatic and commercial life, and Siamese, from the King to the man in the street, showed him signal honor. His Siamese friends of their own accord had raised a fund with which they had purchased a comfortable residence for him in Bangkok, and they besought him to make that his home for the remainder of his days. But to all pleas he replied: "Yes, but I must be at liberty to visit the jungles when I feel that I must carry the Gospel to regions beyond"; and he insisted on at least visiting Tap Teang, near Trang, the station which he himself had founded in 1910 and for which he had secured the funds during one of his furloughs. At this writing we have not heard where he was when he died, but it probably was at this station.

Newcastle, Pennsylvania, where he was born June 8, 1848, Westminster College and Western Theological Seminary, at which he was graduated in 1871 and 1874, respectively, have reason to count themselves honored in sending forth this great apostle to the Gentiles. The Presbyterian Board of Foreign Missions, which appointed him a missionary in 1874, and the Siam Mission which he joined the following year, will always revere the memory of this noble servant of God who was associated with them for nearly half a century. The people of Siam will long remember the man who labored for their temporal and spiritual welfare with such distinguished efficiency and unselfishness; and the bereaved wife and children have a rich heritage of blessing in the memory of such a husband and father. It was a gracious privilege to be permitted to walk with such a man to the very edge of the valley, which was shadow for us but not for him, and to realize that, while we stand wistfully upon its brink, he journeyed calmly on to see face to face the King in His beauty whom on earth he had so tenderly and so devotedly loved.

What a welcome must have been his as he entered the gates of the Heavenly City! After all his toils in this world, he is now

* * * Walking close with Him
In festal robes beyond the sunrise fair,
And dowered with the beauty of the Lord.
* * *

From all his toils for Him he rests in Him,
And all his works for Him do follow him."

The Situation in German Foreign Missions

BY REV. K. A. MODEN, STOCKHOLM, SWEDEN

BEFORE the war, the Evangelical Societies in Germany conducted prosperous missionary work in China, Japan, India, in the South Sea Islands and in the English and German colonies in Africa. During the three years of war the various societies have, naturally, sustained heavy losses, and the hardships and sufferings of the missionaries have in certain cases been severe. Nevertheless, the work in these fields has not been entirely destroyed or discontinued.

At the outbreak of the war the connection between the missionaries and their native land could be kept up with difficulty and in certain cases it was impossible. The missionaries were for the most part removed from their stations and interned or sent home to Germany. Many of them were by and by permitted to return from the places where they were interned to their mission stations, where they now are allowed to continue their work.

The experiences of the German missionaries in India were all the more painful, as German missions have been prosecuted there so long. From there all the mission workers who were German citizens were sent away. There were 137 missionaries, 116 wives of missionaries, 36 lady missionaries, and 179 children. Eight missionaries are still kept interned there. Then there remain only 26 missionaries, 18 wives of missionaries, and 8 lady missionaries to continue the work. These are not German citizens, although they have been engaged by German societies.

In Japan the missionaries have been permitted to remain at their stations, and under strict supervision are permitted to carry on their work. According to recent information, they are not allowed to send letters abroad or to receive such from other lands.

In a recent publication ("Das Kriegserlebnis der deutschen Mission im Lichte der Heiligen Schrift"), Missionsdirektor Carl Alenfeld, Berlin, describes the present situation of the German missions as follows: "If we sum up the whole in order to get a vivid picture we must say that the work is greatly handicapped, nay almost ruined in Kamerun and in the greater part of German East Africa, except in the northeastern part of this colony and in the northern part of Togo. In the other German colonies, however, the work goes on, though embarrassed through many restrictions; for instance, in South Togo, German Southwest Africa, Kaiser Wilhelms Land, and Kioochow (China). Among the great mission fields in the British colonies, India has suffered most. But there it has in all the mission fields been possible to get substitutes, at least while the war continues, for the German missionaries, so that the existence of the congregations and the churches which are being constituted seems not to be seriously menaced. From some smaller English colonies the German missionaries have

been sent away, as from Hongkong, North Borneo, and Volta Dreieck. But here only a few missionaries are concerned. On the other hand, mission work can still be prosecuted, although with many restrictions, in the whole of South Africa, on the Gold Coast, in the North of Australia, and all American colonies of Great Britain."

Lately China has declared war against Germany. The consequence of this must be that the troubles of the German missionaries there are increased. They number 324, wives of missionaries and lady workers included. Before China's declaration of war they had great liberty to prosecute their work. What has happened since is still unknown.

The war has caused the mission a heavy loss also in another way. Among the missionaries who were summoned to military service there were already a year ago 42 prisoners of war, 167 wounded and 157 killed. In addition, 52 sons of mission leaders and missionaries were killed. According to later information, about 400 missionaries and missionary volunteers are summoned into military service, 68 are in hospitals, and 120 are prisoners of war in various countries, viz.: 25 in France, 12 in Russia, 9 in England, 1 on Malta, 41 in Africa, 30 in Asia, and 2 in Australia.

But after all storms that have swept over the missions about 1,000 German missionaries are still working in the various fields. And nearly 200 of the missionaries who now are in Germany are given opportunity to preach the Gospel among their fellow-countrymen and to the prisoners of war.

For the support of those who are still in the fields and a great many of those who have to remain home, the several mission societies are responsible. To solve this problem the boards and the mission societies are compelled to give themselves to incessant work, great self-denial and fervent prayers. As an example of what they are doing for the mission under existing circumstances, we may mention that of the Leipzig Society, whose work in India and German East Africa suffers from great disturbances, yet in the year 1915 collected 536,000 marks and during 1916, 614,000 marks. Last New Year the society, strange to say, had a balance in its funds. This surplus is, however, outweighed by the loans which the missionaries in Africa were compelled to take because money could not be sent to them from their society. Besides, the mission societies have had troubles on account of the great sinking in value of the German mark.

But the friends of the mission have not been without encouragement in their work. Very joyful reports have come from South Africa. The missionaries of the Hermannsburg Society, who are working there, could complete church buildings during the year 1916 and pay debts on them. A great many converts have joined the churches organized by the Rhenish Society. The mission work which this society carries on in the Mentarvei Islands and Kaiser Wilhelms Land seems now

to be leading to the result that paganism there is ready to collapse. And among the Battak tribes in Sumatra there have been great revivals. These occurrences are rays of light that penetrate the darkness, which the shadow of the war cast over the German mission work.

To arrange for the work in the churches from which the missionaries had been sent away was not an easy task. But mainly this problem has been solved satisfactorily. Thus the Leipzig Society has entrusted its old field among the Tamils in India to the Swedish State Church Mission. The churches on this field have about 21,400 members. The Swiss missionaries who were in the service of the Basel Society are still at their stations; but recently steps have been taken by this society and friends of the mission in Switzerland to organize a new society there with its seat at Berne. This new society will engage the Swiss missionaries in its service. In many places the native pastors are entirely responsible for the care of the churches. This for instance is the case in that part of India where the Gossner Missionary Society is working among the Kols. The churches, which have about 80,000 members, are now ministered to by 43 native pastors. The important educational work of that society has been put under the leadership of the Anglican Bishop Westcott at Chota Nagpur.

In the autumn of the year 1913 a society was constituted in Germany which is called *Deutsche Evangelische Missions-Hilfe*. Its aim is to unite the German societies in mutual support. It may be said that it was organized at an opportune moment. After the outbreak of war most of the societies have joined it, so that it now consists of almost all societies in Germany. Missions-Hilfe has no mission of its own, but its aim is to awaken, tend and promote a common interest for mission work. In its report for the year 1916 Missionsdirektor A. W. Schreiber, Berlin, who has written it, says that an Oriental and Islam Committee was constituted March 1, 1916, which comprises all German charitable work in the Orient, and that a Committee for East Asia was appointed September 28, 1916. Of the first committee, he says:

"The greatest and most important work has been done by the Islam Committee, the existence of which is due to the Oriental conference of October 9, 1915, which was arranged by the Missions-Hilfe, and at which it was decided to present a petition to the Chancellor of the German Empire with regard to the situation of the Oriental Christians, especially the Armenians. The circumstances in the Orient put the charitable work there face to face with very difficult problems handled with great discretion in view of the current opinion about German Christendom abroad and the political import of the questions concerned. But that did not hinder some members of the committee from sending out an appeal calling for aid to the Armenians, in which they, without regard to merit or worthiness, begged for a Samaritan service to the dying Christian people. Funds were collected under the

auspices of the Missions-Hilfe. At the end of the year 1916 a sum of 36,000 mark had been raised, to which 1,577 donors had contributed."

As this autumn 400 years have elapsed since Martin Luther posted his 95 theses about the indulgence, which gave rise to the German Reformation, the Missions-Hilfe has sent out a proposal that the memory of the reformation might be celebrated in the mission fields as well as in Germany October 31st or November 4th. Many societies responded to the proposal, so that the jubilee was celebrated generally in the German evangelical mission fields.

The contributions to the societies are naturally reduced on account of the war. Tens of thousands of mission supporters have been killed, made invalids or prisoners of war. And great numbers of persons who regularly used to contribute to the missions are at the fronts and can give only very little or nothing.

The German missions are now struggling hard to maintain their future existence. And one cannot watch their efforts without being reminded of a word by St. Paul which may be applicable to our German mission friends. Like him, they can surely say: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

There are now dark days for German missions; but after the night passes we believe that a day of hope will come and German missions will once more be permitted to carry on the work that they so efficiently conducted in the past.

A PRAYER.

(Found on the fly-leaf of the Bible of a missionary, who died in Africa.)

Laid on Thine altar, O my Lord Divine,
Accept this gift today for Jesus' sake.
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make:
But here I bring within my trembling hand
This will of mine, a thing that seemeth small—
And Thou alone, O Lord, canst understand
How when I yield Thee this I yield mine all.
Hidden therein Thy searching eye can see
Struggles of passion, visions of delight;
All that I have, or am, or fain would be;
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears and dimmed with sighs,
Clenched in my grasp till beauty hath it none!
Now from Thy foot-stool where it vanquished lies,
The prayer ascendeth—may Thy will be done!
Take it, O Father, ere my courage fail,
And merge it so in Thine own will that e'en
If in some desperate hour my cries prevail,
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not know or feel it as mine own,
But gaining back my will may find it Thine.

The Jews in The Present Crisis

BY REV. SABETI B. ROHOLD, F.R.G.S., TORONTO, CANADA.
President of the American Hebrew Christian Alliance and Superintendent of the
Christian Synagogue, Toronto, Canada

NO people have been so grievously affected by this world-war as have the Jews. The sufferings of Belgium and Servia, and even the massacres of the Armenians, have not exceeded, if they have equalled, the misery of the Jews in the Eastern and Southern war zones. Among all the pressing calls which crowd upon the Christian, none more deserves sympathy than that which comes from Israel. Scattered throughout the world, and again massed in the very crater of the world-war, they are passing in truth through the "Valley of the Shadow." At the same time the world-struggle is searching the very vitals of the race, stirring its energies, revolutionizing its life and transforming its outlook. Seven hundred and fifty thousand Jewish soldiers are engaged in the contest, Jew being often engaged in mortal combat with Jew. Four millions of them, men, women and children; strong and weak, are haunted by the thundering cannon and driven into the wasted roads, marshy fields and wild forests. They have been terrorized into abandoning land, stock and treasure in order to save their lives. Starvation faces them everywhere and until the recent capture of Jerusalem there was no "Promised Land" in sight. Even now it may be a long way off. Is Israel's tragedy "nothing to you, all ye that pass by?"

The *American Hebrew* of September 29, 1916, published an article by that brilliant Jewish savant, Dr. Max Nordau, in which he warns his people not to be deceived by false hopes. He says:

"Anti-Semites of every country are constantly casting in the teeth of the Jews that they have no home country. Of these 'homeless' people about 700,000 are afield in the different belligerent countries. According to a rough estimate, some 60,000 of them have died in battle.

"In France and in England they are officers by the hundreds, attaining in many cases high positions. Even exclusive Germany has widely opened to them the ranks of her body of officers. They have earned more than 2,000 crosses of the Legion of Honor, war crosses and military medals in France, three Victoria Crosses (V. C.), besides numerous Distinguished Conduct Medals (D. C. M.), in England; more than 8,000 Iron Crosses in Germany, where the civil authorities forbid papers the publication of the names of the heroes to whose breast the military commanders attach the sign of valor. * * *

"Each of the belligerent peoples promises itself, as the outcome of victory, territorial gains, enrichment, power, domination, fame. The Jewish people alone has nothing to expect for itself from the heroism of its sons, not even the acknowledgment of the fact that everywhere it has proved itself exemplarily state-supporting, that everywhere it has shown itself loyal and faithful unto death to its native country, even there where it had always been cruelly and abjectly persecuted."

This was, however, before the declaration of the British Government concerning the return of the Jews to Palestine. Another Jew, the Hon. L. D. Brandeis, tells us that no less than 500,000 Jews have lost their lives since the war started, either on the battlefield or by the invading armies, or through exposure and starvation. By the devastation of the Jewish colonies hundreds of thousands have lost their business and properties.

The Jewish people, however, look upon the year 1917 as "the year of liberation." Writers and thinkers of international repute have declared that the sudden fall of the Romanoffs, the unexpected avalanche that leveled the walls of the greatest of Ghettos—"is a freedom from bondage, greater than that of Egypt." They believe that it is the beginning of the real emancipation of the Jewish people, which will result in their attainment of national aspirations, and some even believe in their "*national independence*."

Dr. S. M. Melamed, editor of the *American Jewish Chronicle*, in a review of the "Past Years in Jewish History," says:

"When the sun rose on the first of Tishri, 5677, it saw a vast valley of tears in the east; it saw a people hemmed in between two long rows of fire-spitting guns; it saw a people struggling in its own blood and fighting desperately for a last breath of life. Nothing indicated that the future had relief in store for that agonized people. The arch-enemy of seven million Jews—Czardom—was as strong as ever; its criminal agents continued to oppress our brethren mercilessly and heartlessly, persecuting them with the passion of the angry beast, and making their miserable lives one long agony. When the sun rose on the twenty-eighth of Ellul to bring light and warmth on the last day of the year 5677, it saw an entirely different panorama. The great valley of tears, horrible and terrible to see, was turned into a valley of hope and expectation; Czardom was broken and crushed; its criminal agents wiped out and pushed aside; the light of freedom kindled; and millions of our brethren, living corpses only a year ago, full of activity, full of life, full of hope and action."

The same view is taken by practically the whole of the Jewish press. Of course, no one can attempt to prophesy the future of Russia. Occupying more than half of Europe, and nearly two-fifths of Asia, its sweep includes the cradle of the Aryan race and the home lands of Oriental civilization—Slav, Pole, Lithuanian, Latin, Iranian, Kuranian, Armenian, Finn, Samoyed, Turko-Tartan, Tingutz, Mangolo. Georgians, Yukaghirs and Chukchio are all living on native heath. These all have the mark of a thousand years of Czardom.

Under the old regime in Russia, Zionists were treated as enemies. They could not hold meetings and its propagandists were severely dealt with. What a wonderful change took place in the first revolution, when not only leading ministers, including Kerensky, sent messages expressing their good-will, but an order was issued permitting Jewish soldiers to send delegates to the Zionist Congress and offering them free transportation and monetary aid.

A year ago Jews were not only barred from all public offices, but were even refused the right of citizenship. Now note the change:

"Homel elected 37 Jewish Councillors;; Slutsk, 19; Zhitomir, 12; Kremenchuk, 14; Tchernicoff, 11; Poltava, 8; Veliz, 8; Mosir, 5; Alexandrovsk, 10; Kertch, 4; Tambave, 3; Unman, 5; Tiflis, 4; Tula, 3; Starikin, Tashkent, Revel and Walki all elected Jewish Councillors. Even Kiev, where Jews were excluded under the old regime, has so completely repented that she, too, elected eleven Jews as Councillors. A number of Jews were appointed Judges. The universities, from which Jews were excluded, unless men apostatized and women secured the yellow ticket, not only opened their doors, but many Jews were appointed as professors. The revolutionists recognized that there are Jews in Russia of high calibre and education who are able to fill the most important offices of State.

Nevertheless, all is not well with the Jew in Russia. Since the counter revolution took place there have been reports of more pogroms in which life and property were lost. The Black Hundred are still busy with their nefarious work of maligning, slandering and maliciously inciting the ignorant peasants against the Jews. The Jew is still the "scapegoat" and has to suffer untold agonies. The severe Russian winter has now claimed a large toll from a people whose nerves have been shattered by these three and one-half years of frightfulness. The condition of the Russian Jewry is too horrible to describe.

THE JEWS AND PALESTINE

The catastrophe that befell Palestine as a result of the war is hard to realize. A century's aspirations, labors and fortunes of Jewish colonists were annihilated in a brief time. This was enough to break the spirit of any people, and yet the possibilities of the Jewish hope in Palestine have never been brighter. A great change is coming, but the Jewish attitude is pitiable, for they have no "Morning Star" to guide them.

A very conservative estimate is that during the past century not less than \$500,000,000 has been spent on Palestine. Besides the millions spent by the merchant princes in Israel, the Rothschilds, the Montefiores, the Montagues, the Moccattes and by the Jewish Colonization and other Zionistic societies, practically all Jews in the world have a little box with "Great Alms for Palestine" written on it. It is looked upon as a meritorious act to put money in that box, which goes towards keeping of the Jewry in Palestine.

The emigration into Palestine was on an average of 2,000 Jews a year during the past fifty years. The cruel destruction of the Jewish colonies is revealed by eye witnesses. And Dr. Glazebrook, the American Consul at Jerusalem, who had charge of the Relief Fund, said:

"The Jews of Palestine knew not where to look for help, except to America. The need today is greater than it ever has been before, necessarily so because of the economic condition of Turkey and the civil condition of Turkey must become necessarily more and more desperate. The acreage of Turkey under cultivation last year was about sixty per cent. of its usual acreage.

That sixty per cent. was diverted to the support of the Turkish army, so that help must come to the population from some other place than Turkey. There are about forty thousand Jews in Jerusalem (before the war there was double that number). One-fourth of the population of Jerusalem died from starvation, and from disease."

But the suffering of the Jews in Palestine has not shattered their hope to establish a national home in the Holy Land. The outlook for this has never been brighter and its possibility was never nearer actually being attained than it is today. The encouragements received from leading statesmen have made them bold to put their demand in a concrete form. Almost from the moment when Turkey entered the war the conviction came to the Jews the world over that the end of their exile was drawing nigh. The *Jewish Chronicle* of October 12, 1917, tells us:

"Jewish Nationalism—is no secret—has been the subject of discussion in Allied Governments and has, in particular it is known, engaged the attention of the Government of this country, with what result—even it any has been reached—is, however, not known. But it is obvious that every success of the Allies over Turkish arms must be of supreme interest to Jews. For Palestine, the disposition of which as part of the Turkish Empire the war is deciding, is bound up with Jewish destiny and Jewish destiny with Palestine. * * *"

Two great events have since then made Jewish hearts beat very fast. The British army has actually captured Jerusalem as well as the historic and almost impregnable city of Gaza, and the sacred shrines of Beersheba and Hebron. And last November, two Jewish rabbis who had never spoken to me before because I was a Jewish missionary, stopped me with these words: "*Kumt-Aherr!* (come here). You are from Jerusalem and we have heard you know all about Palestine. Will you tell us where Gaza and Beersheba are, and how far is the British army from *our* Holy City? And will the British drive *dem Turkish Amalak out?*" I brought Armstrong's large map of Palestine and for nearly an hour I explained the map to them. A crowd gathered around and listened, forgetting that I was a missionary. This incident shows where the Jewish heart lies.

The momentous letter written by the Right Hon. Arthur J. Balfour, the British Minister of Foreign Affairs, to the Right Hon. Lord Rothschild, has already been quoted in these columns:

"The Government views with favor the establishment of Palestine as a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing will be done that may prejudice the civil or religious rights of existing non-Jewish communities in Palestine."

Mr. Balfour adds that this declaration of sympathy with the Jewish Zionist aspirations has been submitted to and approved by the Cabinet.

The *Jewish Chronicle* commenting on Mr. Balfour's letter says: "With one step the Jewish cause has made a great bound forward—it is the perceptible lifting of the cloud of centuries; a palpable sign that the Jew—condemned for two thousand years by unparalleled wrong—is at last coming to his right. He

is to be given the opportunity and means by which in place of being a hyphenation he can become a nation, in place of being a wanderer in every clime there is to be a home for him in his ancient land. The day of his exile is to be ended."

Yes, poor Israel, thy leaders say "The day of exile is ended!" but there is none to guide thee. The internal difficulties are by far greater than the external. While leading statesmen in different countries have shown sympathy to the national tendencies of the Zionist, such Jewish leaders as Claude G. Montefiore, D. L. Alexander, Dr. Israel Abraham and Sir Philip Magnus have printed pamphlets denouncing these nationalists as dangerous to Jewry.

The two factions are so distinct and determined that it will prove a very delicate problem to settle. One faction holds that Judaism is a religion, a system of life and thought, and nothing else; that it no more interferes with full absorption into the nationality of any country than the profession of Catholicism, Methodism or Presbyterianism interferes with a man being an Englishman, a Frenchman or an American. Another powerful body, large in numbers and intellectually strong, insists that Jewry is not a religion, but a nation which has lost its fatherland and is a wanderer on the face of the earth. These look for the return to Zion, and hope that the issue of the war will restore them in some measure to the patrimony of which they were disinherited nearly two thousand years ago. There is still another powerful faction, the assimilators, who do not want either Zionism or Judaism.

A comment of the *Daily News* is illuminating:

"Down the centuries the stream of Jewry flows through all nations, preserving a separation, an identity of physical and mental characteristics and an individuality of outlook that has no parity in the story of any other religion. We understand that those who are opposed to setting up anything like a Jewish State in Palestine are afraid that it will tend to denationalise them in other lands. They want to preserve their religion, they do not want to preserve their racial exclusiveness. They wish to disappear racially and to be simply Englishmen or Frenchmen or Germans or Americans, professing a particular faith and preserving an ancient scheme of life.

"But the Zionists in all lands are pressing upon the Allies their claim to be a nation and their desire to see the land of their fathers, albeit their remote forefathers, restored to them, if not absolutely, then under such guarantees of good government and just control as will secure to them freedom of life and liberty of worship. They believe that a nation without a fatherland is an anomaly that is good neither for the nation nor for the world, and that much of the antagonism which exists towards the Jews would disappear if the race had "a local habitation and a name." This is probably true, and it is not unlikely that the rehabilitation of the nation would tend to hasten the disappearance of the merely religious cult of Judaism in other lands. Jews would have to make their choice between remaining Jews and being fully and completely absorbed in other national communities. In a word, we are not sure that Zionism would not prove the solution of that obstinate problem of this wandering race that has perplexed the world for so many centuries. Whatever the decision of the Allies in regard to Palestine, it can hardly fail to improve the conditions and enlarge the liberty of life in Palestine, and if the Jews in large numbers choose to take advantage of the fact, the object of Zionism will in due time be accomplished

and the Jewish nation will live again under its own vine and fig tree. When that happens, the Jewish problem that afflicts the rest of the world will tend to disappear."

For nearly three years the American Jewry was in a turmoil over the seemingly burning question of a Jewish Congress. Literally, tons of literature was printed, with most wonderful hair-splitting arguments, for and against, denouncing, abusing and threatening. At last a peaceless peace was patched up, with the great result (we are told by a Jewish editor) that "*the Congress was buried alive.*" The editor, Herman Bernstein, of the *American Hebrew*, says in despair:

"The Jews of America, talking of their duties and responsibilities to their brethren abroad, are split into many groups, groping in the dark, denouncing one another, belittling one another, shouting for unity and working against it. In the conflict between Zionism, Nationalism the Congress movement, the National Workmen's Committee and the American Jewish Committee, the Jewish people remains the victim. The Jewish people will be the sufferers because of these internal quarrels, disputes and attacks."

The voices which we hear from within Israel are strange, but they are of utmost importance. Chief Rabbi Dr. M. Gaster made this remarkable statement:

"The problem in future for the Jew is involved in this enormous revolution which the war is going to effect. Where will the Jew, alien in nationality everywhere, find his niche? There must be a difficult situation created for the Jew, and the alternative that events are bound to place before him will be the alternative of assimilation or annihilation. The difficulty of assimilation, on the one hand, and the unthinkable annihilation on the other create a terrible dilemma for the Jew after the war. You see how enormous and far-reaching is the Jew's problem. * * *"

"If there have been forces attracting Jews from devoting their minds, their spirits, their energies to Jewry, so there have been forces within Jewry repelling those men and inducing them to devote themselves to the services of peoples outside Jewry. If you start killing your prophets in the Temple, it ought not to be astonishing that those who are able to prophesy do so elsewhere than in the Temple. It seems to me, however, that one of the essential things for Jews to understand and appreciate, to recognize and face, is the impossibility of absolute unity in Jewry. We constantly prate of Jewish unity. We constantly urge unthinkingly that the voice of Jewry should be one. The thing is impossible. Let us realise facts. There are two separate camps in Jewry, two separate cultures, two diverse aspirations, one of the East and one meandering along the shallows in the West."

We need not comment on the above. What a sad state of affairs!

One of the greatest changes that should come in the Jewish world is in their attitude toward Hebrew Christians. They too need to learn the meaning of toleration and of religious liberty.

JUDAISM AND LIBERTY

The old notions about the exclusiveness of the Jew and his power to withstand all the forces of assimilative influences, do not now hold good. Mr. Israel Zangwill made a remarkable statement:

"If the Jews were left to themselves—if the Christians granted to them freedom—they (the Jews) would, in the course of a few generations, merge into Christianity. * * * But for this, Christianity is not Christian enough."

But here is something more remarkable. The well-known Jewish philanthropist, Mr. Jacob H. Schiff, was one of those "Americans of the Jewish persuasion" who opposed Zionism because of its national aspirations. Not long ago, while delivering an address before the League of Jewish Youth, at New York, he claimed to be converted to Zionism. Dr. David Philipson, of Cincinnati, one of the great Reformed Jewish leaders, after reading reports of that address, wrote to Mr. Schiff in great alarm, expressing dissension from the idea that Judaism would disintegrate in a free country. He says:

"If England should conquer Palestine, it is a wild dream to imagine that the Christian nations of the world will permit the establishment of an independent Jewish State in Palestine and give to the Jews the most sacred Christian places associated with the life of Jesus of Nazareth. Palestine at most will be free and open to Jews and all others who desire to settle there under a joint protectorate of Allied Powers, but an autonomous Jewish Government is most unlikely. The modern spirit will transform life in Palestine also, and the Jews and Judaism there will be subject to influences similar to those at work in other free lands. If Judaism cannot survive in a free Russia, it will not be able to survive in a free Palestine."

Mr. Schiff replied that the history of Judaism in the midst of political and religious freedom showed a steady decline in Jewish customs and religion. He continued:

"Feeling in this respect as I do, and having come to the conclusion that a remedy for existing conditions may possibly be found in the repopulation of Palestine by the Jewish people, I continue at the same time of the opinion that no effort should be made to re-establish a Jewish nation, because I believe were this done, the very purpose which is in my mind would become destroyed. I believe that from 50 per cent. to 75 per cent. of the so-called Jewish Nationalists are either atheists or agnostics, and that the great majority of Jewish Nationalist leaders have absolutely no interest in the Jewish religion. Conditions in this respect are already—before a Jewish nation has actually been established, as is the desire of the Jewish Nationalists—the same as those which existed when the Jewish State was an actuality and when priest and prophet were ever in disagreement and feud with kingdom and State, and which led in the end to the State's destruction. This would surely happen again were a Jewish State again established."

ISRAEL'S SPIRITUAL CONDITION

Here are proofs of the confusion, the sad and hopelessly chaotic outlook, even of the Jewish leaders. The conviction grows that the war has brought before the Christian Church a very great missionary problem and a supreme opportunity for Jewish missionary work. Even before the war Jewish literature contained many frank and startling admissions about the inroads being made by Christianity into Judaism. We are told that the synagogue has lost its power, that the fate of Jewish orthodoxy is sealed, that the de-Judaizing tendency has gone too far to be stopped.

The war is intensifying all that, and the Jewish press of the day gives evidence of a growing conviction that Jewish destiny is in the balance; it shows that official Judaism and Jewish leaders are conscious of what is at stake and alive to the disintegrating forces let loose by the war on the Jewish world. To quote a Jewish writer: "Jewish education, culture, mental energy and spiritual expanding, and all that goes to comprise Judaism—these have been battered well nigh to death by the war, and in that has the war hit us Jews above all peoples terribly."

Sir Francis Montefiore, who has been president of the English Zionists since the inception of the movement, remarks that Judaism is a mere question of sect and the present political crisis is more important than Judaism. He confesses that while he was president of the Zionist Association he did not know what it really was.

THE OUTLOOK

The world has not yet learned any great lesson out of this groaning agony and flood of blood; and suffering and bleeding Israel has not changed. The "Rock of Ages" is still to them a stone of stumbling and a rock of offence. The stubborn, persistent cry still is: "We will not have this Man to reign over us."

But there are unmistakable signs of momentous importance and imminent changes. There is a growing tenderness, sympathetic interest and kindly feeling towards the Jewish people throughout Christendom. The Spirit of God has touched the hearts of many of His children. In many cases prayer circles have been established and at least three new missions have been organized: one in London, England; one at Seattle and one in Brooklyn. The British societies are making great efforts towards preparing themselves for extensive work amongst the Jews as soon as the war closes. A volume of prayer is now ascending to God on behalf of Israel, the result of which can hardly be overestimated.

The Jewish people as a whole seem to have given up their usual lightheartedness—the so-called Ghetto humor—and have become a little more serious when speaking of the things of God. The wild cry that filled the Jewish press at the beginning of the war, proving "the failure of Christianity," because Christian nations are warring, has entirely ceased; and instead, the failure of man is now being admitted by them. The open reviling and slandering of the name of Jesus is disappearing, and is entirely gone among the more enlightened. The spirit of honest inquiry and seeking after the truth has not only increased a hundredfold, but it is nothing short of a phenomenon. There has never been a greater demand for the Bible than at the present time. The awakening of the Hebrew Christians to the momentousness of the times and to Israel's great needs, their longings and efforts to be united in a definite testimony, are indeed epoch-making.

The Children of Kansas Mining Camps

BY REV. J. T. HARTMAN

A Sabbath School Missionary in Kansas

THE mining camp has furnished the scene for many thrilling stories, and the setting for many books of fiction. In the mining camp of fiction, children play no part, but in the Kansas mining camps, children are a conspicuous reality. They fill the little homes and crowd the schoolhouses. To the credit of the great State of Kansas, it may be said that she provides the best of school privileges, the best of teachers, and modern buildings and equipment for every camp. But to meet the religious needs of these communities is an acute problem.

Up to three years ago practically nothing had been done. It is inconsistent with the progressive development of Kansas that such spiritual neglect should characterize this section of the State. But recently with the help of Mr. A. A. Hyde, the well-known Wichita manufacturer of "Mentholum," a more hopeful story can be written. With that foresight and insight which mark all of his many benevolences, Mr. Hyde projected a plan which proved practicable, and gave promise of immediate and lasting results. Sabbath schools were to be organized wherever needed, and then attached to the nearest evangelical churches, which were to foster them, and provide leaders and teachers. In Neosho Presbytery, southeastern Kansas, the rapid growth of the coal mining industry has brought many new towns into existence. This was chosen as the field for introducing the plan.

Good results work both ways. Primarily, the purpose is to help the needy field, but in doing this the church which is interested is itself benefited. Many churches have capable young people and efficient laymen, whose talents lie idle and unused until brought into contact with the scores and hundreds of needy people of many nationalities among the mine workers and their families. An illustration of the results such efforts bring is found in one church organization which was doing a half-hearted work, but as they came in touch with a school organized in a nearby field, the church was revived, new enthusiasm was aroused, and the spiritual life of the church was deepened. The building was moved midway between the two points, and is now reaching both communities, doing triple its former work.

Another city church which was not noted for activity either within or without its own walls, adopted a new policy in line with the above plan. The following clipping from a daily newspaper reveals something of the transformation which followed:

"The Good Fellows Class, an organization of one hundred men of the church, will provide Christmas trees for the various missions. Between eight hundred and one thousand children will share in these treats. The church now has six out-stations, two community centers and two employed helpers."

A Sabbath school was organized in a small needy camp, but the interest soon ceased and the school died. At last, after long persuasion, a neighboring church was induced to send workers there. The school took on new life and about that time a new mine was opened. The camp grew, the school prospered, preaching services were provided, and as a result of revival meetings more than fifty people made a profession. They were organized into a church, which is doing a much needed work in the community.

In a new town which was found to be without a Sabbath school there was no suitable meeting place, as the nearest school building was two miles away. A store-room, used for storing a family's household goods, was at last discovered, and was secured for Sabbath-school and week-night services. The weather was cold, so a kitchen stove was pressed into service. The family chairs, supplemented with boxes, nail-kegs and counters were used for seating the audience. Family lamps supplied the light. A cottage organ furnished the music, and a refrigerator was used for the pulpit. There was no Presbyterian church within miles, but a church of another denomination a few miles away was easily induced to foster this promising field. They now have an enthusiastic Sabbath school and regular preaching.

In another small village a school was organized and placed in charge of a young man from a distant city church. He was faithful for a whole year, through the heat of summer and the cold of winter. Then he decided to give his entire time to the Lord's work. He resigned a good position, reluctantly gave up the Sabbath school, and entered a training school. During his superintendency of the school he had trained a few workers who were able to keep the Sabbath school going during his absence. The young man finished his course, and is now pastor of a good church. Recently some Mormon teachers visited the little village for the purpose of spreading their belief, and the residents, in haste, 'phoned the Sabbath-school missionary to come out and hold services to counteract the Mormon influence. The meetings were attended with a lively interest, and now they have asked for the organization of a church.

Southridge, Kansas, was a new town, with no schoolhouse. When one was completed, the Sabbath school was held there, and occasional preaching services were conducted by the missionary until more regular services could be arranged. The mother of one Christian family was elected Superintendent of the Sabbath school and the daughter, an accomplished young lady, was appointed the primary teacher and organist. Soon a church organization was needed, and was duly organized with thirty-three charter members. They are now completing a beautiful bungalow church building at the cost of \$4,000, and have their own regular pastor.

In this work of linking these needy fields with neighboring churches, one of the most encouraging results is the direct influence it

has upon the workers who go out to lead and teach. They become wonderfully enthused and strengthened in their Christian lives and service. They carry this spirit back into their churches and inspire others by telling their experiences. Three such workers are now studying for the ministry, one has actually taken a pastorate, and two others have taken up active Christian work, devoting all their time to it.

It is a source of much comfort also to see dozens of automobiles, formerly used for pleasure riding on the Sabbath, now used every Sabbath in taking workers to out-stations and missions; and one of the best features of this sort of service is to observe the genuine pleasure which it seems to give the owners of the cars.

In the past three years a marked change has taken place in the moral condition of the mining camps; so much so, that it is the cause of comment by traveling men and others who make periodical visits to these places. These changes are noticeable in the decrease in the number of saloons and other evil resorts, and in the restraint put upon various forms of vice. The night crowds on the interurban cars are quieter, the numerous "movies" are giving a better grade of pictures, the neighborhood and public hall dances are not as disreputable as formerly, and the conditions in general are greatly improved. As light dispels darkness, just as truly does the coming of the Sabbath school cast a benign, helpful, enlightening influence over the life of a community.

OUR PRESENT OPPORTUNITY.

FROM AN ADDRESS BY DR. JOHN R. MOTT.

"For the twelve months following the entry of the United States into the war the gifts from this country for absolutely unselfish objects, such as the Red Cross, the Christian Associations, relief of stricken nations, welfare funds, but not including national loans, denominational gifts or education, will be at least \$330,000,000. In no year before the war did America give for such causes as much as \$30,000,000. We have nothing to boast about. That is only about three dollars and a little more per capita, whereas I visited cities in Canada within a few weeks where they were giving now, in the fourth year of the war, fourteen dollars per capita for every man, woman and child."

* * *

"The very fact that everything is up-heaving means we are going to have a period of unexampled reconstruction. The very fact that the world is bearing impossible burdens means that we are going to have the chance of our lives to lift loads. The very fact that people are suffering is going to make our generation unique in the development of heart power. The very fact that this world is embittered is going to give Christianity its chance.

"All Europe is in the melting pot. And if somebody had said to me twelve months ago, even, after my visits to Europe every year now for over twenty-five years, if somebody had said to me a year ago, 'Name the country that will be least plastic at the end of this war of the countries now in the war,' the country I would have named is the country that I will now say is the most plastic. That is Russia. The distressing events, from one point of view, that we have been observing in these recent days prove as nothing else could have proved my point, that it is the most plastic."

* * *

"The range of our influence and leadership in the world of reconstruction will be determined by the genuineness and the fullness with which we enter into fellowship with the sufferings now. In vain is it for the students of Canada and the United States to put their lives over there in Flanders and down there between Verdun and Switzerland unless we have Christian men that will build on those foundations. Shall these sacrifices, these unparalleled sacrifices, be in vain? Shall the foundations have been laid for a new world, and we be found unworthy or unwilling to build the structure. Certainly not. We will enter into fellowship. Of what value is it for a man to die for my sake if I do not enter in? The meaning of the cross of Christ has become more vivid and appealing to tens of millions of men in these late years. Help us to enter in. May such lives of sacrifice and of reverent use of the imagination and of heroic effort be lived by us that they will become contagious in these colleges and schools and seminaries, and then through us out in the churches and these nations."

* * *

"Nothing has happened in this war which has invalidated a single claim ever made by Christ or on behalf of Christ. Not a thing has taken place in the world which has weakened one of Christ's principles. Christ never was so necessary, never more so; never more unique and never more sufficient. It is a great thing by an infinite process of exclusion, like this war has been, gradually to rivet the attention of the world upon the Unchangeable One, the One who is the same yesterday, today and forever. He came not only to proclaim a message, but that there might be a message to proclaim. Thank God for the chance of the ages to go back into our colleges and into our homes and into non-Christian nations and fix attention on the Only One that has not slipped and fallen. There He stands other than all the rest, strong among the weak, erect among the fallen, clean among the defiled, living among the dead—Jesus Christ our Lord."



DR. BUTLER WITH HIS CHRISTIAN AZTEC SECRETARY
This girl was trained by the Methodist Mission

Dr. John W. Butler of Mexico*

Forty-four Years as a Missionary in Mexico

BY MISS CLEMENTINA BUTLER, PROVIDENCE, RHODE ISLAND

JOHN WESLEY BUTLER went to Mexico at the age of twenty-three, one of the youngest missionaries ever sent abroad by his Board. For nearly half a century he devoted himself to the Mexican people with a whole heartedness which won their love and confidence to a marked degree. No question of advancement or honor could swerve him from his devotion, and the consciousness of this dedication is recognized by the people whom he loved as in their lament to day they say "He understood us."

At a time when misunderstanding between the United States and Mexico would have been a most serious menace to peace, the presence of such a man representing a great Evangelical Church, known and trusted by both nations, was a benediction in the capital of the troubled land. Knowing personally all the presidents of Mexico since Lerdo de Tejada, he was fortunate in being able to keep their regard without entangling himself in the politics of the country. All classes felt that his interest was for the welfare of the nation and that his wide influence was never exerted in political affairs. *Zion's Herald* says of him:

* Dr. Butler's earthly service closed in Mexico City last March, after a term of forty-four years as a missionary of the Methodist Episcopal Church,

"Dr. Butler was unquestionably the most influential foreigner in Mexico. This place of power he had won by his sterling character, his unselfish devotion to the people, his loyalty to the principle of the religion which he professed. He was in Mexico to help the people find Christ, to help save them from irreligion and the vices that follow in its train. The people knew this and loved him; the leaders knew it and trusted him. The place of Dr. Butler in Mexico was in consequence of this and of the peculiarities of national conditions unique in many respects in the history of Methodist Episcopal missions."

Dr. William Butler, his father, was the founder of the Methodist missions in India and Mexico. When he left for India in 1856, his greatest trial was the separation from his little sons, John and his older brother William, who were left in a boarding school in Wilton, Connecticut. Almost ten years elapsed before he again saw John, but after that son and father were seldom parted.

John W. Butler was graduated from Boston University School of Theology in 1874, and proceeded immediately to Mexico where his father had opened a mission the previous year. Entering the country so soon after the downfall of the so-called Mexican Empire, in which Maximilian of Austria was supported by French bayonets and papal prestige, and almost immediately after the death of Benito Juarez, he witnessed the strenuous efforts of the nation for the reestablishment of the republic. He stood in the railway station and saw the last of the Jesuits depart from the country which cast them out as too active in political affairs to the neglect of their spiritual duties. A nation with ninety-seven per cent. of illiteracy was not a credit to the Church which for three hundred years had controlled the schools and religious life of the people.

The Methodist mission was still persecuted, for the masses failed to understand the real motive of the American missionaries. The services were watched to see if any political propaganda was preached, but after some time Dr. Butler had the satisfaction of hearing from the lips of the President of the Republic, that after having heard the witnesses who attended the services at the Mission, they found that the Evangelicals were teaching their people to pray for the government of the nation—a course quite contrary to what they found in other gatherings.

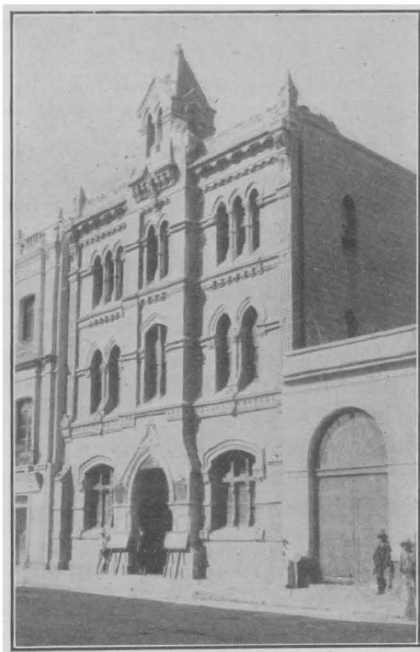
The Mexico of that day was in need of a message of hope. Its treasury was almost exhausted in the struggle with Maximilian; its country divided by political parties, chief of which was the reactionary clerical party largely composed of representatives of the Roman Catholic hierarchy which held such a strong hold on the resources of the land. In 1850 Señor Lerdo made a study of the conditions, and declared that the property of the Roman Catholic Church amounted to the sum of \$184,000,000, with annual salaries of the priests reaching \$20,000,000. Small wonder that Juarez stated, after reviewing the situation, that "Upon the development of Protestantism largely depends the future happiness of this country."

About this time a delegation of prominent Mexican men came to

New York and pled with the representatives of different Protestant Mission Boards to send missionaries to their land lest, having lost confidence in the present religious leadership, it should slip into irreligion. In response to this call various societies entered the field. The Methodist Episcopal Mission made its headquarters in the Capital, and was fortunate enough to secure a part of the great monastery of San Francisco, which covered a space equal to four city blocks, and which when sequestered by the liberal government was found to house only sixteen monks who enjoyed all the resources of the wonderful establishment with its great endowments. It was placed at the service of the people and sold in sections for various uses. The part secured by the Methodist Mission was once the pleasure palace of the Aztec Emperors. Its varied fortune was to become in turn a theatre, next the temporary home of the Mexican Congress, and then a circus which failed because of the superstitious feeling of the people for its former religious use. This varied history made its acquisition by the Mission a notable event, which, applauded by the Liberal press, was greatly deplored by the reactionary editors as a "desecration." At this hour John W. Butler came right from his theological course determined to understand the situation, and to help Mexico to rise to its high mission as a leader among the Latin-American republics, it being the first to shake off the European yoke, and to follow the United States into the democratic form of government. The influence of Mexico at that date was potent among the other countries of Central and South America.

At that time Mexico was not well understood by the people of the United States and the opinion prevailed, as it still does now, alas! that Mexico was a land of bandits. A generous Methodist friend presented the outgoing missionary with a fine pistol, but it was never used and was soon disposed of. Dr. Butler's opinion was that missionaries have no business with pistols, and his belief was justified by his more than forty years among the Mexican people.

His trips on horseback or in the old-fashioned stage coaches, which supplemented the single railway of those days, took him through the



THE METHODIST HEADQUARTERS IN
MEXICO CITY

hot country of the coast, and then up into the mountains where the Mission has stations at over 10,000 feet. He was in perils oft, and yet never received any harm from the people. On one occasion he entered late in the evening a friendly ranch, only to find soon after that it was surrounded by thousands of hostile Indians—all armed. The little company expected every moment an attack, but it turned out to be a misunderstanding, and when the Indians came to know that the foreigner who had entered was a missionary they quietly dispersed.

Dr. Butler's catholic spirit made him the friend of many priests who came to him, sometimes under cover of darkness, to talk of their dissatisfaction with their present teachings, and to ask for guidance. To such the Mission could hold out no promise of remunerative positions, but the Word of God was freely given, and during the years several such left the old Church and came into the Evangelical ministry, becoming indeed fathers to their people, though they no longer demanded the title. The friendship with Gen. Porfirio Diaz which Dr. Butler enjoyed during the 30 years of his active political prominence in Mexico, was a remarkable feature in the life of a missionary. Bishop McCabe used to relate an incident to the effect that when he accompanied him to the palace to call on the venerable President, Don Porfirio placed his hand on the shoulder of the missionary saying, "Friend John, you have not come to see me for a long time." Equally cordial was his relationship with the Indian people—eating their food and living in their homes on his long trips. One of his great friends among the Indians was Prince Prez, an aged Indian, a direct descendant of the Aztec Emperor Moctezuma, who now as an active member of a little Protestant church in the State of Oaxaca was a most happy Christian. His response to the invitation of Maximilian of Austria to come to Mexico City to accept a position of honor in the so-called Empire, had been, "When I go to Mexico to see an Emperor, it will be one with Mexican blood in his veins." This was often quoted by Dr. Butler as a testimony to the loyalty and patriotism of the indigenous people of Mexico.

In contradiction to the uninformed and careless newspaper writers who picture Mexico to us as a nation of bandits, some going so far as to say that 14,000,000 of them may be counted in that class, it was Dr. Butler's firm belief that only about a quarter of a million were actually engaged in the revolutions, and that the remainder of the 15,000,000 are peace-loving, law-abiding people.

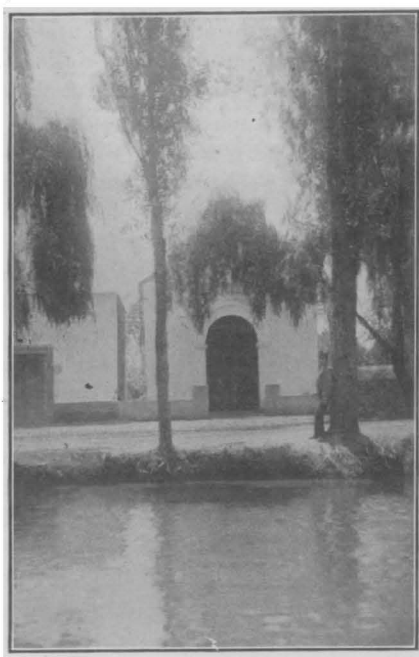
Besides work in Spanish, Dr. Butler was at the head of an English-speaking church and his ministry to the young Americans who went down in thousands for the industrial enterprises which unfolded so rapidly during the last quarter of a century was a large part of his work. When an American was taken ill at the hotel and was sent to the pest house, and it became known that he was ill with black small-pox, it was Dr. Butler who went to him, when none else would approach.

One particularly pathetic case of this kind resulted in the establishment of an American hospital, where to-day English-speaking people may have physicians and nurses who speak their tongue. The following incident occurred in California about ten years ago, when a man with his arms full of flowers came on to a sleeper in which it was announced that he was traveling, and called out "Is Dr. Butler of Mexico here?" While all looked on he came forward and filled the arms of the missionary with his burden of flowers. Then without a word of explanation to him, he turned and addressed the people in the car, saying, "This man placed flowers on the grave of my boy in Mexico." Everyone in the car mingled their tears with his. The account of this incident which Dr. Butler wrote to his aged mother, closed with these words, "If man's recognition is so sweet, what will heaven be?"

The railroads employed in the early days of their great development in Mexico far more Americans as engineers than they do at present. In case of accident, Dr. Butler was always in the relieving train and the men of the line came to love him devotedly. One morning a letter came to the mission

house from a pastor in Canada whose son, a brilliant young fellow, had left college in a spirit of adventure, and had not been heard from for two years, the last news of him being in Japan. He wondered if by any possibility the boy had drifted to Mexico. It was characteristic of Dr. Butler to respond to such an appeal immediately and leaving all other duties that morning he went down to inquire among the railway boys for the prodigal. Within two hours he had found the young man, then almost dead from starvation and neglect, and was able to restore him to his father and a career of usefulness and honor.

His friendliness with the representatives of the press in Mexico became an asset to the Evangelical cause. Indeed at one time they gave him unmerited praise, when on the occasion of a great memorial service in the large auditorium of the church at No. 5 Calle de Gante, they reported his remarks as of unusual eloquence. No wonder, for he was reading from the ritual the sublime passage from St. Paul, "O, grave



A METHODIST VILLAGE CHAPEL IN
MEXICO

where is thy victory!" words unfamiliar to Catholic reporters of the day.

Besides his preaching and pastoral work, Dr. Butler found time to edit for years the *El Abogado Cristiano*, the mission weekly which has never been suspended even during these years of revolution, and to administer a large mission press which publishes millions of Sunday school helps and tracts.

It had been the dream of his life to see the field in which his father had laid the foundations of another mission, so in 1906 he accompanied his venerable mother, who in her 86th year went with the Jubilee party to celebrate the 50th year of Methodist work in India. The joy of the great results manifested on this occasion gave him courage for the greater day for Mexico which will soon dawn. He was not permitted to see his own jubilee, but God spared him to see the work begun in 1873 grow until it numbers over seven thousand communicants, and more than 22,000 adherents, with 5,000 children being educated in the schools of the mission. On a recent Sunday, in Mexico City alone, more than 700 were present in the two Sunday Schools of his Mission, and as many as 1,500 attended one of the church services. From seeing the Bible a prohibited book, and recovering portions of it which were burned in the streets as recently as six years ago, he lived to see the agents of the Bible Society sell, in one of the cities of the land, in the brief space of one month, more than 10,000 copies of portions of God's Word, while one of the Bible women of his Mission sold in Mexico City over 2,000 copies in a few weeks. His hope for a union of the two Methodists is not yet a reality, but the action of seventy representatives of the various Mexico missions gathered in Cincinnati in 1914 for a program of readjustment of territory was a great joy. The Union Hymn Book which has been used by practically every Evangelical mission is to be followed, according to the plans of this conference by a Union College, a union publishing house and Christian periodical, and the great Union Theological Seminary, which already at work, places Mexico in advance of all other fields in this respect. For the first time to the one Catholic Church, the Evangelical Church presents thus a united front which, allowing for diversities of opinion, manifests clearly our one faith and purpose.

The burden for his work in this time of loss in exchange was keenly felt by Dr. Butler. The deprivations which the war prices brought upon his ministerial brethren burdened him like the deprivations of his own children. The love he bore to these brethren was like that of a father, and indeed the younger men almost universally gave him the affectionate title of "Uncle John."

The spirit in which Dr. Butler viewed the outlook for Mexico, is shown by his letter to the Secretary of the American Bible Society, written from Mexico on January 30, less than two months before his death. In this letter he said:

"The facts are that the country has been shaken from center to circumference and the Mexican people have their eyes open as never before. Their minds are full of inquiry. The number of these is constantly increasing. The rising generation will be educated as no previous generation has been. This is a golden opportunity to put into the hands of this people the Word of Life.

"It is just fifty-two years since Maximilian permitted the opening of the first Bible Agency in this country, and up to date something like 1,000,000 copies of the Bible or portions thereof have been distributed in the country. But, 'What are these among so many?' Sixteen million men, women and children await the entrance of the Word that giveth life and light. Will we withhold it or will the people in the United States awake to the significance of the opportunity and give you the means that will enable you to scatter abroad the Book which contains the infallible remedy for all the ills which have afflicted these oppressed people in generations past?

"Your Society can send a book ahead of the missionary, and in the many places where we cannot go as yet, but to which we will surely be called if the Book is first sent out. As I go about the country and look upon the mass of the people, especially of the humble class, I am more and more impressed with the thought that thousands, if not literally millions, about us can truthfully say, 'No man careth for my soul.' The Bible will teach them differently, and if given generously will bring, in the near future, out of all our disorder, a happy and prosperous Mexico, the best of all neighbors lying to your south."

The closing word of Dr. Butler's "History of the Methodist Mission in Mexico," just from the press, shows a similar confidence:

"In 1865 the immortal Lincoln at one of Mexico's darkest hours wrote to the exiled President, Benito Juarez: 'Be of good cheer my friend. Mexico will rise again.' Shortly after this the foreign invader withdrew from the country and Mexico did re-rise and with the aid of her marvelous resources came soon into a prosperous condition. In last days she has been passing through deep waters but we trust that she will soon emerge into better days. Her country pacified, her farms and factories, her mines and mills will bring her prosperity and her people will be educated and industrious. Protestant Christianity will have her part in this good work. Possibly the historic church, learning lessons from the past, revitalized in some measure and provoked to good works by the Evangelical bodies, will purge itself of idolatry and dedicate its tremendous influence to the uplifting and Christianizing of the masses. What power that church would exercise if Jesus Christ were given the preeminence."

We close with a few words of appreciation of Dr. Butler from one of the missionaries in Mexico:

"His saintliness was of the attractive variety and his whole life dominated by one great purpose—to know and to do the will of his Father. Dr. Butler also loved folks, he wanted his friends around him and the beauty of his spirit, his sparkling humor, his interest in everything worthy of a man—made him attractive to them.

"Dr. Butler had the international mind. He loved the land of his fathers, England; he loved the land where his father labored first—India; He loved America, his own land with the fervor of a true patriot and HE LOVED MEXICO. A better friend she will not find or one who saw her needs more clearly and strove more faithfully to bring in the day of her glory. He did not live to see that day here but we believe that he may, from beyond, view the Mexico that is to be, built in no small degree on foundations which he himself laid."

The Church In Time of War

BY REV. J. H. JOWETT, D.D.,

Pastor of Westminster Chapel, Buckinghamgate, London, England

"I fill up on my part that which is lacking of the afflictions of Christ" (Col. 1:24).

That is a very startling claim. There is an apparent audacity about it which almost takes away one's breath. "I fill up that which is lacking of the afflictions of Christ." But was there something lacking in Jesus which had to be supplied by Paul? Was there a defect in the sacrificial ministry of our Lord? Was there some fatal gap in the sacred securities of the Cross? Was the green hill outside the city wall the site of an unfinished redemption? Was Paul needed to perfect the efficacy of atoning grace? This was surely not the meaning of the Apostle's claim. More than any other man he continually gloried in the perfected wonders of the reconciling sacrifice of Christ. Love's redeeming work was done. Paul could add nothing to the Cross.

And yet, here stands the strange assertion: "I fill up on my part that which is lacking of the afflictions of Christ." The Apostle evidently brings some suffering of his own, and adds it to the sufferings of his Lord. For it is possible for us to supplement the miracle we cannot perform. When the Saviour has multiplied the loaves, we can distribute the bread. By no manner of possibility can we enrich the Cross of Christ by any treasure of our own; but we can take up our own cross, and we can willingly yield our own strength to the glorifying of His Cross and to proclaiming its virtue throughout the world. We cannot make His sacrifice more effective, but by our sacrifices we can make the unshared sacrifice known to all men. And so our filling up of the sufferings of Christ is not done on the hill called Calvary; it is done on that long road which begins at the empty tomb and which stretches through Jerusalem and Samaria, and reaches the utter-

most parts of the earth. In the Christian redemption our sufferings are not elemental or fundamental; they are supplemental. Sacrificial disciples are needed to proclaim the unique sacrifice of our Lord. "I fill up on my part that which is lacking of the afflictions of Christ."

The Crimson Thread

Now, wherever we touch the life of the Saviour we touch the spirit of sacrifice. Nothing is cheap; nothing is done as a mere incident; nothing is a bloodless fragment which has no relationship to the eternal purpose. In the life of Jesus everything is the gift of blood. We cannot break into the life anywhere without finding the crimson thread. Let us try it here and there, and we shall see how, in every place, the sacred passion is revealed.

Open the Word in this place. Here is the Lord beset by vulgar men. A callous crowd, wearing the trappings of religion, has dragged a fallen woman into His holy presence. "Jesus stooped down and with his finger wrote upon the ground." And are we not looking at the crimson thread? That stooping down, that hiding of the face, is the symbol of suffering; it is the sign of exquisite spiritual refinement in contact with the brutal vulgarity of men.

Break into the Life at another point. One day His disciples came to Him and introduced a number of young Greeks, who desired the Lord's acquaintance: "Sir, we would see Jesus!" For one moment His soul is exalted in the vision: "The hour is come that the Son of man shall be glorified." And then we see the crimson strand again and the suffering in which the redemption of Greek and Gentile is to be accomplished: "Now is My soul troubled." It is a glimpse at the afflictions of Christ.

And so is it everywhere in all the varied aspects of His labour. Christ never gave anything that cost Him nothing. Through every deed there ran the current of holy passion. His whole life was a travail for eternal ends, and therefore everything was the gift of blood.

The Apostolic Fellowship of Suffering

When I turn from the life of the Master to the life of His Apostles I find the fellowship of His sufferings. We can see the crimson line. The Apostles entered the Kingdom of Heaven through tribulation, and they conquered new dominions for their Lord as trenches are taken on the battle-fields of Europe, by casting everything into the venture, and by climbing the steep ascent through peril, toil and pain. They filled up on their part that which was lacking of the afflictions of Christ.

And so it has been all through the history of the Christian Church. The Cross has won no victory by the hands of sluggish and unbleeding heralds, and Calvary has never told its convincing story through the ministry of frozen hearts. The blood of the martyrs has been the seed of the Church.

Will the Church Do It Now?

Here we are, at the end of the ages, and we are set in a big and momentous time. How is it with us and with all of our fellow-believers in the Church?

In what spirit is the present crisis faced by the Church of God? Is she the kinsman of the Apostolic Church and the kinsman of the Church of the great travails? If we break into the Church's life, any time or anywhere, shall we find the crimson strand? Can she truthfully say with the Apostle Paul: "I fill up on my part that which is lacking of the sufferings of Christ"?

My brethren, it is imperative that we remember that war is not necessarily an *ennobling experience*, even if it be fought in a sacred cause and for righteous ends. Some men find in the trenches only profanity and obscenity, and they clothe themselves in

the immoral mire of their surroundings. Others are like Sherwood Eddy's soldier-friend, who said that in the direst surroundings he felt as if he were "in some great cathedral with the presence of God all about him." So it is very clear that while one man finds only the devil in warfare, another man may find his Lord.

And as it is with soldiers, so it is with peoples. War will not necessarily crown a people with a diadem of spiritual grace and moral nobility. Great changes will be effected by this War. The transformation is taking place before our eyes. There will be social and economic adjustments of an incredible range and order. There will be changes in literature. There will be changes in the standard of life. And yet, amid all these changes, and in spite of them, there may be among the great masses of the people a deadlier moral apathy and a benumbing of the nerves of spiritual correspondence and a consequent lessening of our communion with God.

Mighty Wrestling

How is this fatal issue to be avoided? I believe it is largely to be avoided by the saving ministry of the Church of Christ, and by her eager willingness to fill up on her part that which is lacking of the afflictions of Christ. For great spiritual births there must be great travail. The Church must be like her Lord and like the Lord's apostles in the early Church—she must agonize for the moral and the spiritual redemption of men. "Agonize"—it is a great New Testament word, and it was borrowed from the athlete; it was taken from the mighty wrestlings in the arena. The Church is to agonize in the tremendous exercise of spiritual wrestling. She is to wrestle with God, as the patriarch wrestled with the angel unto the coming of the dawn. She is to wrestle with herself, treading upon the lion and the adder within her own life, and trampling the young lion and the dragon under her feet. And she is to wrestle for the redemption of the

world, generously and bountifully spending her blood that she might win the world for Christ.

Well, do you see many signs of this wrestling? Would you say that the Church of Christ has intimacy with the apostolic agony, and is entering into the fellowship of her Saviour's sufferings? How is it with her men? How is it with her women? Said one soldier in a letter he wrote to a woman from Flanders: "I want to tell you that if you were here you would feel that a woman who frivols has ceased to exist for anybody who is up against the stark facts of death and life. . . . Can you guess how I feel when I see in the papers a picture column advertisement of outlandish hat shapes flanking the very letters describing an army in its agony! It flaunted us, if you please, when we still had in vision the broken but unbandaged heads of glorious men, smashed all about us in a great assault on our line."

Wrestle to Keep Spiritually Sensitive

Well, are we frivolling? What shall we do? What is to be our line of sanity and salvation? How shall the Church agonize and "fill up on her part that which is lacking of the afflictions of Christ"? Well, first of all—*The Church of Christ must agonize in the guarding of her own sensitiveness.* In times like these the realm of the insensitive is continually enlarging its kingdom. One nerve after another is benumbed, and ceases to have any correspondence with the naked reality of things. Our range of feeling is reduced. Some of our elemental instincts go to sleep. The fine perception of vital differences is blunted. Love and hatred mingle in strange confusion. We lose the glaring contrast of right and wrong. We are robbed of the Christian sense of sin.

And therefore do I say that the Church must agonize to preserve her own sensitiveness; for if her moral and spiritual intuitions become dull and dim, one of the greatest hopes of the world is gone. The Church must labour to keep her sense of right un-

affected by the flag or boundary line. She must be zealous to defend her humanness, her Christianness, her wells and fountains of life, and she must keep them deep and pure and sweet. She must fight against the subtle encroachment of all moral opiates and anæsthetics. The Church must keep herself awake and vigilant, and in this most appalling time she must remain the eye, and the ear, and the mind, and the heart of our Lord.

Wrestle in Prayer

And secondly—*The Church must agonize in the labour of intercession.* You remember the word of the apostle Paul, "I would have you know how greatly I agonize for you!" It is a glimpse into the strong intercessory wrestlings of the great Apostle. It is a glimpse of the crimson strand. His prayers were like the muscular contention of an athlete in grips with his antagonist. "Agonize" is not a popular word in the modern Church's vocabulary. "Organize" appears to have the supreme place. We organize more than we agonize. We are more intent upon multiplying machinery than we are upon enriching our fundamental power. We are more eager in riveting the organization than in strengthening the organism. We are more concerned to confer with one another than we are to hold great communion with God. But it is in agonizing intercession that the real conflict in our time is to be won. Rivers of vitality have their rise in souls that are on their knees before God. The deep and mighty prayers of the Church are the real birthpangs of the race.

Well, how is it with the intercessions of the Church? If we could look into them, should we find the red strand? Is there anything in our prayers in these momentous days which can in any way be regarded as supplemental to the tremendous work of Calvary? Is there anything of wrestling? Is there anything of the athlete's agony for the prize? Let me ask a very challenging question, a question which smites me to the very ground as I ask

it, and let me ask it in great reverence: If you were God, would you answer prayers such as we toss so lightly and easily into the sacred Presence? . . . How our Master prayed in Gethsemane in the birth-hour and birth-throes of the world's redemption! "And being in an agony he prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground." Such was the Saviour's suffering intercession. And His own Church is called to supplement those sufferings; she is called to agonize in our own day, and to wrestle with the angel until the break of day. We are to "fill up on our part that which is lacking of the afflictions of Christ."

Wrestle in Preaching

And in the third place, *the Church must agonize in the proclamation of the Gospel*. Nothing, even in these exciting days, must supplement the preaching of the Gospel—and it must be the Apostolic Gospel, not trimmed to meet the superficial fashion of the passing hour. We must not play with the Gospel. We must not trifle with it. We must not toy with it daintily like effeminate loiterers who have no great and immediate business in hand. We must hand it out to the world with the very blood of men and women who have been gloriously redeemed by the precious blood of Christ. There must be blood in the proclamation of the Gospel to all our soldiers, whether they are in the training-camp or in the trenches in the actual field of war. Our services among the soldiers are not always impressive. Here are three sentences from the letters of three soldiers at the Front: "Army religion is the limit;" "The service is a perfect farce;" "Church parades arouse my worst passions." Our military chaplains must be more than prim and superfine spectators: they must be splendid soldiers of the Lord, and their services must be as real as the most urgent realities on the field; and when men hear them proclaim the Gospel of the Lord Jesus Christ, they must be

constrained to worship Him as the supreme Hero of heroes and the Captain of their salvation.

And that, too, must be the primary work of the Church at home, to preach the Gospel, to proclaim the marvellous realities of redemption, and to do it with the very blood of lives which are eagerly surrendered to the Lord who bought us.

The world is aching for a Gospel and it is the labour of the Church to present a gospel that can reach the world's most awful need, that can get down to its deepest depravity, and bring cordials and balms to its most appalling sorrow. And the old Gospel can do it! Yes, the old Gospel, in working attire, proclaimed by a Church which believes it, is gloriously efficient to meet the most tremendous needs of this most tremendous day. "God so loved the world that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." That Gospel, preached by a Church that believes in it, a Church that is redeemed by it, a Church that will give its blood for it, is the sure and certain secret of a comforted, purified, unified, regenerated and transfigured world. In her preaching of an atoning Saviour, the Church must on her part fill up that which is lacking of the sufferings of Christ.

So must the Church supplement the sufferings of Christ in all the ways I have named, by guarding her own moral and spiritual sensitiveness; by the wrestling ministry of intercession; by a lavish proclamation of the Gospel and by every form of holy and sacrificial service. In everything she does the Church must reveal the crimson strand. She must shed her blood for her Saviour. And she must do it all with sacred joy. She must rejoice that she is counted worthy to suffer for His Name. And indeed we have something and everything to make us sing. We have our risen and present Lord, and we have the boundless resources of redeeming grace. "He loved me, and gave Himself for me."



BEST METHODS



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

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

METHODS OF PRESERVING MISSIONARIES.

WE READ many advertisements and treatises in these days on the proper care and preservation of things of value, from teeth to forests, but the care and preservation of one of the most costly and valuable of world factors receives scant attention.

Missionaries are a valuable investment. From a monetary standpoint alone they represent millions of dollars of the church's capital. Entirely aside from either a sense of honor, or feeling of sentiment, they represent too large an outlay to be disregarded. Even if there were no grateful appreciation of their work it is good business policy for the Church to surround them with conditions under which they can give the best returns in effective service and can extend that service over the longest possible term. Our Mission Boards are taking care of the big propositions in salaries and equipment but, since missionaries are decidedly individual and human, there are some things, usually reckoned little things, which nevertheless mean much, and which no Board can handle as official business.

For the Outgoing Voyage.

No matter how much enthusiasm the missionary has in his heart, no matter how eagerly he has set his face to his field, there comes a sinking of the heart as the last glimpse of the home-land fades away. Some one has said that "no peculiar brand of piety is developed by an ocean voyage." On the other hand, the piety already developed, the courage and the determination of many missionaries meet days of testing in these days of voyaging. From the side of developing the home base every missionary who

sails means opportunity for enlarging the interest of those who stay.

Steamer Letters.—Oh, the dreary days unenlivened by whistle of the postman! Everybody thinks everybody else is sending plenty of steamer letters so the missionary may pass letterless days. A little thoughtfulness on the part of some one in passing on to a circle of friends and interested workers the steamer address of outgoing missionaries will mean that when the missionary is on board there will be delivered to him such a stack of mail as will make his fellow passengers regard him with respectful admiration. The assurance that these letters do not require a personal answer whets his relish for them. True, there are some steamer letters which make one wonder whether a stereotyped form for "A Correct Letter to be Sent to a Missionary" has been printed in some "Letter Writer's Complete Guide." Somehow a foreboding cheerfulness seems to be forced into them as if the writer felt perfectly sure that the recipient was likely to appear at any time on the breakfast menu of some cannibal island, but was trying to be heroically reassuring over it. The spice of variety and an element of real worth may be easily introduced into steamer letters if some one will give time and thought to them and pass suggestions on to others.

A Bouquet of Roses.—At a farewell reception an outgoing missionary was presented a bouquet of roses. To the stem of each rose was tied a note written by some friend. The notes were dated, one for each day of the voyage. The missionary wrote back that she had eagerly waited the coming of each new day, and that, while she had con-

scientiously held the notes until the proper dates arrived, she became so intensely interested that she did get up one night as soon as the clock struck twelve, to read one.

A Promise for Every Day.—Select some of the rich promises of the Bible. Write them on cards and put in dated envelopes, one to be opened each day.

A Daily Prayer.—Write on cards a prayer for every day of the voyage, with the assurance that on that day you will join in the same prayer.

A Gem for Every Day.—Select some gems of poetry and copy or mount on cards, one for each day.

Look Pleasant, Please!—He who makes the missionary laugh has lengthened his days and strengthened his work. Select choice bits of humor, from Mark Twain's ocean voyage or the funny column in the daily and prepare one for every day of the voyage.

Daily Surprises.—A bright group of young people prepared a surprise box for each day for an outgoing missionary. In each box was some gift. The reflex influence on the young folks would have made the work worth while, even if the gifts had been worth nothing to the missionary.

A Parting Gift Saved Livingstone.—Just before Livingstone sailed for Africa a woman gave him a parting gift in cash for his personal use. This gift enabled the overworked missionary to employ Melbawe, who became his ever-faithful servant and friend. When Livingstone was attacked by the lion he was saved from the very jaws of death by the screams of this devoted black man, who thus diverted the attention of the enraged beast from his master to himself, and preserved to Africa and to the world the life of that princely missionary.

When we think of such a man as Dr. John Scudder, every hour of whose life meant so much to India, breaking down completely as a result of a long walk under a burning sun for lack of the trifling sum to pay for a sedan chair, there comes to us

a longing that Livingstone's friend might be at hand as each missionary sails, or that her mantle might fall on a host who would remember that many times there are when a missionary might save his strength and increase his efficiency if he had comparatively small sums at his disposal.

Farewell Showers.—Not all the missionaries who sail are of the sternly heroic type who are determined to leave behind every earthly comfort. There is no reason why they should. Every bit of cheer and comfort they can carry with them will be sorely needed during the days that they must face on the field. For the girl who is going to Japan comes this shower suggestion:

"For invitations fasten cards to the tiny Japanese umbrellas which may be bought by the dozen at the ten cent stores, or cut designs from paper napkins and fasten on cards. Circulate among the girls a list of the things the missionary really wants and have each of them select the thing she will give and check it off, to avoid duplication. To give a real cherry blossom effect in decorations, pop corn and dip it in pink dye. Then glue the grains of corn to the bare branches of a tree. The partially popped grains make perfect opening buds. Have the guests received by daintily kimonoed maidens. The presents may be brought in by the same little maidens who bow to the ground as they present them. Provide entertainment by having tables which have on each six questions about Japan for a progressive contest. Favors may be bought at a Japanese store or may be made by the artistic girl. A kodak picture of the missionary, pasted on a tiny Japanese flag, makes an attractive souvenir. Before the guests go, give the missionary an opportunity to enlist them as intercessors, and in any other definite service possible in her work."

Showers need not be confined to the feminine gender. Things masculine which are not supplied by any Board, yet which make much more complete the equipment of missionaries, have been supplied by energetic leaders who have noted the needs and had them supplied by individuals or organizations. Aside from the value of the equipment there is great gain in the increased interest of those who supply it.

Prayer Leagues.—The sailing of

each new missionary is another opportunity for the forming of new prayer leagues or the strengthening of those already formed. Among the most cheering of steamer letters are those signed by a group who have agreed together as touching the work of the missionary to pray for him, not only during the days of the ocean voyage, but every day, for his work on the field.

As the Days Go By

Satisfactory explanation has never yet been given of the delay in writing to missionaries and in answering letters from missionaries. Possibly because the letter must go so far we feel that it should not be written with undue haste, or perchance we want to make sure of full value received for the additional foreign postage. Whatever the cause the result is that the lapses between communications from the home-land grow longer and longer as the days go by. After seven years in Japan a missionary said:

"When I was going to Japan the boys from the college and the seminary slapped me on the back and said, 'We're not going to forget you, old chap. We'll keep the mail pouches heavy. We'll keep you in touch with what is going on in the world so you will not fossilize on the other side.' Many friends and relatives at different places there were who promised with a fervent grip of my hand to 'Write often.' In trusting innocence I sailed forth picturing a staggering postman before my door. After a time a few straggling letters came in. The second month brought a few, the third month, fewer. In a year a letter was a very occasional event. In two years most of them had dropped off. After three years about the only envelopes that came to my address were those which bore the familiar stamp of the Board of Foreign Missions. Five years passed and I had to struggle against a feeling akin to bitterness as I realized that I had dropped out entirely of the old life at home. At the end of the seventh year when my furlough was due I had only one correspondent in the home-land, notwithstanding my eager answers to those who started out so bravely to serve a seven-year term in the prevention of fossilizing."

*Scrap Book Letters.**—The many plans that are suggested for following our boys who are fighting our battles

at the front in the war, are making some of us realize that we have done almost nothing to follow the missionaries who are out on the firing line in a still greater warfare. The "Follow the Flag" Scrap Book Letters offer a splendid suggestion for a weekly letter to a missionary. The stationery for these letters may be secured in boxes containing fifty-two sheets. The first page is blank for a personal message to be written by the sender. The two inside pages are prepared for clippings to be pasted in—choice bits of poetry; a good joke, happenings in the home church, or striking lines from dailies or magazines enriched by marginal comments from the sender. A Sunday-school class would become keenly interested in gathering clippings for such a scrap book letter to be sent every week to a missionary and lasting ties would be formed between the young people and the workers at the missionary front. The churches that are having these letters sent to their members in service during the war are finding it an excellent plan. Try it in your church and include your missionaries in the list of those at the front. Personal friends who let the weeks lengthen into months between letters, may find here first aid to a weekly letter.

Post Cards.—It costs only two cents to send a post card to missionaries. The spontaneous greeting of cards is sometimes more to be desired than the long delayed and carefully studied messages we think must be prepared for such an important communication that must make an ocean voyage.

Missionaries Like a Glimpse of Our Lives

A Magazine Club.—A woman started a missionary magazine club, recently, the purpose of which was not the circulation of missionary magazines, but the circulation of magazines among missionaries. Membership in the club was conditioned on the sending of a magazine to a missionary. Members could have the magazine sent directly from the publishers or they could send their own copies as soon

*A box of this Follow the Flag stationery for the Scrap Book Letters may be secured from the Duplex Co., Richmond, Virginia, for 50 cents.

as they had read them. In this way the club manager secured at least one magazine for every missionary in the force of her denomination. The *National Geographic Magazine* was placed in the reading room of a mission school, and the *Youth's Companion* and *Everyland* went to families of missionary children who welcomed them eagerly.

Form the habit of passing on to your missionaries the things you enjoy especially. A Home Base Secretary bought *Harper's* last August on a train. The clever short stories in that number provided such delightful recreation for her in the midst of the heavy convention schedule for the summer that she wondered if they would prove just as relaxing to the workers on the other side. She wrapped the magazine and mailed it to a missionary friend in Japan. This friend read the stories with keenest enjoyment, and, thinking of what a treat that magazine would be to a missionary in a Korean hospital, she hastened to send it on to her. There it was passed around to do still further service. What joy-givers our magazines passed on in this way might become! Likewise books. Instead of adding them to your library, mail to some missionary the new books you read from time to time. Far better this than that they should lie on your library shelves, untouched from one housecleaning to another.

The Human Streak in Missionaries

He was an especially dignified missionary of solemn mien. I wondered what magazine we could send him. Possibly he might take his valuable time to scan the pages of the *International Review of Missions*. Perchance he did not live so far above earth but that he might still be interested in the events of the passing days, and the interpretation thereof as recorded in the *Literary Digest*. When I asked him what magazine he most wanted, I fairly gasped at his monosyllabic answer,—"Life." Then he added, "Sometimes I feel that I

would give anything in the world for something that would make me relax. We live such tense lives. We see and hear, and are surrounded by such terrible things that we get in a state of depression that I can scarcely express. If there is anything to give a man a laugh the missionary is the man above all men who needs it."

* * *

She was a quiet, saintly little missionary who looked as if no worldly thought ever entered her mind. Was there a magazine which would be in her realm? "What magazine would you prefer?" I asked. "I wish you would send me some fashion magazine," she said. "I know that sounds terrible coming from a missionary, but we get desperately hungry to know what people are doing and wearing in America. At the summer places we like to know enough to be able to tell in what year a woman came out to the field by the make of her clothes. Then when furlough time comes around we can make some things over and get near enough to the prevailing modes that people do not stare at us as if we were 'the wild man from Borneo just come to town,' when we step out in America. When I try to make clothes for the children, I just wish I had even the fashion sheets the American stores give away."

Speaking of Clothes.—I was talking with another missionary about her year in America. She had spoken at many conferences, and at all of them her messages had made the deepest spiritual impression. Countless young women had heard and answered her call to a more complete consecration in service.

Now she was worn out and needed rest.

"What has been the most wearing thing in your work?" I asked.

"Clothes," she whispered, as she smiled whimsically. "I hate to bother with them. If there were only some one who would see that I always had something suitable for my work ready to wear, that individual would surely increase my efficiency. Few people

have any idea of how hard it is to look presentable when traveling thousands of miles on dusty trains, and speaking every day, seven days in a week."

A missionary on the field, as well as those on furlough, could have much valuable time released for service if some stay-at-home would be her Dorcas. American mothers who have daughters about the same age as daughters of missionaries might make double outfits and send one to the mother at the front. Women who have no daughters might busy their needles for the children of the missionary mother, upon whose time the women and children of the mission make such heavy demands. One American mother who has a daughter a few years older than the daughter of a friend on the mission field, sends all of the dresses her little girl wears one season to her friend for the next season. She sees that they are in such good condition that they are of real value, and she gives them with such charming graciousness there is no suggestion of second-hand clothes in the transfer. Another advantage secured is that these things may be sent as "worn clothing," and are thus free from duty, or subject to a very small charge.

Christmas Protection.—"Save me!" wrote a missionary frantically, "from my Christmas friends. I have cashed in everything available to get enough duty money to pay on Christmas packages. I tremble at every coming of the post man for fear I am about to be the recipient of another gift with duty due on it. Plead with my friends to pass over next Christmas. Entreat them not to send me any presents—unless in some way you can make them understand that money to pay the duty should accompany the gift. It sounds pathetic, but we really cannot afford to receive any more presents. Starvation faces us if we do. I have had to draw on all my house-keeping fund to pay duty on presents. We have to pay at least one-half the valuation of each package in duty. One

dear child sent me a box of worn ribbons. Thinking that I might not properly appreciate them, and evidently making adequate provision for the highest claim possible in the event of their loss in transit, she wrote 'value \$5.00' on the box. That brief superscription cost me \$2.50. I could have invested that two-fifty to much better advantage here, and she could have sent her package without any duty charges if she had declared it 'worn ribbons.'

"Of course we love the thrill of opening packages from home, but this luxury is not for us. Unless the folks at home accompany the package with the money for duty it is far better that presents of value should be in the form of drafts, or of books and magazines which are free from duty."

Another tragedy of Christmas on the mission field is that the Christmas spirit does not begin to operate in America early enough. Usually Christmas day arrives at the mission station long before any Christmas messages or packages arrive. Our missionaries often spend the day without a single greeting from the home land. Then all during January and February, and sometimes even in March the timely wishes that "This Christmas day may be filled with truest Christmas joy" straggle in. Invest in some, "Do not open until December 25," stickers, and mail your Christmas greetings to missionaries in time to insure their reaching their destination before the day is a date of ancient history. Many people think of their missionary friends on Christmas day, on Easter and on Thanksgiving day, but few begin to think early enough for the friends to receive an expression of the thought on these and other festival days.

Anent Furloughs

If you want to call forth on the countenances of a group of missionaries an inscrutable expression which no man can fully understand or comprehend the full meaning thereof—just speak of furloughs. Of necessity there must be much of hardship in the mis-

sionary furlough, but much of joy and real benefit could be added, and much of hardship subtracted if more of the people, who are not members of Mission Boards gave thoughtful consideration and help in making effective the furlough plans of Boards for their missionaries.

The Committee on Furloughs, appointed by the Board of Missionary Preparation, reports that the furloughs of American missionaries represent annually 1,429 years of missionary life, and an investment of \$572,000 of American missionary money. Again, as in the case of the years of service on the field, here is an investment large enough to demand the most careful thought of the home church, as well as of the missionary himself. The fifteen months allotted to the average furlough must be made to mean as much as possible in serving five ends as stated by the Committee on Furloughs: (a) Health, (b) Study, (c) Spiritual Stimulus, (d) Social Purposes, (e) Cultivation of the Home Church.

Because there is so much to do, and so little time in which to do it, many missionaries are in even more need of a furlough at the end of the fifteen months than at the beginning. A gifted missionary who looked forward to many years of service in the foreign field is now back in America, permanently retired from the field on medical certificate. This is his explanation of the shortening of his term of service and the blighting of his hopes:

"While I was on furlough I preached twice or three times each Sunday, and sandwiched addresses to Sunday-schools and Christian Endeavor Societies in between; delivered addresses every night except Saturdays, always at a different place; went to churches in four conferences; had a severe attack of grippe which brought me very near death; while still sick in bed my railroad and steamer tickets were secured, and I was importuned to go to the foreign field at the earliest possible moment to superin-

tend the building of a college, the plans for which I had already prepared. I was so weak when I returned to the field that an aged missionary who met me said: 'Why, man, you look more like a man who ought to go to America on furlough than one coming from America after a furlough.'

"After a short time I had a complete break-down which has debarred me from any further service in the field. If my furlough had been properly safeguarded I might have served for many years to come."

Missionary Homes—The first home-coming problem of many missionaries is that they have no home to which to come. Many who looked forward eagerly, during the first years of service, to the home-coming, must face a broken circle and a desolated home on their return, and find no place that is really home to them. Many Mission Boards now include in their equipment furnished homes for missionaries on furlough. There is still room for individuals to give homes for this purpose, and for summer homes in the mountains and on the shore and for winter homes in the south to be put at the disposal of Mission Boards for their missionaries on furlough. One great giver spends much thought as well as much money in arranging for really restful vacation periods for worn workers.

A Reception Without A Receiving Line.—A missionary family was invited to spend a furlough year in a southern city. A house was secured for them and made ready by the women of the churches. On the day of their arrival the pantry and store room were well stocked and a good meal prepared. When the train arrived the missionary's tired little wife heaved one long apprehensive sigh. Her four children were completely worn out by the long cross-continent journey. She was sure they were going to balk at being displayed before the reception committee and she mildly considered the wisdom of bribing them beforehand to promise to say the Lord's prayer in Japanese on demand, without protest or com-

plaint. She would gladly have given all she possessed at that moment to be able to gather her cross and wearied little brood together at a quiet table, far from the critical eyes of a waiting reception committee, and then to tuck them safely into their own little beds without display. She braced herself for the ordeal and plead with the children to be good. When the automobile, which met them unloaded them at their own door, they were met by one woman who gave them a greeting hearty enough to leave no doubt as to whether they were really welcome.

"Dinner is all ready," she said, "and the house is as nearly like we thought you would want it as we could fix it. All the other women would like to have stayed to meet you but we knew you and the children would be worn out so we told them to wait until tomorrow to meet you. I will show you where everything is and then you can have a good quiet evening all to yourselves."

The missionary's sigh of apprehension changed to one of fervent gratitude for the quiet peace of that evening alone, with such a thoughtfully prepared reception by a vanished reception committee.

Spiritual Stimulus.—All during the years on the field the missionary has been giving out constantly of inspiration and help. Scant chance has he had for study or for stimulating fellowship with other workers. Surrounded always by the deadening influences of heathenism his own faith has been sorely tired. He feels drained to the very dregs, yet he is expected to be the enthusiastic, irradiating, center of every meeting he attends.

Every furlough should give the missionary some opportunity for study at one of the many schools with courses planned especially to meet this need and an opportunity to attend some conferences from which he may get as well as give spiritual stimulus. Individual gifts can make this possible when furlough salaries are inadequate. A number of summer conferences include in their plans the entertainment of mis-

sionary guests. It is the policy of some of the girls' camps to entertain at least one missionary as a camp guest, and an increasingly large number of far-seeing individuals are giving missionaries such conference privileges as their guests.

A Typical Missionary Experience.—"In the midst of a strenuous series of conferences I received an invitation to address a missionary mass meeting in a large city. The opportunity seemed so great that I rearranged my schedule so that I could accept that invitation. I made a long, hard journey to do so, but the weariness of travel was all gone when I walked to the platform and faced that magnificent audience. With all my heart I thanked the Lord for this chance of presenting the work to that great throng. There was a little confusion and delay in getting things started, but I had been told that I was the only speaker, so I was not especially concerned over the ten minutes we lost at the start. Then a musical program was rendered. I looked cautiously but anxiously at my watch as one number followed another. At 9:05 the musical program was completed and I turned my thoughts to the great need of our field and prayed for strength to present them with power. Then the chairman introduced the chairman of a local committee who had an announcement to make. That chairman took exactly eleven minutes of precious time with pleasantries preceding and following his announcement. Again I prepared myself to rise, just as a violin solo by an especially fine violinist, who chanced to be in town, followed. With a hurried survey of what I could best leave out of the many things I had hoped to say about our mission, I listened to the last lingering notes of the violin. But not yet was I to speak.

"The chairman again arose to introduce the pastor and entrusted to him the task of introducing me. How I longed for every moment of that time for my message! The burden of all that great waiting throng back there at the doors of my mission station in

India was on my heart. The pastor spoke about the first beginnings of missionary activity, then very gradually led up to the operations of the present day, and finally to me whom he was to introduce. At 9:30 I arose to address that great audience most of whom had confidently expected the meeting to adjourn at nine o'clock."

Above All Prayer

Whether on land or on sea, whether at the front or on furlough, the one supreme cry of the missionary to the church at home is "Pray for Us."

Pandita Ramabai voiced the pleading of every missionary when in answer to the question "What message shall I take for you to the church at home? What are your greatest needs?" she said simply, "Tell them to pray for us. Prayer will meet all our needs."

A great light shone in the eyes of another missionary as he spoke about the things that had put new courage into his work. "The one message that stands out above all others received while I was on the field was this one which came from one of our conferences:

'You and your work are remember-

ed at the altars of our churches and as we kneel in our homes.'

We may employ all other best methods for caring for our missionaries and rendering their work as effective as possible, but powerless and fruitless they must be unless above them all is prayer.

Let those who are searching for the best of all methods pray for their missionaries daily and specifically in their own closets of prayer; let them band together with them groups who shall make regular, earnest intercession; let them call special meetings for prayer and enlist their churches in the limitless work of intercession.

"Do you hear them pleading, pleading

Not for money, comfort, power,
But that you, O Christian worker,

Will but set aside an hour
Wherein they will be remembered,
Daily at the Throne of Grace,
That the work which they are doing
In your life may have a place?

"Do you see them seeking, seeking

For the gift of priceless worth
That they count of more importance
Than all other gifts of earth?
Not the gold from rich men's coffers,
Nor relief from any care;—
'Tis a gift that you can give them,—
'Tis the Christian's daily prayer."

The Furloughed Missionary

By MARY ELLIOT FITCH TOOKER, in *Woman's Work*.

Ah! the home land fields are bonny, and the woodlands lush and green,
With the white birch and the fir-tree and the elm—they call their queen.
I love them all and know not which one I love the best,
For I'm at home on furlough and there's home within my breast!

I've longed to see the straight pine on the snowy mountain tops;
I've longed to see the canyon, with its red and golden rocks:
But what I've wanted most of all was to see my mother's face,
And to sit with her at table in my old accustomed place.

And when I go to God's house and sit among the rest,
And sing, "My Country, 'Tis of Thee"—the tides surge in my breast.
For there's not a flag beneath the skies so glorious as our own;
There's not a country in the world like our dear, sweet home.

Ah, the Chinese streets are dirty, and the Chinese people queer;
But after all, they're just like us, and the Master holds them dear.
You ask if I am going back to face the guns again?
Like soldiers home on furlough, my only thought is *when!*

I'm going back to the trenches to get another shot.
I fight beside my Captain—if I fall it matters not.
So I'm going back to China, and over the seas I'll fare,
My home is in the homeland, but my heart's out there.

Women's Foreign Mission Bulletin

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

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THE EDITOR'S MESSAGE

IN these days when "missionary women" are longing for more brown hair and new life in the monthly program meetings, and when all the Boards are longing for recruits for foreign service, it is refreshing to attend such a conference as was held April 19, 20 and 21, in Montclair, N. J., under the auspices of the Volunteer Union of Greater New York. This was the second annual missionary gathering for the Christian students of New York to show them the significance of the opportunity now facing Christian missions and the importance of missions in the solution of our present world problem.

The delegates numbered 120, and brought an inspiring supply of youthful enthusiasm and earnest purpose. Vassar and Teachers' College had the largest delegations (30 and 32 respectively); and the other students were from Barnard, Columbia, Cornell Medical College, Hunter, College of Physicians and Surgeons, Union Theological Seminary, Methodist Training School, and Bible Teachers' Training School.

The program was full of famous names and great topics. Dr. Harlan P. Beach preached on the meaning of missions in international relationships,

and spoke informally and tenderly of "The Cost and the Reward of Being a Foreign Missionary"; Dr. J. C. R. Ewing presented India and Educational Work; Dr. W. J. Wanless treated Medical Work; Dr. Robert P. Wilder, Evangelistic Work; Rev. S. Ralph Harlow, The Near East and Industrial Work. Latin America was illuminated by Mr. Chas. D. Hurrey, Africa by Dr. H. K. W. Kumm. The conference opened Friday evening with an address by Mrs. William Farmer on "Fundamental Factors in Life Work Decision," and closed on Sunday evening with a stirring message from Dr. Ewing on the "Immediacy of the Call to Mission Service."

The most unique session was Saturday evening when three Oriental Christian students of marked ability discussed the theme: "What Foreign Missions Mean to My Country."

CONVENTIONS FOR WOMEN

By Mrs. Paul Raymond, San Francisco.

CONVENTIONS for women, paralleling the familiar type of three-day conventions for men, successfully standardized by the Laymen's Missionary Movement, were made a tentative experiment in a few cities during the National Campaign of the Movement two years ago, and

this year a deliberate part of its field program on the Pacific Coast.

Ten of the smaller cities in California, where the Movement had never before held conventions, but from which it was possible because of their location to touch practically the life of the whole state, were chosen as centers for the fall campaign. In the series just concluded in Washington and Oregon, the principal centers of the Northwest have been similarly reached.

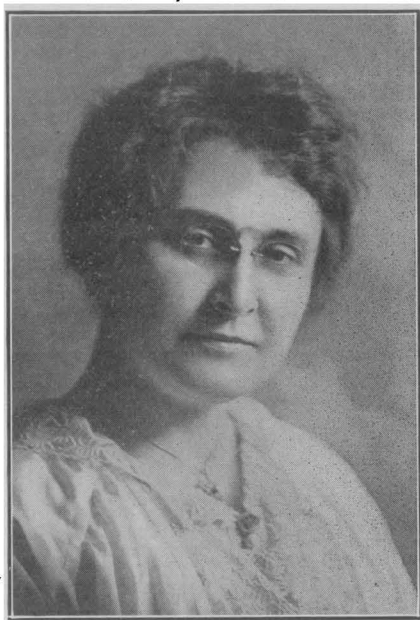
In California alone, nearly nine thousand regular delegates paid the registration fee, over five thousand of these being women, while several thousand more attended one or more sessions. The interest was intense and sustained, the practical character of the meetings noteworthy and their spiritual power inspiring.

In addition to the official team of men who divided their time and interest equally between the meetings for men and women, a group of representatives of the various Women's Boards, both home and foreign, gave counsel and direction in the discussions of women's work.

In both men's and women's conventions, a plan of conservation and extension was adopted, which, under the joint guidance of the Pacific Coast Committees of the Laymen's Missionary Movement and the Missionary Education Movement and of the representatives of women's work, aims to provide normal training in mission study for men, women and young people; followed by a mission study drive in all the churches of the community, for the promotion of missions in the Sunday-school, for the training of canvassers for a thorough and unified financial campaign in the whole church and for a series of meetings conducted by the Convention Committees carrying the spirit and program of the conventions, with their plans for united advance, into the leading centers of the convention territory.

In all the convention cities, a federation of women's missionary societies

was organized, or the existing one strengthened and a uniform policy suggested, involving a united, systematic membership campaign in women's societies and a program of education and effort in prayer and in the stewardship of life and possessions.



MRS. PAUL RAYMOND

NEW YEAR IN CHINA

[These extracts from a recent letter of Mrs. Stewart of Nanking describe a most interesting work for the wives of Chinese officials. Some of you enjoyed knowing Mrs. Stewart (a sister of Mrs. John R. Mott, of Dr. W. W. White, and of Dr. J. Campbell White) at the Northfield and Wilson College Conferences last summer. —EDITOR.]

ACCORDING to the Chinese calendar, New Year comes this year on February 11th. This is the busiest and the gayest time of the year. Schools close for their long vacation, all business is suspended, debts are paid, houses are cleaned, feasts are given, friends exchange calls, parents are revered, ancestors worshipped, the old kitchen gods are burned and new ones put up in their places. But best of all it is giving us

a breathing space, for while we may have more going on in our home, we will have a rest from teaching.

It is four and a half months since we landed in Nanking. During that time the aggregate attendance in my Bible classes has been 1,060. I have also taught English classes at the Y. M. C. A. two afternoons a week. At the same time our home has been a factor, which you will readily believe when I tell you that in this time we have had 115 guests to meals, and had 267 in for tea in the afternoon. We feel that our home is one of our big assets, and I am sure it has been a help to some who were weary and needed rest; some who were in the dark groping for light, and some who were discouraged and needed to be cheered up. . . .

I am planning to do less teaching during the coming months, in order to do some constructive work among the Tai Tais of the city. A Tai Tai is the wife of an official. The officials are very much interested in the Y. M. C. A., and have asked Mr. Stewart repeatedly if something could not be done for their wives. They are really the neglected class. A few of us have been calling in their homes, and inviting them to ours, and we have been surprised and delighted with their response. We always invite some Christian Chinese women to come when they do, and at one of the meetings one of the Tai Tais invited one of them to teach her music, and she has been going to her home once or twice a week ever since. She very tactfully introduced the subject of Christianity, and found the Tai Tai's mind a blank with regard to the matter. But instead of meeting opposition, she was met with an interest and an eagerness to hear. She next presented her with a Bible, and each time she goes now she finds the Tai Tai reading it. Later she presented the husband with a Bible, and the Tai Tai was very pleased and said that they both wanted to read the Bible at once, and it was not convenient to have only one copy. The husband, by the way, is

General for Defense in Nanking. This Tai Tai is an exceptional one, for she neither plays cards nor gambles, and has plenty of time on her hands. She is most cordial and gracious and seems to enjoy having us call. She is the key to the situation among her class of ladies.

At our last meeting one of the Tai Tais asked a missionary why it was that the American woman was so much more capable than the Chinese woman. The missionary seized the opportunity and told her that the American woman and the Chinese woman are exactly alike, that the only advantage the former has over the latter lies in the fact that she has the Gospel of Jesus Christ. This meeting was held the Friday before Christmas, and we were anxious to have the Christmas story in picture. We hunted Nanking over, and only after dark the night before did we find that one friend had a lantern we could borrow, and another had slides on the life of Christ that we borrowed. It was the first time some of them had ever heard the story, and it was an added pleasure to us to have them hear it in our home. Only a few days ago I met a young man from the Naval College who was converted by seeing these same pictures. We find it a most effective way to present the Gospel.

SUMMER SCHOOLS OF MISSIONS "TO THE FORE" AGAIN

The Universal Motto:—For Christ and the World.

The Universal Aim for 1918:—Best Programs, Best Text-books, Best Instructors, Best Methods, Best Companionships, Best Recreation.

Best Vacation:—To last all the year in its influence.

The Pre-view:—It indicates a great season for "Study Classes," "Conferences," "Search Lights," "X-Ray Clinics," "Pageants," "Poster Contests," "Flash Lights from the Bible," "Travelogues," "Curio Exhibits," "Stereopticon Pictures," "Literature Stimulants" and "Recreation" hikes,

athletic sports, tennis, croquet, boating, swimming, etc., etc.

Practical Hints:—Study the dates of Summer Schools of Missions: Select one or more that best suit your vacation plans. Heavily underscore the same on your library "Wall Calendar." Call the attention of your special friends to your plan, and inspire them to accompany you.

Query:—Was there ever a year in your life that you needed this helpful diversion more than the present one?

"The best vacation is one which has a definite purpose, and which sends one back to the work of the year with broadened vision and renewed vigor."

Wanted—Notices of Summer Schools of Missions and Conferences, with places, dates, names of leaders and instructors, samples of programs, advertising bulletins, etc., and reports of same at close of the Schools sent promptly to Mrs. Mary Clokey Porter, 2828 Perrysville Avenue, North Side, Pittsburgh, Pa., chairman of Summer School Committee of Federation of Women's Boards of Missions.

Mission Summer Schools and Conferences—for 1918

[The following dates should be added to the list published in the May REVIEW.]

Chambersburg, Pa., June 27-July 3.

Northfield, Mass., July 9-17.

Montreat, N. C., July 14-21.

Princeton, N. J., July 20-28.

Tarkio, Mo., July 26-Aug. 4.

Lakeside, O., July 25-28.

New Wilmington, Pa., Aug. 9-18.

Sterling, Kans., Aug. 16-25.

Xenia, O., Aug. 10-18.

Monmouth, Ill., July 19-28.

Wooster, O., July 27-Aug. 3.

(Mrs.) Mary Clokey Porter, *Chairman*, Summer School Committee of Federation of Women's Foreign Mission Boards.

OUR NEW STUDY BOOKS

IN THE Central Committee report (page 298, April REVIEW) the general topic for the year, "The Message of Christianity to an Industrial Age," and the books, "Women Workers of the Orient," by Miss Margaret E. Burton, and "Jack and Janet in the Philippines," by Mrs. Norma Waterbury Thomas, are mentioned. These books will be studied at the Summer Schools,

and it is wise to purchase them early and read them at once.

Miss Burton has given us a carefully prepared, valuable and readable message. Her travels and research bring us face to face with the industrial problem as it affects our Oriental sister. With her we shall visit China, India, Japan and Moslem lands. Following her excellent outlines, and suggestive questions we can plan most interesting program meetings.

INTERNATIONAL FRIENDSHIP

THE World Alliance for promoting international friendship through the churches is carrying on a valuable campaign of education as to the moral aims of the war, and the responsibility of Christians everywhere to provide an antidote for pernicious doctrines.

Internationalism — the Christian Church contains many members of all denominations who scarcely know how to spell the word. There is a vague suspicion that our relations with foreign nations are not entirely Christian, but only the inner circle of those interested in the tremendously important foreign mission enterprises know how much need there is of discussion of topics pertaining to international friendship.

Nationalism has been the ruin of Germany; unrighteous attempts at democracy have made chaos in Russia; and Dr. R. A. Cram makes us dread the possibility of "a victory in the field for the allies that is followed by no attainment of a new vision."

Face the facts presented in Doctor Gulick's stirring, prophet-like address at Garden City Conference. You can read it in the April copy of the *MISSIONARY REVIEW OF THE WORLD*. Go to the summer schools of foreign missions at Northfield or Chambersburg and enter a discussion class on this topic. Arouse your church to join the World Alliance and to become a vital factor in the Christianization of our international treaties. And advocate world missions and world friendship as most powerful influences in the reconstruction of our new era.

Latest News Of War Work

MANY CHURCH ARMY HUTS LOST

THE Church Army's place as a hut provider in the very closest proximity to the front trenches has been proved by the loss of fifty-two of its recreation huts, tents and centers in the German advance, and the almost certain loss of five others, under heavy shelling at the time of information. This loss includes all the stores and equipment. The staffs of these huts and tents are safe so far as is known, with the exception of those who stayed behind to help the stretcher-bearers.

WHAT THE SOLDIERS READ

THE quality of the reading distributed at the army camps in America is indicated by the report made by Robert E. Speer, of the literature committee of the War Work Council of the Young Men's Christian Association. Prior to January 11 there were distributed free more than 265,000 New Testaments; 39,576 *Who Is Jesus Christ?* by Charles R. Brown; 56,216 *Beloved Captain*, by Hankey; 32,472 *Character of Jesus*, by Bushnell; 44,450 *Christian Witness in War*, by Bosworth; 40,428 *How to Know the Will of God*, by Drummond; 42,207 *Second Mile*, by Fosdick; 39,208 *Fight for Character*, by King; 9,403 *For France and the Faith*, by Casalis; 29,746 *Practice of the Presence of God*, by Lawrence. Five hundred sets of the books recommended by the Young Men's Christian Association committee were distributed, 300 sets in the camps here and 100 sets abroad.

BIBLE VERSIONS FOR THE WAR

DR. J. H. RITSON, of the British and Foreign Bible Society, states that the actual combatants and labor battalions on the field of war speak at least seventy-two languages. The Society was ready with versions of the Scriptures in all these tongues. It is a remarkable fact that no Government, friendly or hostile, has deliberately put hindrances in the way of replenishing and maintaining stocks of Scriptures for the sailors, soldiers or civilians in

the battle-swept areas. This one society alone has distributed more than 7,000,000 Scriptures among those involved in the great struggle, and the Bible House still remains open at Berlin, Vienna, Budapest, and even Constantinople.

Men face to face with death are searching the Scriptures for realities as never before. Between 800,000 and 900,000 Jews are among the fighting forces—two-thirds of these being with the Allies, and thousands of these men, free from the restricting influences of the synagogue and ghetto, are reading the New Testament for the first time.

DR. MOTT IN ITALY

THE Young Men's Christian Association has recently established huts and welfare work in the Italian camps and battle line. To investigate and promote this work, Dr. John R. Mott and Dr. Charles R. Watson have been visiting the Italian front. King Victor Emmanuel received Dr. Mott at his headquarters and the Duke of Aosta entertained the American party at headquarters.

The meetings gave Dr. Mott an opportunity to explain American co-operation in the Italian Case del Soldato, which corresponds to the "huts" in the British and American armies in France. The work has been proceeding favorably under the direction of John S. Nollen, President of Lake Forest University, with a staff of thirty Americans, which soon will be increased to 200.

Thousands of footballs and other American games have been purchased for the soldiers. The Y. M. C. A. has also established libraries, invested in musical instruments, and is directing physical training on a large scale. Another important branch is the establishment of courses in hospitals and convalescent homes for instruction in corrective gymnastics.

Tools and implements are being supplied for the training of wounded soldiers in woodworking and other useful manual trades.

SOLDIERS TEACH BIBLE CLASSES

VISITORS to every army camp testify to the efficiency of the Y. M. C. A. in organizing Bible classes among soldiers. "I recently had the pleasure," writes John Talmadge Bergen in *The Continent*, "of spending some days at Camp Lewis, where N. F. Coleman is in charge of the religious work.

The usual method is to address the men as soon as the evening meal is finished. The Bible study plan is presented and opportunity taken to secure the signatures of men who care to join the classes. They are told that the final object of the drive is to bring them to a saving knowledge of Jesus Christ. Men from all walks of civil life and of a great diversity of education and social position at home unite in these classes.

There are 8,000 lined up in the Bible study drive at Camp Lewis and ready for class organization. Eighty classes are already in operation from a previous effort.

In the 362nd Infantry there are twelve classes in active Bible study. Eight teachers, all from the ranks, have charge of these classes.

THE WOMEN AT THE FRONT

"A **AMERICAN** Hostess House"—the second house in France to bear this sign, is now in operation at Tours. The first was the Hotel Petrograd in Paris.

With the opening of the house at Tours, work is being carried on by the War Work Council of the Y. W. C. A. in five cities in France—Paris, Tours, St. Etienne, Bourges, and Lyons. Besides these, Y. W. C. A. secretaries are in charge of the social rooms for nurses in the Red Cross huts at American base hospitals.

Regarding the opening of the Hostess House at Tours, Miss Mabel C. Little writes: "All our rooms are taken and we could fill several more houses of the same size with American women. We have opened the din-

ing room to all women who are doing war work. Among the guests of the house are canteen workers, office employees and nurses.

A Y. M. C. A. PARTY TORPEDOED

MR. ARTHUR E. HUNGERFORD, and a party of fifty-seven Army Y. M. C. A. workers were on the British India Navigation Company's steamship, Orissa, when it was torpedoed on April 28. All the passengers and all except three of the crew were saved. Destroyers which were sent to the rescue picked them up within half an hour and landed them at a British port after a five hours' trip. Upon their arrival in London they were taken in charge by the American Y. M. C. A. and the Red Cross. Although the vessel sank in twelve minutes after being struck, there was no panic, and the men were able to get off the ship in an orderly manner.

The Orissa left an Atlantic port on April 12, with about two hundred and fifty persons on board.

MANY MORE CHAPLAINS

THE new legislation, recently passed by Congress, at the request of General Pershing, increases the ratio of chaplains in the Army to one for every 1,200 officers and men. The law which this bill amends had provided for one chaplain to every regiment, but in May, 1917, the number of men in an infantry regiment was increased from 1,200 to 3,600.

At the beginning of the war there were sixty-seven chaplains in the Army. At the present time there are 666, of whom 199 are Roman Catholic chaplains, 457 are Protestants and ten are of other groups. The new law will permit the appointment of an additional 800. Here is the opportunity of the Church. If the Church will give them the backing they need in personal interest, moral and spiritual support, and additional equipment, the ministry of the Church to the young men of the Army will be of incalculable result.

NEWS FROM MANY LANDS



SIAM AND MALAYSIA

Opium in Siam

THERE is an increasing need for anti-opium legislation in Siam—as is remarked by a Siamese writer in the *White Elephant*:

During the year 1916-17 the value of opium imported into Bangkok was Ticals 2,772,024—(a Tical is equivalent to 37 cents). The following letter concerning the opium traffic, written by a Chinese, appeared a short time ago in the *Bangkok Times*:

“Sir:—In your leader of the 11th inst. you stated that after the war the opium question will be tackled. I need not refer at any length to the injury done by opium to the unfortunate Chinese, who are the principal consumers all the world over. I and many others will be very pleased and thankful to the local Government if females are not allowed on the smoking premises, either as ‘maids’ or perhaps as embellishments to the already brilliant dens well illuminated with the numerous tiny opium lamps. In Singapore, the British Government is doing its utmost to close down shops that break the law.

“I hope the Siamese Government will frame a law for the earlier closing of the shops and forbidding of girls on the premises, as a preliminary to the abolition of opium smoking after the war.”

Picturesque Definitions

A CERTAIN Siamese teacher is remembered by a former missionary chiefly because of his unique definitions of English words. Some of these are the following:

Kick—A verb of the foot.

Hop—A verb of the frog.

Liar—A bad adjective for boy.

Flattery—A good kind of curse word.

Wig—Hypocrite hair.

Bullet—Son of a gun.

Whiskey—Sin water.

Laos Ready to Listen

THE people of Northern Siam are expecting a Saviour to come to them and are therefore all the more ready to listen to the missionary message.

When Dr. Claude W. Mason went on an exploring expedition to find a site for a residence at the new station of Chieng Rung, he pitched his tent under a tree, reported by the natives to be the abode of an evil spirit. The fact that the spirit did not hurt the white man helped to dispel the fear which the people had of him. Dr. Mason says:

“We were especially guided here at the Governor’s birthday, when princes from all over the provinces have come in to celebrate. Consequently we have reached people from every district of our new field. Many have called at the tent to see the wonderful sight of a *white* man who can talk their language.”

Against the Law in Borneo

MANY a worker on the mission field has had to remember the injunction to be “wise as serpents.” Such a one was a certain Methodist missionary who had been engaged to teach English in a Chinese school in Borneo. His contract forbade his reading the Bible in the classroom. More than that, he was told he could hold no religious services outside of school.

“What do you consider a religious service?” he asked a high government official.

“Standing up in a house or under any roof with an audience of ten or more people,” he was told.

“Thank you,” he said and departed.

That night he held a meeting. He gathered his band about him. Then he sat down on the floor.

For eighteen months he conducted services in this fashion, seated always on the floor with the Bible in his lap. At the end of that time, the government relented. Missionaries now stand up and preach anywhere.

Interest Among Javanese Moslems

AMONG the Moslems in Java there is reported to be an increased interest in the Gospel. A missionary in the town of Solo writes:

"Everywhere we find open doors. Last year we baptized 65 adults and children. This year the number up till now is 48. We have Communion services four times a year, and baptisms as a rule just before. That means that there will be two more occasions for baptism of adults this year.

"The trouble now is, that the cost of our station, because of its success, is rapidly increasing. Also, as there is an increasing need of Dutch schools for the Javanese, we are opening as quickly as possible a number of schools here, some for boarders, as the missionary influence in a boarding school is so much more effective.

"Mohammedan propaganda is increasing here. Two Moslems from British India came to us recently for a Malay-English New Testament, as they wanted to learn the Malay language. They were acquainted with Bible stories, and told me that they did not consider the people here Mohammedans."

INDIA, BURMA AND CEYLON

Indian Missions in the War

"THE help which Indian missions has given to the Allies is greater than is commonly supposed," says the *C. M. S. Review*. "Hundreds of Indian Christians have joined the labor corps, and ten or fifteen missionaries are with them as supervisors or assistant commandants. Much of the recruiting of Indian Christian labor has been through mission agency. Many Indian Christians, chiefly from the Punjab, have enlisted in the army. No fewer than a hundred missionaries are engaged on active service as soldiers, chaplains, doctors, or nurses, and many other doctors and nurses have offered themselves to the Government for local service, thus enabling others to go to the front. Missionary institutions have aided war funds liberally. Women missionaries have given

time to Red Cross work; hundreds have started and maintained sewing meetings for medical or war purposes. Missionaries have lectured on war themes in most of the principal languages of the country; they have provided entertainments for the wounded; they have shown hospitality to soldiers from all lands. The Indian Sunday School Union has raised Rs 25,000 for the Belgian Children's Relief Fund. Besides the help given in these and other ways there have been the magnificent efforts of the Y. M. C. A. in its war work department."

Theosophists' Idols

WHEN Kenneth J. Saunders of the Y. M. C. A. of India visited the headquarters of the Theosophical Society in India at Adyar, he found there a beautiful shady room in which the central object is a shrine containing colossal marble figures of Madame Blavatsky and Colonel Olcott, the latter in an American frock coat. He says: "These people are the central objects of worship; before them is a vast copper vessel upon which the sacred lotus floats, and above them burns a dim lamp. Round about them are the lesser figures of the world's other prophets—Confucius, Gautama, Mohammed and Christ. Above them is a frieze in which the Cross, the Crescent and the *lingam* stand side by side and over the doorway is the motto, 'There is no religion higher than truth.'"

Boy Scouts for India

AMERICAN boys are not the only ones benefited by membership in the Boy Scouts. The boys of India need physical and moral discipline and development such as Scout work brings.

Plans are under way to introduce the Scout Movement into India. The Marathi Mission of the American Board has taken the lead in the Bombay Presidency by the appointment of a council which will endeavor to do within its area what the National Council of the Boy Scouts of America

does in this country. The Council of the Mission is proposing to organize a training school for Indian scout masters. The Y. M. C. A. of India, which is also awake to the value of this organization to the boys, is in cordial co-operation with the Mission, and indeed has offered to one of its missionaries, Mr. L. Henry Gates, the position of organizer of Boy Scouts for the Bombay Presidency.—The *Congregationalist*.

Self-Support or God's Support?

THE INDIAN WITNESS quotes, as "worthy of trial anywhere," the experience of Rev. George N. Thomsen, who says:

"After forty-five years of experience in India, I hate that expression 'Self-support.' It makes people self-ish. I have a church of 700 members. From the very beginning we chose the 50th Psalm, with emphasis on sacrifice and praise. I have learned that the way to get money is by thank-offerings. Every Sunday after the usual collection we give an opportunity for thank-offerings. It is pathetic to see the people bring their thank-offerings and hear them tell why they are thankful.

"We have also a criminal settlement. Those people come every Sunday and one will lay down his thank-offering and say, 'O Lord, we have been free and every policeman could catch us. Now we are safe here, and we thank Thee for it,' and leave his gift.

"Since 1899, in our last station, we have had no preacher or teacher who has received a salary from the Mission. How has it all been accomplished? We have laid the emphasis on God's support, not self-support. That is faith."

CHINA

The New Parliament

CHINA'S new parliament, to be convened June 10, will consist of two houses, the upper house to be composed of 168 members, 30 of whom are to be elected by the different national organizations and the other 138 by the provincial electoral col-

leges, and the lower house of 401 members, one for every million of population. The *Peking Daily News* says:

"The adoption of the revised provisional constitution and the issue of presidential mandates fixing the dates for the elections to the two houses of parliament clearly indicate that within a very short time the country will have a new legislature. Not only will it be new in membership, but it will be only a little more than half that of the unwieldy body twice sent about its business, and the basis of the franchise on which it is to be elected will be slightly different. The old bodies undoubtedly were too large for the effective transaction of business, and the result was that they actually transacted an irreducible minimum of business. The late parliament was too radical to be a safe body. The new body will not have quite the same powers in the drafting of the constitution as the old body had, and this is a gain. It is almost without precedent for the legislature to be entrusted with the drafting of the constitution."

Earthquake Damage at Swatow

THE disastrous earthquake, which occurred at Swatow, China, in March, involved a property loss to the American Baptist Foreign Mission Society amounting to about \$60,000. Of this amount, approximately \$27,000 is needed to replace three mission residences which have apparently been totally destroyed. The missionaries recommend, upon advice of an architect, that these ought to be constructed of reenforced concrete in order to provide additional security.

Here is an unforeseen emergency in the work, a critical need for which no provision has been made in the current budget.

Foochow College Stirred

SEEKING to prepare the way for Sherwood Eddy's campaign in China, a number of American preachers and educators visited various cities, holding meetings which

have been productive of encouraging results. President Beard, of Foochow College, tells of the visit there of Professor Buchman, of Hartford Theological Seminary and his two companions. He says: "There was no large meeting. All the work was of a quiet, personal nature. But it was deep and searching and it brought men face to face with themselves and with Jesus. There have been many confessions by both teachers and students. Conversions followed. In the graduating class nine men, who had not joined the church, all asked admission to the church on the first Sunday in January. The Sunday previous they each spoke in the Christian Endeavor meetings and told why they had decided to confess Christ publicly.

"In the classrooms there have been many confessions, and many hard feelings have been put aside. In one classroom, instead of the regular recitation, there was confession of wrong done. That resulted in one of the students, who for three years had refused to believe in God, saying: 'I am convinced that Christianity is true. I am going to be a Christian.' His manner and his happy face showed that peace had come to him when I met him a few days after."

Sherwood Eddy at Canton

IN February Dr. George Sherwood Eddy again visited Canton and held special services in the College with remarkable results. Preparation was made during several months, and included a visit from Mr. Buchman, and prayer meetings by faculty and students. A spirit of expectancy was aroused, and when Dr. Eddy came on February 27th, the students were ready. By means of large charts the speaker showed China as it is and as it may be, impressing the need of Christian ideals, and the power of Christ in the life. When he appealed for a decision on the question, "What shall I do with Jesus," 250 in the audience arose to express their decision or reconsecration. This number included 88 boys and five girl students, a Chi-

nese teacher, twelve workmen, and over 150 Christians who pledged themselves to more earnest service.

As a result, every student in the College, above freshman year, is a Christian. Many of them have already suffered persecution and others are ready to "endure hardness as good soldiers of Jesus Christ." The converts are joining various churches, personal work is being continued, and the Christians are being enlisted for various forms of service. This has been a great year for Canton Christian College.

Morphine Trade Stopped

ATENTION has been called in the REVIEW to the way in which both opium and morphine were being shipped into China through Japan. Now it is reported that the British Government has taken steps to *prevent the introduction of morphine into China* by re-export from Japan. The director of the War Trade Department gives notice that applications for licenses to export morphia or cocaine from Great Britain to Japan cannot be considered unless they are accompanied by certificates obtained from the Japanese Home Office or from the Japanese authorities of the Kwangtung leased territories, that the morphia or cocaine is for actual consumption in Japan or in Dairen and its vicinity, and is for medical purposes only.

In Spite of Brigands

THE Kochau field of the South China Mission of the Presbyterian Church has seen a year of unrest, owing to organized brigandage which has been rampant. Business in many places has been reduced to small local dealings as the transportation of goods is unsafe. Traveling is done only in small companies or with a guard.

The direct effect of this on mission work has been great difficulty of travel for both the missionary and the Chinese Christians. "We ourselves," writes Rev. Charles H. Patton, "have been unhindered, though at times

seemingly in peril. For our members and inquirers it has been much more difficult. They dare not leave their homes unguarded and any travel is perilous. In spite of it all, however, one group at its own initiative held a week of special meetings, three sessions daily, for Bible study and work conferences. One other group hearing of this has asked for workers to come and assist them in a similar week. Three groups are also raising funds for the purchase of buildings for chapels. Another celebrated the completion of remodeling its chapel by three days of meetings which were crowded and attended by all the local gentry and officials. The work cost the Mission nothing save indirect assistance."

The Insane in North China

"THE need of an institution for the insane in North China can scarcely be overestimated," says Dr. James H. Ingram, of the North China Union Medical College in Peking. "At present the insane are cared for by their families. No allowance is made for the diseased condition of the mind. They are regarded as accountable for their actions, and are jeered at, scolded, tied up, starved and tortured. According to modern theories of the treatment of this class of patients, such treatment only increases the malady and hastens mental deterioration. I knew of one man who was violently insane. His mother hired ruffians to break a leg and an arm of her son, in order that he might not be able to terrorize the neighborhood. The poor wretch's sufferings were so great that he managed to commit suicide.

"The only institution in China run on modern principles for the care of the insane is in Canton. This institution is overcrowded and is 1,500 miles distant from Peking. The place in Peking sometimes called an asylum for the insane is nothing more nor less than a prison where the insane are confined, and put in chains when necessary."—*Missionary Herald*.

Robbers Being Reformed

LINCHOW, CHINA, is richer by having six hundred fewer robbers to report. At the invitation of the provincial government they came from all over the province to begin life anew. Some of them could not resist the temptation of one last fling when the opportunity presented itself, and as a result several scores of people are the poorer. They have been given a free pardon and those bearing guns were enlisted as soldiers. This plan of pardon was tried before in the early days of the republic, but the pull of the old wild life proved too strong, and the robbers went off on little adventures, until, when the government put out a restraining hand, they rose in insurrection. In consequence the whole countryside suffered from three years of terror, nevertheless the government is willing to give them another trial at a less adventurous life. There are more than a dozen ex-robbers in the Linchow church now, and at the invitation of the local magistrate preaching has begun in the Linchow prison.—*The Continent*.

JAPAN—CHOSEN

A Meeting of One Plus

A JAPANESE Christian, of whom a certain missionary tells, probably never heard the expression, "One and God are a majority," but he had some ideas of his own when it came to making out a report of the work which has been begun in his village. The missionary, after a tour in the country, writes of this village, Mivato:

"From October 11th, when the Branch was organized, until the end of the year, they held nine meetings, with an average attendance of four. I must tell you of the first meeting. We had organized on a week day, and the members had promised faithfully to meet every Sunday, but it seems that, with one exception, they had not got it clearly in their heads that they were to begin the very next Sunday. At the appointed time the young man referred to, whose name is Kira Hat-

sumi, went to the place of meeting, but no one else came. He was intensely interested in the success of this work, and it evidently cost him a struggle to reconcile himself to this disappointment, but he did not forget the rule that there must be a prompt report of every meeting. He sent one in, and it contained this item: 'Members present: The Father, the Son, the Holy Ghost, Kira Hatsumi, and the Devil.'"

Y. M. C. A. in Japan and Korea

THE Tokyo Y. M. C. A. has been pioneering in the industrial field under the leadership of Secretary Merle Davis and his colleague Arakawa (who studied sociology in New York University). So convincingly have they set forth the need of Christian work in this neglected third of the capital that two missionary societies have already decided to open work among them, and the Association directors and a group of Christian manufacturers have shown remarkable keenness of desire for Association extension work among these artisans.

For years the Seoul Korean Association has been unique in its industrial department and its crowded religious meetings under the leadership of that young-hearted veteran, Yi Sang Jey. The Hon. Yun Chi Ho, as general secretary, has effected long-desired reforms. Even if he were not of noble lineage, he would deserve to be called a prince of a secretary. The boys' division, founded only a year ago, leaped at once to a membership of 550, which it has maintained. A Korean secretary, born to work with boys, has carried the details of the work. Gymnasium classes enrolled 800 and had a weekly attendance of over 1,400, among them Japanese and missionaries, as well as Koreans of all ages from twelve to fifty.—*Foreign Mail*.

What Korean Girls Need

"IF the Christian missionaries had accomplished nothing else in Korea, the introduction of female education alone deserves our lasting

gratitude." So says Baron Yun Chi Ho, the distinguished Korean Christian. He goes on to give his ideas of the sort of education which Korean girls need:

"The Korean girls who are being educated in mission schools are to live and work in Korean homes, many of them in poor homes. So to educate them as to make them unsuitable to a Korean home would be a great mistake. For instance, to prepare food and to make dresses have been the exclusive province of the Korean woman. The inability or unwillingness of a newly educated girl to take up these duties does more than any one thing to prejudice the Koreans against female education. It is my firm belief that it is more useful for a Korean girl to learn to cook and sew well than to play on a piano. By all means emphasize domestic science in the curriculum. Cultivate the taste for flowers and pictures, rather than waste time in dabbling in astronomy and botany"

Drafting Pastors for Missionary Work

THE foreign missionary work conducted by the Korean Church in Shantung, China, was recently in great need of workers. The matter was presented to the Korean General Assembly, and the foreign mission board searched and prayed for the men to recommend to the Assembly. They might have called for volunteers, but the Korean Church drafts its missionaries. Every drafted man has gone thus far.

The board finally came in before the Assembly with the name of the pastor of the First Church in Taiku City, Rev. S. H. Hong. They chose one of the big, well-known men—a man the whole church of Korea would trust and love.

Liked within and without the church circles, gradually he has grown in influence and authority in the Korean General Assembly, in which he has held important offices year after year.

In Taiku, consternation reigned for a time but all gave in happily at the last. Presbytery and the session of

First Church gave their consent, and Pastor Hong soon started on his way as a missionary to China.

Lepers Much at Peace

WHEN W. M. Danner, American secretary of the Mission to Lepers, visited the Leper Asylum at Kwangju, Korea, he saw 200 lepers, all well clothed, clean and looking happy and contented. At a service held during his stay, seventeen outcast beggar lepers appeared begging to be taken in. The Christian lepers pleaded that they might be received, offering to share their own food and clothing with them. Mr. Danner says: "Here was the crisis hour in the lives of these seventeen persons. To be refused admission meant to each of them months or years of weary, painful, outcast beggary. To be received would mean food, care, companionship, love, and home, and, above all, a knowledge of God. Who could refuse such an appeal?"

"The next day we again visited the Asylum and, on looking over the congregation, failed to recognize the outcast friends of yesterday. Their white garb and cheerful faces were in marked contrast to their condition of the previous day. On being asked if they were in comfort they replied, 'We are very much at peace.'" All of the 200 lepers in the Asylum are Christians save the newest comers, and it is wholly probable that these seventeen persons will become Christians also.

NORTH AMERICA

Growth of American Churches

MORE accurate than Dr. H. K. Carroll's statistics are those of the U. S. Bureau of Statistics. So that while church growth does not always mean Christian growth, and statistics do not always indicate life, it is important that we have accuracy so far as possible.

The progress in the church membership of America in the past ten years is encouraging, if not satisfying.

During the ten-year period ended

December 31, 1916, the total church membership in the United States increased twenty per cent, from 35,068,058 to 42,044,374; the number of churches 7.4 per cent, from 212,230 to 228,007; the number of ministers, 16.3 per cent, from 164,830 to 191,722; the number of Sunday-school scholars, 34.1 per cent, from 15,337,811 to 20,569,831; the number of Sunday-school officers and teachers, 17.4 per cent, from 1,746,074 to 2,049,293. These facts are reported by the Census Bureau's recent inquiry relating to religious bodies, compiled under the supervision of Mr. William C. Hunt, chief statistician for population.

The distance American Christians are removed from church union is shown by the fact that the total number of denominations covered by the statistics was 201, an increase of 13 over the number reported for 1906, dropping out of 16 small denominations, and adding of 29 small denominations, some of which have come into existence since 1906.

All religious denominations in America include only one-half of the population in their membership, and of these 15,742,262, or 37.4 per cent are Roman Catholics, and 61 per cent, or 25,691,774 are Protestants. It is worth while to notice the non-Christian sects that are growing up in America, 359,998 are Jewish men, which probably include 2,000,000 Hebrews and their families. Roman Catholics include children in their figures, while Protestants enumerate only communicants.

Among the other non-Christian sects reported are Mormons, 462,332. Buddhists have not reported since 1906 when they claimed 3,165 members, and 24 temples. Evidently there is work to be done in America before it can claim to be a Christian land. These recent statistics are more complete than those published in the May REVIEW.

A Southern Methodist Program

IN harmony with the recent action of the Northern Methodists, the Methodist Church South has adopted a world program, and assumed a budg-

et of \$35,000,000 in order to carry it out. Commenting on this, the *Centenary Bulletin*, which is issued by the Methodists of the North, says:

"The Centenary World Program has been too big from the beginning to leave conspicuous place for personalities. Likewise the conception and the world need which we face are too big for any sectarian spirit. We do not have before us two Methodist programs but a World Program. The common Centenary of our missionary work becomes not an opportunity for denominational self-glorification, but for the framing of a new and more comprehensive program of conquest for Christ which will make the next hundred years even more worthy of celebration than the last."

"If this program takes shape," said Dr. John R. Mott at the conclusion of his great address before the Board of Foreign Missions last November, "mark my word, it will bring new life to Methodism. We need something which will stir our latent capacities for sacrifice, heroism, adventure, leadership and cooperation within our great communion; that will lead us to join more closely to other Christian bodies as this program evolves; above all, that will lead us to seek His Face and be found in Him."

The War and Juvenile Delinquency

SINCE the early days of the war, reports have come from various beligerent countries of the increase of delinquency among the young. Now the United States is beginning to see similar consequences of the war. The annual report of the Probation Commission for 1917, which was presented to the New York State Legislature in April, shows the need, not only for probation officers, but for the protective work on which the Young Women's Christian Association has laid such stress in its war activities.

The commission points out the need for extended supervision of amusements, and the prevention of the promiscuous meeting of young girls and soldiers.

During the past year, 21,847 persons were placed on probation by courts of New York State, an increase of 13 per cent. over 1916.

The commission recommends the employment of efficient, salaried probation officers, men and women, appointed under civil service in every city and county of the State.

"God's Language"

THE native name for the new Navaho Bible is *God Bizad*, God's Language. Surely no greater service than this work of translation could have been done for the Navaho people, who number over 30,000, and whose 93 per cent. of illiteracy makes their country "the darkest spot in the United States."

The Rev. Herman Frijling, missionary of the Christian Reformed Church located at Fort Defiance, Ariz., now among the Zuni Indians, was the pioneer in reducing the language to writing in 1905.

Rev. F. G. Mitchell, of Tolchaco, Ariz., one of the present translators, writes:

"The Navaho young people in the Training School at Tolchaco, Ariz., were very happy indeed when the beautifully printed Scriptures in their own language came from the American Bible Society, and the missionaries at the various stations are exceedingly grateful for this much-needed help for which they have waited so long."

LATIN AMERICA

A Doctor in Mexico

SINGLE-HANDED as a doctor and with very little help from his church Dr. Salmans, who has been working as a medical missionary for twenty-five years in Guanajuato, Mexico, has built up a large hospital and won the confidence of the people. In the summer of 1916 he broke down from overwork, and for six months was recuperating in California. In January, 1917, he returned to Guanajuato. He found the population de-

cimated in a way that is almost impossible to believe. "Of our accustomed population of 97,000, we found there and alive only about 10,000. Many had emigrated to other parts on the closing of the mines and other large enterprises, but a much larger number had succumbed to the terrible typhus, famine and other causes, it being probable that a larger proportion of those who fled perished than of those who remained in the city.

"God has made tender the hearts of the Guanajuatensians, so that we find them more accessible to the gospel invitations than ever before. We have more children and youth matriculated in our schools than ever, and more people are seeking baptism and admission to membership in the Church than ever in former times. The demands for our medical services have also been insistent as never before."—*Medical Missions.*

A Dispensary in Vera Cruz

THE opening of Presbyterian medical missionary work in Vera Cruz was due to the enterprise of the Mexican pastor, Rev. José Coffin. He first interested a young druggist and then the Christian Endeavor Society of the church. The dispensary was begun in the church building with a big bottle of quinine and great faith. Through the kindness of the Superintendent of a big oil company, a building site was secured and a new building was erected, for which the people gave largely of their time and labor, as well as of money. Thirty firms and drug stores contributed to the cause and the dispensary was ready for work and reports 721 patients treated in a period of about six months. Only two drug stores refused to contribute, but the labor and material contributed amounted to \$3,500 and the lot, building and equipment are valued at \$10,000, Mexican, all free. Four Mexican physicians give their services and the patients represent many nationalities, ranging from four years of age to over eighty.

Delivered From Image Worship

ONE of the recent converts of the Guatemala mission is an old woman, who all her life has worshipped images.

A faithful Bible woman gave something of her experience both as an image worshipper, and in her life as a Christian, and taught the aged woman how to pray direct to God. Praying directly to the Heavenly Father in the name of Christ was a new and wonderful experience. Carrying all her troubles, which were many, directly to God soon brought joy and peace. When the Bible woman again entered that home, she was met by the wife and mother, whose face was beaming with a new joy. She was hungry for more Bible study, and has been growing rapidly in her Christian life.

Prospect in Paraguay

THE section of unevangelized territory in South America allotted to the Disciples in the interdenominational agreement which grew out of the Panama Congress, comprises Paraguay and the three adjacent Argentine provinces of Entre Rios, Corrientes and Misiones. Paraguay is at present a great undeveloped territory with unlimited natural wealth and boundless future possibilities. Since it is nearly as large as Spain and has a much richer soil with scarcely any waste land, it bids fair within the next few decades to become the home of many millions of people.

But it is also a country of great destitution, such as makes it a promising field for missionary effort. The university has but one college, the college of law. Out of a national population of nearly 1,000,000, there are only 288 teachers in training. Some of these must take the place of those now engaged in teaching. The illiteracy is appalling. In the cities and towns the percentage is above sixty. In the rural districts it is much worse. Out of a school population of nearly

250,000 only 80,142 go to school. In 1916 there were thirty-eight schools less than the year before. In the whole country there are only 477 schools for boys and 473 for girls.

The morality of the country leaves a great deal to be desired. In one district the percentage of illegitimacy reaches the shocking figure of seventy-two per cent.

EUROPE

A Gift Before Going Down

MANY people have grown accustomed to reading the "total shipping loss for a week" without thinking of the men who have gone down with the merchant ships which have been "torpedoed and lost." But the tragedy comes home very close to the workers of the Scripture Gift Mission, who give copies of the Word of God to the sailors at the various ports touched by the ships, often for the last time.

A seamen's missionary in a western port writes:

"I do not know how to express in writing my thanks for the supply of Gospels your Mission has sent me for distribution among our sailors, but you will, I know, excuse any undue words. I can only bless God and take courage. Two ships, one French, the other English, were torpedoed within the last fortnight. I gave away Gospels to both crews—sad! The French were delighted with them, but I understand they all went down. This shows additional evidence of the solemn responsibility of a missionary and the inestimable value of your mission."

Prohibition for Britain

IN the spring of 1915 the British government faced the liquor traffic situation, but shrank from the issue. And ever since that date the allied cause has gone steadily back. To some it is a mere coincidence; to others it has become an intimation that, after all, whether we like it or not, we are living in God's world, that

ultimately it is a moral world, and that a nation that deliberately thinks that men and munitions are the only things that matter will never win the war. The only leaders who have had the vision and the courage to say so plainly are two men who have stood most closely to the stern realities of the war—Sir David Beatty and Sir William Robertson. For the rest, we are invited, e. g., to listen to ministerial talk about reduced meals at restaurants, whilst we know that hundreds of thousands of tons of grain and immense quantities of sugar are still to be retained to provide a product that diminishes genuine efficiency and clogs the wheels of victory. How can a people nursing such insincerities at its heart expect to overcome? To believe that it can be so is to believe in an irrational, unmoral world. We think we can make our studied calculations about men and munitions and shut our eyes to the inconvenient moral issues. We think we can drink strong spirits and at the same time win the war. We cannot. Vision for victory will not be vouchsafed to us in our cups, but on our knees.—*J. Y. Simpson* of Edinburgh.

Work for French Women

MISS MARY DINGMAN, industrial expert and Young Women's Christian Association worker in France, in a recent letter says: "More than 13,000 women are working in offices in Paris and vicinity. This is an indication of the needs created by the great exodus of women out of their homes into commercial and industrial lives. I visited a factory on the outskirts of Paris where the output is 45,000 shells a day, and where many thousand of men and women are employed. I also made a trip to Lyons to see a new plant whose management was willing to give space to a foyer for women. In Lyons, a city of more than a million inhabitants, there were motley crowds. Some of the men and women work in chemical factories where the acids turn their hands, faces, hair and clothing yellow.

When you realize what they are doing, you know that they are as essential to the war as the men at the front—yet almost nothing has been done for their physical, moral and spiritual welfare.”

German Care for English Prisoners

THE war has brought many illustrations of the way in which individual Christians in all the belligerent countries have shown a true regard for those who are politically their enemies. Among these is the following item from Germany:

“An arrangement for the religious welfare of the English prisoners is found in Paderborn where Chaplain-Superintendent Klingender includes this work in his parochial program. Every fourteen days an English service is held in the old ‘Abdinghuf’ church, led by the superintendent. It is only since the war that he has learned English. One of the soldiers is the volunteer organist. In addition to this service the superintendent delivers regularly sermons in all the hospitals in his town, where English prisoners are. He also takes the English Evangelical prisoners into the church and the names of those who die in the barracks or town of Paderborn are mentioned at the church service. The Dean, as the superintendent is called by the English soldiers, has a warm place in the hearts of the prisoners.”

War an Emancipator in Italy

“THIS great war, terrible as it is, might be called the Emancipator of women in Southern Italy.” So writes Rev. B. M. Tipple, Superintendent of the Methodist Episcopal Church in Rome, who has recently arrived in America.

He continues: “The old feeling prevalent in Italy that her women should be cloistered is losing ground and the ideals of Great Britain and America are rapidly coming to the front. Today woman is taking her stand beside man and, in many cases, she is carrying on his work. We see this particularly in our churches, where

the wives and daughters of preachers are taking their places in the pulpits and are carrying on the regular church work which now consists chiefly of war relief. Just at present they are bending their energies to furnishing warm garments for the soldiers in the North. There are splendid organizations in Rome, Genoa, Naples, Florence and Milan where women are rallying heroically to the service and are being given proper recognition for their sacrifices.”

Y. W. C. A. Pioneers in Russia

HAVING stuck by their guns all through the turbulence in Russia, the eight representatives of the National Y. W. C. A. report Association work opened in four places in that country. Miss Clarissa Spencer, who passed through one revolution in Moscow, remains at her post in that city, and Miss Helen Ogden and Miss Clara I. Taylor, who were there until recently, have gone eastward 900 miles to the city of Samara, where they have launched Association work. Miss Katherine Childs and Miss Muriel Heap, who were held in Vladivostok, *en route* to Russia, are still in that city and they, too, report having begun Association work for women and girls of that city.

No word was received for some time from the three secretaries who were obliged to abandon the work they had begun in Petrograd when the American Ambassador left that city. But the last letter from one of them, Miss Elizabeth Boies, tells of the beginnings of educational classes, gymnastics and social gatherings in Moscow.

MOSLEM LANDS

Why Not War With Turkey?

MANY are puzzled to know why the United States, which is now at war with Germany and Austria, has not declared war on Turkey. The explanation is given in an important memorandum presented to Senator Lodge by Dr. James L. Barton, secre-

tary of the American Board, who shows that both Turkey and Bulgaria are under the military rule of the Germans, and have no power to throw it off. The main body of Turkish officials, and the people themselves, are friendly to the United States and hostile to Germany. Leading Turkish officials have repeatedly declared that Turkey had no chance of winning by this alliance, and is running the risk of losing everything. If Germany wins, Turkey's sovereignty will be sacrificed. If the United States should now declare war on Turkey, German officials would at once seize the large plants of American colleges and institutions in Constantinople, Smyrna, Beirut and elsewhere and put them to military uses. Furthermore, with America in friendly relations to Turkey there is some opportunity for American missionaries to continue their relief work among the Armenians and Syrians.

American College Relief Work

CONSTANTINOPLE College for Women has about 350 students this year, including Greeks, Armenians, Turks and Bulgarians. Today the institution is not only a college of high standing, but it is also a relief station. It harbors needy and destitute girls who have felt the pinch of war only too keenly, and the bitterness of persecution. While it educates its students, it shelters and protects them at the same time. It has made of itself a center for the poor of the immediate neighborhood, where they can come for help and work, where they know they will meet with kindness and sympathy. The college at one time volunteered fifteen hundred garments for the hospitals. The money for this scheme was collected by a committee made up of representatives of the student body and the faculty.

First-Hand News from Beirut

A BEIRUT man, formerly a student in the Syrian Protestant College, now escaped from Syria to Jerusalem,

recently wrote the following letter to a friend in New York:

"I am surprised today that I am still living to write friends and relatives. About 15,000 died of typhus in Beirut alone. I wonder if after a year you can find 10,000 men left in Beirut. Hunger, poverty, disease and the atrocity of Turkey will hardly leave men in the city. I am now under the English rule in Jerusalem and am very happy that I am free."

British Justice in Palestine

CONDITIONS in Palestine today are in marvelous contrast with those which prevailed before the British General, Allenby, set up a military administration in Jerusalem. An American resident of that country writes to the Associated Press:

"The removal of the old Ottoman régime which had for its primary object setting one class against another, the complete respect for the feelings and rights of all religious sects, the establishment of really equitable judicial tribunals and the excellent behavior of the British troops have already had a marked effect, not only on the people of the towns, but also on the wild Bedouin. All through the liberated districts the British authorities have been afforded every possible assistance, and the British methods of dealing with religious questions are in general approved by the various religious communities.

"On all sides it is evident that the new administration is regarded as a great relief after the tyrannous corruption of the Turk."

All Christian sects pledged to observe Easter at the holy places with concord, burying ancient strifes. About 4000 Jews held an open air meeting on the Mount of Olives on April 11th, when British Zionists made addresses.

Relief Needs in Palestine

REV. STEPHEN TROWBRIDGE in February left Cairo for Jerusalem, to act as secretary of the relief

committee which has been established, with Bishop MacInnes as chairman. The Committee for Armenian and Syrian Relief received the following cablegram from him soon after his arrival:

"Your first remittance bought 200 tons rice, wheat, medical supplies. Thousands thank America. Workers now in Jerusalem. Bethlehem clinic, Hebron Hospital, Jerusalem Dispensary and Orphanage, with one hundred children opened. Over 250 in Jaffa orphanage. Food very scarce, also fuel and clothing. Furniture, clothing, everything being sold, sacrificed for food. Fifty thousand sufferers directly accessible Jerusalem, and 1,600 destitute Bethlehem. Refugees flocking to Jaffa. Relief camp necessary. Sickness, destitution serious, especially in cities. Funds in hand very inadequate. Refugee hospital Gaza crowded. More required. Seed, grain, clothing, medical supplies can be secured in Egypt for Palestine. British military authorities offer all possible transportation facilities and urge immediate action.

Y. W. C. A. in Mesopotamia

IN Busrah, Mesopotamia, is a Y. W. C. A. Club for war nurses, started by special request of the British Government.

"It is difficult for us to realize how much this club means to the nurses," writes Miss Alice Shields. "Mesopotamia is one of the dustiest places on earth. The heat during the summer is intense—this year's record reached 130°—besides which sand flies, mosquitos, house flies and other things innumerable combined to make life a continuation of hardships. Into this place the club has gone with cool, pretty rooms and good piano, nice food and home comforts."

Until recently, soldiers sick and wounded in Mesopotamia have had a voyage of three and a half days to reach the nearest hospital relief. It is interesting to know that a fleet of seven splendid hospital ships which

carried them, was the gift of loyal natives of India. The fact that on one day, the second year of the war, 6,000 beds in the Bombay hospital were occupied by soldiers, gives some idea of the staff of Indian and European nurses required.

A War University

THE Indian Young Men's Christian Association in Mesopotamia is operating a university in that historic land. Makinah University (in connection with the Makinah Y. M. C. A.), which was first opened in November, 1917, was after a week of vacation reopened on January 2nd. Classes are conducted in Anatomy, Engineering, Theology, Chemistry, Mohammedanism, Arabic, Hindustani, Electricity and Magnetism, etc. [why not in Christianity?] The plan is to offer each man five nights in the week five different subjects. Arrangements are being made for lectures in continuous series for Permanent Base Men. Five small tents are often unable to accommodate all the men who choose certain subjects for the evening. Officers, privates and Y. M. C. A. secretaries are the lecturers.—*The Student World*.

New Schools in Mecca

AMONG various reforms introduced by Sherif Hussein Ibn Ali, the King of the Hedjaz, into that portion of Arabia which he has liberated from Turkish misrule has been the development of education. Five or six primary schools and a military school have been opened at Mecca and two primary schools at Jiddah. The sanitation of Mecca is being improved and its streets widened; orders regulating the charges on pilgrims for the camels for the journey from Jiddah to Mecca, and for lodgings in the holy city are strictly enforced; and travelers between the two towns are accompanied by Bedouin police. The wholesale kidnapping of Sudanese women and children has been almost entirely stopped.—*C. M. S. Review*.

Suffering Greeks in the Caucasus

A GREAT number of Greeks have been deported from the coast regions along the Black Sea, the Marmora and the Aegean into the interior, especially into the villages of Konia, Tocat, Sivas and Angora. Thousands of them are in a pitiful condition, especially the women and children. The American Committee for Armenian and Syrian Relief is doing all in its power to relieve the terrific suffering. During the recent fighting in Trebizond many of the Greeks escaped to Batoum and other places in the Caucasus and 50,000 or more are reported in flight to Crimea. Trebizond, when it was in the hands of the Russians, was a place of refuge for thousands of exiles from the Black Sea coast towns and villages.

The Refugees in Urumia

AGAIN the American Mission compound in Urumia, Persia, may be the refuge for pursued Assyrian Christians.

During his recent visit to Persia Mr. William T. Ellis was present one Sunday morning at the regular church service in the village of Geogtapa. Dr. William H. Shedd of Urumia asked all those present, who had stayed in the American compound during the siege of Urumia, in 1915, to arise. Almost the entire congregation stood up.

It was not easy to realize that this large company owed actual life itself to the American flag; and that had it not been for the resourcefulness of the American missionaries, all those women would have been violated, and all, or most of the men killed. Moreover, less than two years ago not a person in that church had possessed anything but the clothes he or she had worn in flight from the village, but thanks to American relief funds, the village has been rehabilitated, and is on a self-supporting basis. Those 500 Christians were but a fraction of the 15,000 who took refuge under the

American flag in the mission compound in 1915.

The Gospels and the Koran

THE sacred books of the Mohammedans and of Christians both claim to be revelations from God. Moslems have, however, always refused to translate their Koran into infidel languages, claiming that it was originally dictated in Arabic, which is the language of heaven. Moslems, who wish to be versed in their scriptures must know Arabic, but although they memorize, and can quote the Koran, and use it to uphold their theological views, it is not a book which the common people can understand. Not long ago an Arab, who had received a copy of the gospels, began to read it. He turned to Mr. Van Ess, the missionary, and said, "This is not the Gospel." Being assured that it was, he replied, "This *cannot* be the Gospel, because I can understand it, and I cannot understand the Koran." He continued to read the Christian Scriptures until he was convinced of their truth as a revelation from God, and he became a Christian.

The Bible shows its divine character in its adaptability to all peoples and languages. It carries its message to the Arab, the European, the African and the Chinese with equal force,

Recently Christian literature societies have been asked to publish the Koran in Chinese for Chinese Moslems. The reason is that the best evidence that the Koran is not comparable with the Bible as the word of God is found by reading them both. A comparison of their contents has led many a Mohammedan to acknowledge the truth of the Christian Scriptures. To show this contrast more clearly Dr. Samuel M. Zwemer has published a leaflet in which passages from the Koran and the gospels are printed in parallel columns. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul

and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. IV: 12.)

Mar Shimun of Persia Killed

MAR SHIMUN, who has been murdered in Persia, is said to be "the first political head of a nationality who has paid the supreme sacrifice in this war." Mar Shimun was the civil and religious head of the Assyrian Christians, a people who, including 35,000 in Persia, number altogether about 125,000 souls.

Mar Shimun was a man of marked and attractive personality, and bravely led his people through the sufferings and perils which have beset them since the Turks took Urumia in 1915. Now he has given his life, and he is being mourned not only in Persia, but also by the 5,000 Nestorian Christians in America.

To his people he was both a King Albert and a Cardinal Mercier, and the Assyrian Highlanders who mourn his loss are a gallant remnant who are defending their women and children against armed Mohammedans. Severe famine conditions also prevail, and it is feared that most of the Assyrian men may be killed and the women and children left unprotected.

A Dark Picture from Persia

"I WANT to state some startling facts and to paint a black picture. I only fear that being a missionary, and therefore not a pessimist, I cannot paint it black enough." So an American missionary in Persia begins a recent letter. He continues:

"I fear it is not generally understood in America that the bulk of the people we are helping get nothing in the way of food but dry bread; no meats, no soups, no vegetables, no sugars; less than a pound of dry bread daily—that is all. It gets monotonous, to say the least. An old woman, a good old friend of mine since years before the war, and one who was in excellent circumstances, said to me the other

day, 'Sahib, the bread won't go down. I soak it in water, but it sticks in my throat.'

They are hungry and dying, and there are more dead than are buried. Men and women once in good circumstances, self-respecting and respected by others, now hungry, helpless and friendless crawl away out of sight, die unseen and lie unburied.

AFRICA

How Much Is a Wife Worth?

ONE difference between those whose lives conform to the teaching of Christ, and those who are still under the influence of Islam is seen in the following incident:

A mission in Kabylia once employed a doctor to come from Algiers at regular periods to treat the sick of its villages. Hundreds of Kabyles suffering from all sorts of maladies, presented themselves at the mission house for treatment—receiving at the same time Christian *balm* for sick souls.

One day a sturdy mountaineer arrived after having walked forty kilometers from his village, carrying his wife all the way on his back! After making an examination of the woman, the doctor declared that an operation would have to be performed, of too grave a nature to be attempted without proper aid and nursing. But if the man would consent to send his wife to Algiers, the doctor would see that she got into the hospital and was well cared for.

"How much would that cost me?" asked the Kabyle.

"Not over two hundred francs," the doctor told him. "And without the operation she will live only a short time."

The man thought for a space, then replied: "I am very much obliged to you for your advice, but it is not worth the trouble. I can buy a *new* wife with two hundred francs."

He loaded his suffering help-mate onto his back and started off on his wearisome homeward journey.—*Missionary News*.

Human Boys in Africa

IT takes more than technical skill to conduct a printing plant successfully in Africa. John H. Bradford, who is in charge of the Presbyterian mission press at Elat, West Africa, shows how well-equipped he is with the essential quality of sympathy. He writes:

"To people at home who seem to think we are laboring among a lower class of human beings, I can say that in all essentials the African scholar is a duplicate of the American. He is just as mischievous, just as full of tricks, just as full of fun and obstinacy, and hates to be compelled to work, just about as the average American boy would rather go fishing, hunting or playing than work. Twelve hours' work a week pays the African boy sufficient money to buy his food for the following week, but like the American boy he is apt to spend it all on Saturday on a delicacy, or a piece of apparel, and count on living off the other fellow, or taking what he wants from the gardens."

An African Wife's Testing

MISS JEAN MACKENZIE, who has just come home from West Africa, gives the following picture from Metet, West Africa. "Metet is a settlement among the Bene tribe. It cannot be said that this tribe is generally interested in the Word of God, or that there is any conspicuous softening of Bene manners as a result of the Mission settlement in their midst. The Bene response to the Gospel is individual, and not tribal; there is a tribal indifference, and property rights in women make for much cruel persecution of the girls and women who have given themselves to the Tribe of God.

"Whom do you want to love?" asks Mendana's husband, as they stand in the moonlight before the little group of Christians, black and white. Mendana, speaking for such women, says: 'I want to love God and I want to love my husband.'

"Her husband bought her with ivory or a woman, or what not, and this soft answer from a thing so bought outrages her owner to a frenzy. In the wind of that frenzy Mendana goes down the Metet hill before her husband. If she is strong she will wear him out, and will hold her place in the Tribe of God. Many wear their husbands out, and many more do not."

Islam in Nyasaland

SCOTCH missionaries in Nyasaland feel that they are "up against the outmost edge of the Moslem advance." One of them writes:

"Nyasaland is so truly on the outer ring of Islam that the boundary practically runs between Blantyre and Zomba. Around Blantyre and south of it we find a few Moslems here and there. Around Zomba they are in evidence, and north of Zomba, at the south end of Lake Nyasa, they swarm. We therefore experience here the lappings of the first waves of the rising tide of Islam that is steadily advancing all over Africa. Islam, in the sphere of the Church of Scotland Mission, presents itself not as a local item of religious belief, but as a challenge, where two empires meet, as to whether that of Muhammad or that of Christ is to prevail. Locally, Christianity has entered Nyasaland via the Zambezi and Shire rivers. Islam has followed the old slave routes from Zanzibar inland. At the south end of the Lake, where these routes meet, Islam is thickest, and the Universities' Mission of the Church of England, there established, has the hardest task of all. To approach Moslems here is easy, for there is little fanaticism, if any, and they tend rather to apologize for themselves on the score that they are as good as Christians."

The Malagasy Bible

TWO devoted Welshmen, David Jones and David Griffiths, the pioneers of the London Missionary Society in Madagascar, began to translate the Scriptures, and in 1830 the

New Testament was issued from the mission press in Antananarivo. Such was the demand that not one in twenty who applied for Testaments was able to obtain a copy. The version of the Old Testament was nearly completed when in 1835 a storm of persecution broke out, and by royal edict to possess Christian books became a crime punishable by death. By great exertion the missionaries contrived to finish printing the Bible and to place it in the hands of their converts before they were driven from the island. When the missionaries returned in 1862, they found that the little band of Malagasy Christians had multiplied fourfold.

The Malagasy version has been more than once revised, and its present form is largely due to the labor of the veteran L. M. S. missionary, W. E. Cousins.

ISLANDS OF THE SEA

The Indians in Fiji

CHISTIANS in Australia are feeling keenly the problem introduced into Fiji by the extensive immigration of Hindus and Mohammedans from India, who now constitute seventy-five per cent of the population. Rev. F. C. Andrews, of India, in an address before the Methodist Mission Board of Australia, described the lamentable immorality and crime prevalent among the Indian community in Fiji, pointing out that a root cause was the disproportion between the sexes (forty women to one hundred men) among the indentured labor imported from India. The consequent degradation of the Indian women and children, and the widespread vice is becoming a constant menace to the moral safety of Fiji and of all Polynesia.

OBITUARY NOTES

Henry C. Mabie of Boston

As a pastor, missionary secretary, lecturer, traveler and author, Dr. Henry C. Mabie had a world-wide rep-

utation. He made his influence felt in many spheres, and won many friends in America and other lands. Dr. Mabie was long identified with the American Baptist Missionary Union. He was born in Belvidere, Illinois, in 1847, and after his graduation from the Baptist Theological Seminary at Chicago he served as pastor of several churches in the Middle West; later he traveled in Japan, China and India to visit the mission stations. He died at his home in Boston on April 30th, at 71 years of age. Among his best known books are: "The Meaning and Message of the Cross," and "Methods in Soul Winning." An autobiography of Dr. Mabie has recently been published under the title—"From Romance to Reality."

W. M. Morrison of Africa

The news of the death of Rev. W. M. Morrison, D.D., at Luebo, Congo Belge, on March 14th, in his fifty-second year, has brought to the Southern Presbyterian Church and other friends of missions in Africa a sense of irreparable loss, for Dr. Morrison's was one whom those who knew his work ranks with that of Livingstone. He reached Luebo in 1897, and in his twenty-one years in the field he traveled thousands of miles on foot and by hammock in missionary itineration. For a number of years he was the business representative of the Executive Committee of Foreign Missions in all its dealings with the Congo Government and in the administration of the work on the field.

His most abiding service, however, lay along two special lines: first, in reducing the Baluba language to writing and translating into it the Shorter Catechism, portions of the Bible and other Christian literature, and second, in delivering the people of the Congo State from the cruel oppression of the Foreign Trading Companies, which worked under the protection of King Leopold, of Belgium.

THE MISSIONARY LIBRARY

The Historical Development of Religion in China. By W. J. Clennell. 8vo, 260 pp. \$2 net. New York: E. P. Dutton & Company, 1917.

Enlarged in 1914 from an address delivered to Caermarthen Presbyterian College, this volume is still too brief to do justice to its theme. The author has been for many years a British consul in China and is apparently well acquainted with the course of religious history there, even though there is little evidence of his having used the classical texts of any sacred canons except the Confucian. Unlike many volumes on the subject, which seem to be excerpts from Dr. Legge's writings, this book discusses the theme from an original point of view. Beginning with an interesting chapter on general characteristics and primitive conceptions of the Chinese, he supplies the background of later religious development—not a golden age, but a period of cruelty, of barbaric display in deaths and burials, and of religious eclecticism before the era of modern devotion to the trinity of teachings, China's "Three Religions." Human sacrifices in antiquity and the colossal tumulus of Ch'in Shih Huang Ti, the Great Wall builder, are sample facts overlooked in most discussions of this portion of the history.

The chapter on ancient Confucianism is disappointing, and extends beyond the bounds of its title. Yet it gives a few unusual facts about the Sage himself, and its final note is a useful reminder of the context of an oft-quoted proof of his ignorance of life after death, a setting which greatly modifies Dr. Legge's criticism of Confucius. The author's treatment of Taoism contains too much concerning fēngshui, or geomancy, and too little of Lao Tzu's brief "Canon of the Way and of Virtue," which is hardly in accord with the author's general plan of emphasizing the good and justifying

the weaknesses of these faiths. What he calls China's family religion, Buddhism, he condenses in its attractiveness for the ascetic in a sentence more than a page long (pp. 94-95), while its lure for the common people is poetically set forth in the following three pages, a laudation that is hardly true to facts, especially in North China. We wish that we could fully believe the roseate view of pages 109-110.

"The Mingling and Decay of Faith" chapter lacks sufficient historic facts to make it evident to the reader just what had happened, and while a similar decay in Christianity can be cited, the two are hardly parallel. That chapter really extends down to the middle of the last century, and it accounts very well for the present melange of Chinese religion.

The nineteenth century has been one of great significance religiously to China, as the last two chapters clearly show. Protestantism and modern civilization have made many things new; yet there is still need of a firmer moral basis for national life, a topic which closes the volume and which is weakly discussed. The entire book is an admirable example of tolerance and sympathetic approach, but the author fails to see and to make his readers realize that in these four thousand years of religious history God has been seen in sections and adumbrations only, but not in His fulness and majesty and power, least of all in His love.

A Prince of the Church in India. By Rev. J. C. R. Ewing, LL.D., D.D. 12mo. 75 cents. Fleming H. Revell Co., 1918.

A noble life is the seed corn of the coming Kingdom. Plant its story in human hearts, and it will bring forth fruit after its kind. Such a life is that of Kali Charan Chatterjee, one of the outstanding Christian leaders of India. In his biography, written by the president of Forman Christian College, Lahore, a strong presentation is made of

the influences which led the thoughtful and devout Hindu lad to become a Christian, of his courage in seeking baptism, the ensuing ostracism and persecution, and his life as a student under the renowned Dr. Alexander Duff.

Dr. Chatterjee's statement of his reasons for renouncing his ancestral faith and becoming a Christian as formulated by him in 1910, when an old man (p. 34) are a moving testimonial to the power of the Cross over men of the highest intellectual gifts.

One feature of the book of greatest practical value to present-day students of missions is its presentation of the reflex influence upon this able and cultured Indian Christian of the policy of the Mission of the Free Church of Scotland, which prevented ordination of Indian Christians on a parity with foreigners.

Mrs. Chatterjee shared her husband's labors with such devotion and ability that her influence was felt almost as much as his own during the forty-eight years in which he was a missionary of the Presbyterian Board in Hoshiarpur.

Lives like theirs are the best evidence of the transforming power of the living Christ.

The White Queen of Okoyong. By Wm. P. Livingstone. Illustrated, 12mo, 208 pp. \$1.00 net. George H. Doran Co., New York, 1918.

Mary Slessor, of Calabar, was a remarkable woman whose life was full of service and adventure, and not without humor. She was the "boss" of chieftains, and a real queen in character and power. Her life told here for young people will fascinate them while it inspires them. Mary Slessor was original and indefatigable. When she feared she would oversleep and needed an alarm clock, she tied a rooster at the foot of her bed; when she wished to stop cruelty she defied and commanded African chiefs; when she did not wish to leave behind four black girls whom she had adopted, she took them to England with her. For those

who cannot read the larger life of Mary Slessor, this brief account will be a good introduction. The line cut illustrations are not by any means equal in quality to the text of the book.

Primary and Junior Mission Stories.

By Miss Margaret Applegarth. 12mo, 343 and 406 pp. \$1.00 net each. Board of Publication, 25 East 22nd St., New York. 1918.

ALL around the world for a dollar or two, with stories, pictures, rhymes and puzzles, handwork and inspiration! Wouldn't you like to make the trip? Then buy two new books by Margaret Applegarth. The titles sound like bread, but the stories taste like cake with orange frosting.

Each volume contains 52 short stories planned for Sunday-school presentation, a few minutes each week, making a cumulative effect full of charm and value. The books would be equally fascinating for home or Kindergarten use, and should find ready sale for gifts to mothers and teachers as well as to children.

Religions of the Past and Present. A

series of lectures delivered by members of the Faculty of the University of Pennsylvania. Edited by James A. Montgomery, Ph.D., S.T.D. 425 pages. Philadelphia, J. B. Lippincott Company. \$2.50 net. 1918.

Six living religions and eight no longer held are here discussed by eleven members of the Graduate Faculty of the University of Pennsylvania. When one recalls other similar collections, like "Religious Systems of the World," addresses by some of Europe's most eminent specialists, albeit a bit antiquated now, the question about its right to be might arise. A careful study of the volume will abundantly satisfy the reader that the religions here treated are discussed in so fresh, accurate, comprehensive and interesting a way that the editor is perfectly justified in presenting to the public what he and his co-laborers made so attractive to their University auditors of 1916-17.

The collection is both full and incomplete. Thus Confucianism, Taoism and Shintoism do not appear at all among the living religions, while Zoroastrianism, held by only a few more than 100,000, is admirably treated. This is accounted for by the desire not to entrust a religion to anyone not a specialist and to confine the speakers to the University staff. Yet this rule permitted the separate treatment of Vedic religion and Brahmanism and Hinduism, and gave the public the two themes of Early and Mediæval Christianity, subjects rarely included in such a collection. In general one may say that each address has a decided individuality and a directness sometimes too condensed, as when Dr. Edgerton writes: "To state in words a generalization of Hinduism may be bold. Yet I will venture on the following as an expression of what seems after all to come out of Hinduism—sometimes plainly stated, perhaps more often vaguely felt: You may call God by whatever name you will; but in truth God is One." All the writers have the gift of teaching as well as of lecturing, and each address has in it not only the modern approach to religion, but makes use of the latest discoveries and discussions in connection with a given faith.

To differentiate one or more of these chapters from others might be invidious when all are so excellent. The conservative reader will be somewhat disturbed by a few statements made in the lecture upon the Hebrew religion, and perhaps also by what is said about Christianity, especially that of the early period—a treatment unique, however, and very stimulating to thought. The chapter on Mohammedanism is admirable, though one may be surprised that so little is said about New Islam, and even more by the brevity of its treatment of the Koran. Professor Johnson in his intensely interesting lecture on the religion of the Teutons has given the public historically all the essential features of the god whom the Kaiser prints with a capital and proclaims as

the leader of the German people in this war—a Wodan, one-eyed because he was willing to give the other as the price of drinking of the spring of wisdom, on his arm a heavy gold ring, draupnir—dripping,—two wolves at his feet and two ravens perched on his shoulders; his second wife's handmaid, Var, who "guarded over the promises and oaths of men and women and punished all those who broke their troths"; his eldest son, Thor, broad-shouldered, red-haired and fierce-eyed, possessor of the hammer Mjöllnir, the crusher, and of a pair of iron gloves always worn in battle; and the world snake thrown by Wodan into the sea where it grew until it finally encircled the earth and bit its own tail. Drs. Hyde and Hadzsits make the old Greek and Roman religions live and fill one with regret that such discussions were not available for the classical student of former days. Zoroastrianism is perhaps as interesting and unusual as any of the chapters. But the entire volume is well worth reading—perhaps more so than any other of its class and limitations.

The Religious Foundations of America.

By Charles Lemuel Thompson, D.D.
8vo. 300 pp. \$1.50 net. Revell, New York, 1917.

Dr. Thompson, President of the Home Missions Council, has been regarded for many years as one of the far-seeing and clear-thinking statesmen of American Christianity. He is not unknown as a writer on home mission topics, and his literary gifts include, among others, the charm of poesy. This book, however, is history, prophecy and keen analysis of the present religious situation. More specifically, it is a study of origins. The author traces the varying streams of moral and religious influence which, from the earliest colonization of America, have flowed from Spain, from Holland, from Germany, from Great Britain, from France, from Jewish sources in innumerable lands.

In his preface, Dr. Thompson reminds us that social evolutionists base

their hope that America may yet develop the highest type of man upon the interaction of the manifold elements which have entered into the making of this Republic. The contents of this volume afford the reader a luminous and comprehensive view of the main moral and social constituents of a civilization which labors to secure the peace and safety of the body social and politic through a unity in diversity which is the highest proof of the perfect functioning of a composite organization.

Dr. Thompson is at his best in the two chapters on Pilgrims and Puritans and in his chapter on the Scotch-Irish element. He quotes Mr. Roosevelt, who described the Scotch-Irish as a race "doubly twisted in the making, flung from island to island, and toughened by exile," and who pays high tribute to the influence of the Scotch-Irish in America. The great war has not blinded Dr. Thompson to the value of the thrift and industry, the religious teachings and missionary activity of Teutonic immigrants represented by people of the Lutheran, Moravian and Reformed faiths.

Alice Gordon Gulick. By Elizabeth Putnam Gordon. Illus. 12mo. \$1.50 net. Fleming H. Revell Co., 1918.

Spain is a country better known to historians, travelers and romancers than to missionaries. Yet it is a land as much in need of enlightenment in Christian truth as is South America or Mexico. The story of the life and work of Mrs. Gulick gives less about the country and its needs than we could wish, but it is a beautiful picture of a noble woman who, with her husband, William H. Gulick, was able to build up a great educational institution. Mrs. Gulick was a rare and queenly woman and did, through the International Institute, for the girls of Spain what Mary Lyon did for the girls of New England. She founded and built up, on Protestant Christian lines, an institution that astonished the leading educators of Spain. The young women graduates took high

honors in competitive examinations and have already done great things for their countrywomen.

The biography is too personal in many places for a volume of general and permanent interest. For a missionary volume it tells too little of the actual spiritual needs of the Spanish people. The ideals of the institute were those of Constantinople College for Women, but Mrs. Gulick was like a mother to her students as well as their teacher. Her personal Christian influence counted for even more than her intellectual ability. The spiritual side of the work and its results in the religious regeneration of the handicapped daughters of Spain are not emphasized as much as one might expect from a work under the auspices of the American Board of Commissioners for Foreign Missions.

The Fundamentals—A Testimony to the Truth. 4 vols. 12mo. Preface by Rev. R. A. Torrey. Los Angeles Bible Institute, California, 1917.

Some of the most able and most famous Christian teachers have contributed to this series of papers on the Bible, Christian Doctrine and Experience. Among the authors are Dr. Geo. F. Wright of Oberlin, Sir Robert Anderson of London, Prof. James Orr of Scotland, Arthur T. Pierson, Charles R. Erdman of Princeton, and Dr. M. G. Kyle of Philadelphia.

Presbyterian Pioneers in Congo. By William H. Sheppard. Introduction by Dr. S. H. Chester. Illus. 8vo. 157 pp. 35 cents, paper. Presbyterian Com. of Publication, Richmond, Va.

The author of this little volume is a colored man, born in Virginia, educated in Hampton and sent out to Africa by the Southern Presbyterian Board. Mr. Sheppard did a good work and here describes in his own picturesque style the things that he saw and did. It is not a careful study or consecutive history of these pioneers but is rather a series of disjointed snap-shots, each throwing light on the people, their beliefs and habits and on the work of the missionaries.